

**UNDERSTANDING
THE 6 LESSONS OF
ÁNANDA MÁRGA SAHAJA YOGA
WITH
PRABHÁTA SAMÍGIITA**

(UNKNOWN AUTHOR)

*Understanding First Lesson
with
Prabhata Samgiita*

The lessons of meditation are hard for us to do let alone to comprehend. So how do we gain deeper insights to help us give more and more love to the Supreme Beloved in our meditation? One simpler way is to study Baba's songs - Prabhata Samgiita - and understand the deeper spirit and the proper state of thinking, feeling and loving that this demands. We have chosen here a few songs to help explain the First Lesson of Ananda Marga meditation. Other songs could have been chosen and will be chosen for study and meditation by others based on their personal feelings and wisdom.

1) Diiksa

Diiksa or yogic initiation is a vast topic and despite the writings of many yogis, it remains a mystery. Baba has written very simply about it but ultimately it is a very profound subject. In this short, profound song, the magic, the mystery and the sublimity of Diiksa streams into one's soul like the sunrays at Dawn.

6 SAMVIT SAMGIITA (SONG OF SPIRITUAL AWAKENING)

**BANDHU ÁMÁR, BANDHU ÁMÁR,
SONÁR ÁLOY D'HAKÁ,
BANDHU ÁMÁR**

**BHORER PÁKHII UTHLO DÁKII,
PRÁNER PARÁG MÁKHÁ,
BANDHU ÁMÁR**

**KISER TARE KISER DÁKE,
DINE RÁTE KHUINJI TÁKE 2
NOTUN ÁLOY JHALAKÁNI DEY
DOLÁY NOTUN PÁKHÁ,
BANDHU ÁMÁR**

(Madhumaniká, Deoghar 20.9.1982)

**Dearest Friend of mine
Dearest Friend of mine
He is covered with golden light
Birds of Dawn arise and call out singing
Anointed with fragrant pollen
Of vibrant life and heart.**

**For whose sake,
In answer to whose call
Am I now, day and night
Watching and searching.
That new radiance
Is blazing forth with effulgence
Beating new wings**

This is a short but deeply symbolic song so let us explore it in some detail. The

colour gold is the spiritual colour one sees when one is dominated by the higher level of mind called the subtle causal mind. This is called the Hiranmaya or golden layer of mind (Kosa). This arena is the realm of yearning for the Supreme Beloved in the core of our heart. We are searching for so many things in this world – sometimes even for Him – but the reality is that He is within us, ever-waiting. When we are initiated we for the first time experience that divine yearning in the depths of our soul and for the first time – knowingly or unknowingly – we feel the presence of that Beloved as a golden radiance shining in the depths of our heart.

Then the miracle happens – the birds of our yearning awaken and cry out in our hearts for the Dawn. So many birds of new, unimaginable feelings, thrills, raptures, moods, marvelous imaginings awake inside us calling out for the Dawn inside us and inside the universe we see around us. We realize each bird, each pulse of delight is anointed and fragrant with the pollen such vibrant vitality, such an all-powerful heart. And we are wondering, but mostly too shy, afraid and thrilled to ask where, from whom does all this love come from.

But what is happening, why is this happening, for whom is this happening? These are all the questions that flood our mind as we desperately try to remain in control while giant waves of love batter down the walls of our ego. But the greatest joy for a human being is to find that someone is overwhelmingly in love with them. So with shy eagerness we are bound to ask who – who is that Beloved? And when we can't get any answer; when whatever answer we get only feeds that yearning that is filling our being. Then, knowingly or unknowingly we start searching for Him, watching for Him – this Beloved whom we now become obsessed with day and night.

And now a new light fills our being. It is nought but the radiance of that Beloved of ours emerging, coming forth from the depths of our heart. He is now blindingly radiant. His effulgence is always exploding with bursts of light like when a foil of magnesium is set on fire. Each explosion of light, explodes in our hearts making us set on fire and expire only to rise forth with a new mind, body and soul like a phoenix. Each beating of the wings of His divine effulgence, each explosion of our light makes us only cry out to that Beloved Friend that He, He is mine, mine alone – **Bandhu Amar**.

2) Preparing for the Journey Within

But after initiation, often the experience is too intense and so we avoid meditation. Sometimes we feel that we should do it like a chore we are forced to do because we want to remain in the external world, in our fantasy world. This spiritual inertia is a great obstacle in spiritual life and needs to be taken seriously whenever it arises. When this spiritual lethargy, this devotional inertia comes, one simple way to overcome it is to sing a Prabhata Samgiita like the one below.

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**BÁHIR VISHVE DHARÁ DÁO NÁKO,
MARME LUKIYE THÁKO,
TUMI MARME THÁKO, TUMI MARME THÁKO,
KE CÁY KE NÁ CÁY KABHU BHÁVO NÁKO
SABÁRE NIKÁTE DÁKO,
TUMI MARME THÁKO, TUMI MARME THÁKO,**

GRAHA TÁRÁ RAVI BHÚDHAR ATÁVII

BÁ.....BÁ.....
GRAHA TÁRÁ RAVI BHÚDHAR ATÁVII
KRISŃA KÁJALE NAYANERO CHAVI
VISHTUŚKA MARU GHANA SHYÁMA TARU
MÁDHURII TE SABE DĤÁKO TUMI MARME THÁKO,
TUMI MARME THÁKO,

TOMÁR ÁMÁR EI JÁNÁ JÁNI
BÁ.....BÁ.....
TOMÁR ÁMÁR EI JÁNÁ JÁNI
AMEYA UTPALE SHÁSHVATA MÁNI
DHARANÍIRA DHÚLI PÁKHIRA KÁKALII
PRIITI CETANÁY MÁKHO,
TUMI MARME THÁKO, TUMI MARME THÁKO,
BÁHIR VISHVE DHARÁ DÁO NÁKO,
MARME LUKIYE THÁKO,
TUMI MARME THÁKO, TUMI MARME THÁKO,
(Madhumálança, Calcutta 2.12.1986)

O, in this world, this universe
Outside of me
You keep eluding my grasp -
I just cannot embrace You.
O You hide Yourself in the core of my heart.
Who wants You, who longs for You
And who wants You not, who loves You not -
This, You just never think about, never feel -
You just keep calling people nearer and nearer.
O You hide Yourself in the core of my heart.

The planets, stars and sun
The mountains and forests
The images of longing in eyes
Lovingly lined with black kohl
Parched deserts and lush green trees -
You envelope them all with Your own sweetness.
O You hide Yourself in the core of my heart.

This intimacy of Yours and mine,
I honour beyond measure and eternally
Like a most precious lotus.
Even the dust of the Earth
And the warbling of birds
Is anointed with the holy awareness
Of this love of ours.
O You hide Yourself in the core of my heart.
O You hide Yourself in the core of my heart.

The truth that initiation and meditation shows us is that all we really want is Him - our Beloved, our Baba. We think we need and want so many things, so many objects, experiences, but they are all nothing different ways in which we really want Him, O so much. But in this world we cannot find Him and we cannot hold Him close and lose ourselves in Him. But that is what we yearn most to do and so we run towards

new clothes, new apartment, new books, new people, new feelings and ideas knowing full well, deep down, that they will never give us what we yearn for. This is why some say that sorrow is the truth of life and that life is just suffering. But the ultimate truth is that the joy, the bliss that is the beating heart of real living – our Beloved, our Baba – is deep within the core of our hearts – hiding, but waiting.

And our Baba, you know, He never thinks about who wants Him. He never spends time feeling hurt and sad about those who do not want Him. Overflowing, bursting with love, He keeps calling every single being of this creation – calling them to come closer and closer to Him. And the essence of human evolution, of human civilization is nothing but the history of how we react, respond and answer that call – as individuals, communities and as a planet.

That is why we cannot see the sky with so many stars, planets and suns, we cannot see people day-dreaming with such fantasies, we cannot see all the beauty of Nature without being wrapped up in the warm, soft, soft blanket of His sweetness. And then we realize that to honour the sweetness of these moments of most tender intimacy to honour this bliss – our love story with our Baba – this is the real mission of our lives. And thus we have to silence the mobile of our minds and go down deep within our inner being where Baba is waiting with arms opened wide. We have to do our sadhana.

3) Starting 1st Lesson

So we sit down like a lotus upon the ground. We close our eyes and find the Earth within. For we spend our lives immersed in taking so many things from the external world and filling our minds with images of them. But before we clean the hard disk of our minds, we look at all these images. All these images form a collage, a photo album of our life on this gigantic mother planet of ours that we call Earth.

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**I love this tiny green island
surrounded by the sea.**

**Touched by the sea,
decorated by the sea.**

**I love this tiny green island
surrounded by the sea.**

**Am I a secluded figure,
in the vast, a little a meagre?**

No no no no I'm not alone.

The Great is with me.

The Great is with me.

(Madhumálainça, Calcutta 1.11.1982)

O how we love this tiny planet of ours that is surrounded by the sea of the Milky Way galaxy and so many other galaxies. We feel cosy and comfortable in a small part of Mother Earth like a chipmunk family in an old tree. But it is our destiny to come outside and see the vast night sky and realize how it decorates every aspect of our lives here on Earth. Every civilization begins by wondering and marveling at the stars in the sky. So also our path to inner civilization – our meditation – begins with realizing our relationship with this planet Earth of ours. But when, we feel so small on this vast planet, so like a most minute speck of dust in the cosmos – that

is when (by the power of initiation) there awakens the realization that we are not alone, we are not just a bit of dust blown across the cosmos. The Infinite Cosmic Being, He is with me, He is me. And then everything else fades away - the Earth, our doubts and fears. And thus our meditation session takes flight.

4) Bhuta Shuddhi

And this bhuta shuddhi is such a profound topic for great yogis. It is a process we must carefully perform step by step. This is what the yogis say. But let us not forget one of Baba's favourite verses,

Chofe ye jan bânshiir táne

Se ki tákáy pather páne?

[Can a person who rushes headlong towards the call of the flute
Ever bother to think about the path she/he is treading?]

So many beautiful experiences can happen in this beginning stage of meditation itself. Let us look at two songs which reveal this.

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ÁMÁR ÁMI BHESE GECHÉ,
SHROTER JALE PHÚLER MATO
JÁY NI RÁKHÁ TÁKE KÁCHE,
JADÁ BÁNDHANE AVIRATO
SHROTER JALE PHÚLER MATO

DINE RÁTE NÁNÁN BHÁVE,
BÁ.....BÁ.....
DINE RÁTE NÁNÁN BHÁVE,
CEYE CHILUM ANUBHAVE
BHÁVA SARITÁR SAB ABHÁVE,
RAUNGA LÁGÁTE SHATA SHATA
SHROTER JALE PHÚLER MATO

SONÁR KHÁNCÁR SEI JE ÁMI,
BÁ.....BÁ.....
SONÁR KHÁNCÁR SEI JE ÁMI,
DÁKLE KAKHAN TÁKE TUMI
NILE TENE SHIRŚA CÚMI,
BOLALE RAUNGE HÁRÁONITO
SHROTER JALE PHÚLER MATO
ÁMÁR ÁMI BHESE GECHÉ,
SHROTER JALE PHÚLER MATO
(Madhumálainça, Calcutta 8.9.1985)

Mine own "I" has been swept away
Like an intoxicating flower in streams of water.
I just could no longer keep this "I" close by
And remain bound in endless delusions.

Day and night in so many thoughts and feelings
I have been yearning for the ultimate experience.

**In the flow of these thoughts and feelings
I have been truly devoid of everything
Trying to colour myself and paint the world
Hundreds and hundreds of times.**

**O, like this, I was in a golden cage
When You called out unto me
You drew me close, kissed my forehead
Saying, "O don't become lost in these colours."**

This song perfectly describes what happens when we start sadhana. The force of Avidya (Force of Ignorance) causes countless memories of thoughts, feelings about so many different events, people and places to rush forward and seize our attention. One tries hard to resist it but our minds have been coloured by these objects and we have also tried to influence them and colour them with the colours of our hopes, dreams and passions. We try to steady our mind but then one powerful image sweeps our mind away again. Gradually as we sit and realize we are wasting our time, wasting our life, the yearning arises for the ultimate experience in sadhana. We realize we are in the golden cage of our own "I-feeling". Then when we despair and surrender - then, directly or indirectly, Baba reveals Himself, and guides us onward. Then our "I" becomes lost once again in the flow of meditation as we will no longer tolerate being shackled by the delusions of our self ("I"). These colours are ever-powerful and that is some meditators practice Guru Puja before meditation so that the mind is pure.

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VIJANE BASE BHÁVI DU BELÁI
TRIBHUVANE ÁR MOR KEHO NÁI
EKÁ ÁMI EKÁ ÁMI EKELÁI**

**SÚRYA O'THE SURYA DÓBE DEKHE JÁI
BÁ.....BÁ.....
SÚRYA O'THE SURYA DÓBE DEKHE JÁI
CÁNDA ÁSE CÁNDA HÁSE TÁO TÁKÁI
MOR TARE TÁRÁ KABHU THÁME NÁI
MOR KEU NÁI , MOR KEU NÁI,
EKÁ ÁMI EKÁ ÁMI EKELÁI
VIJANE BASE BHÁVI DU BELÁI ,
TRIBHUVANE ÁR MOR KEHO NÁI E
KÁ ÁMI EKÁ ÁMI EKELÁI**

**SÚRYA KE CÁLÁYE JE KE BÁSE
BÁ.....BÁ.....
SÚRYA KE CÁLÁYE JE KE BÁSE
CÁNDA KE HÁSÁYE JE PRADO SE
SEI ÁCHE SEI THÁKE TÁKE CÁI
TÁRI TARE PRÁN BHARE GÁN GÁI
EKÁ ÁMI EKÁ ÁMI EKELÁI
VIJANE BASE BHÁVI DU BELÁI ,
TRIBHUVANE ÁR MOR KEHO NÁI
EKÁ ÁMI EKÁ ÁMI EKELÁI**

(Madhumálainça, Calcutta 8.11.1987)

**All alone I sit both day and night
In all the three worlds (physical, psychic and spiritual)
There is no one at all who is my very own.
I am alone, I am absolutely alone.**

**The sun rises, the sun sets O I stare,
The moon comes the moon smiles still I gaze
For me they never ever stop.
There's none for me, there's none for me.
I am alone, I am absolutely alone.**

**Who is the one that drives the sun,
Who makes the moon smile at twilight.
He is the one,
He is the one who always stays with me
I want, I yearn for Him alone.
For His sake, with all my bursting heart
I am singing songs.
I am alone, I am absolutely alone.**

This song discusses something that happens when doing 1st lesson that causes more than a few people to abandon meditation altogether or to abandon intense meditation for long hours. When purifying oneself from the bhutas and becoming free from their colours, we suddenly find that one's entire life is built on illusion. Really, there is no one there at all, for us, in this vast cosmos. This terrible loneliness haunts the mind long after meditation ends. To face the fact about our being all alone in this universe will set us free, but people are usually afraid to be free. For those who try to run back to their illusions, they will not get any peace. Often due to having partially glimpsed the truth about the world, they will become cruel to the world - either directly or indirectly through their negative psychology or philosophy. For those who have the courage to face this loneliness they will realize that to live in heartache for the Beloved is the greatest joy in life. And then our entire meditation, our entire life becomes a yearning stream of love songs unto our Baba.

5) Asana Shuddhi

Now the crucial stage of asanas shuddhi begins. Many people simply jump from cakra to cakra like a frog running from a snake. In reality this stage is about preparing the courtyard and garden of one's house for the coming of the Beloved. Each place has to be thoroughly cleaned, decorated beautifully in the hopes of being blessed with the Dust of His Feet. All the parts of one's mind are like a garden. Taking care of the garden so that flowers are always blooming in case Baba makes a surprise visit is what we do with the light of His own love that we adore Him with. Then deep inside the house or in side a secret bower in our garden we prepare His Seat or **Ásana**. This is the foundation of our sadhana. This preparing His seat in the garden of our mind is nothing but surrender in action to prepare to try and totally surrender oneself when He comes. This is beautifully shown in the song below.

MANER E MADHUVANE BHARILE GÁNE GÁNE
TÁHÁRI ANURANÁNE,
ÁMI JE GECHI BHESE ÁMI JE GECHI BHESE
BHUVANE TULANÁ NÁI,
MANANE KHUNJIÁ NÁ PÁI
MARME RAYECHO SADÁI,
SMRITITE ÁSO HESE

VISHVER VARANÍIYA, CITTERA CAYANIYA
BÁ.....BÁ.....
VISHVER VARANÍIYA, CITTERA CAYANIYA
TAVA ÁVEGE DIO,
ÁMÁRE BHARE ÁVESHE
ÁMI JE GECHI BHESE

PRIITITE REKHECHO DHÁKI,
BÁ.....BÁ.....
PRIITITE REKHECHO DHÁKI,
RAYECHO MADHUTE MÁKHI
KONO SHREYA NÁIKO BÁKI,
HE PRABHU TAVA SAKÁSHE
ÁMI JE GECHI BHESE
MANER E MADHUVANE
BHARILE GÁNE GÁNE
TÁHÁRI ANURANÁNE,
ÁMI JE GECHI BHESE
ÁMI JE GECHI BHESE
(Madhumálainça, Calcutta 5.9.1985)

This sweet garden of my mind
You have filled with song after song.
Their echoes have swept me away
Totally swept me away.
In this world, none can be compared to You.
In my meditation I am unable to search or find You.
You are always there in the core of my heart.
You come sweetly smiling in so many memories.

O most adorable One in the universe
Most cherished one in my mind and meditation
You have poured such divine feelings
And have filled me with inspiration and dynamism.

O how You have kept me surrounded
with Your love
How you have kept anointing me
with Your honeyed sweetness
There is nothing more benevolent and gracious
O Beloved Lord than Your shelter.

So when we are preparing the centres (cakras) of our garden, we are always being submerged in the sound of Him calling out unto us - singing His heart out

serenading us. It is the light of His call that we use to beautify all the parts of our garden. This is why long before we reach our Ishta Cakra (our final cakra) we are completely swept away by the heartaching echoes of His longing for us. This is why we cannot ever begin to search, trying to find Him when He is always there in the core of our meditation at each and every step – waiting. So in just one short session of sadhana how many sweet, blissful memories are there. Most of them we take Baba for granted and just do not realize how much love He lavishes and pours down upon us – this applies not just to all lessons but to our entire life. Each sadhana session of ours, each life of ours, He is painting in an ever-new exquisite way with His own sweetness. For this reason alone, He asks, demands, commands and cajoles us into doing our sadhana. This is why we call Him our Ishta – as we love Him the most and we are His dearest favourite darlings. This is why He alone is our Goal, our desideratum and we alone are His Goal. He takes human form just to embrace us.

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ANEK TAPASYÁY PEYECHE TOMÁY
BHULIBO NÁ KICHUTEI KONO SAMAY

BÁNDHIÁCHO PRIITI DÓRE HE PRIYA TUMI SABÁRE
BÁ.....BÁ.....
BÁNDHIÁCHO PRIITI DÓRE HE PRIYA TUMI SABÁRE
BÁNDHIÁCHO PRIITI DÓRE HE PRIYA TUMI SABÁRE
BÁNDHIÁCHO PRIITI DÓRE HE PRIYA TUMI SABÁRE
NANDITA SPANDITA KARE DIYE SURE SURE
VIÍNÁR KOMAL TÁRE SABÁR CETANÁ PURE
ÁCHO BHARE NÁCERI VASUDHÁY?
BHULIBO NÁ KICHUTEI KONO SAMAY

NÍTHUR NIDÁGH DÁHE VARASÁR PRAVÁHE
SHARATER SHEFÁLI CHÁYE HEMANTE HIMA VÁHE
SHIITER TUŚÁR GHÁYE, VASANTE UHÁVOHE
DIYE CALO NIJA PARICAYA
BHULIBO NÁ KICHUTEI KONO SAMAY
ANEK TAPASYÁY PEYECHE TOMÁY
BHULIBO NÁ KICHUTEI KONO SAMAY
(Madhumálainça, Calcutta 23.9.1986)

After so much penance, so many austerities
So much suffering
O I have found You, I have attained You
I have been possessed by You
O never, ever will I, can I ever forget this moment.

O Darling Beloved
You have bound each and everyone
With the string of Your love
Blissfully vibrating them
By blessing them with O so many melodies
Playing the tenderest strings of the vina of their hearts

**You have filled the realms of their Consciousness
And thus made the entire Earth start dancing.**

**In merciless summer heat
In the rainy downpour of monsoon
In autumn shady shefali flowers
In chilly winds of late autumn
In frostbite of wintry snows
In gentle Spring breezes
You have always been
Introducing Yourself unto me.**

And finally when one comes unto one Ishta Cakra, and then at long last after visiting so many worlds (with so many colours, propensities) in all these cakras we are home, out of the garden and into His special room (inside the house of our heart) where at long last He will come and take His seat. And then yes He so graciously, so charmingly lets Himself be brought down into the embrace of our adoration, our Mantra. And in His presence we realize that this is not just our meditation, this is the Cosmic Meditation. We realize that through us, He is loving each and every being in this universe from dust particles floating in space to the galaxies. For we are now one - one with our Baba. And deep within the womb of our hearts is the entire cosmos with countless beings all swimming in the ocean of His love. And then we realize how at every moment of our lives, our shy but endlessly eager, overwhelming tender Baba has been trying to introduce Himself to us. In everything that we see, hear, etc. - Baba is right there waiting for us with arms opened wide. And we realize we have spent our lives slamming the door in His Face. When this realization comes then our running (Pranidhana) explodes into the union that is the ultimate freedom (mukti).

6) Citta Shuddhi

And in this blissful union through our Mantra, devotees have countless experiences. So let us just examine two songs to try to understand this in a nutshell.

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**EK PHÁLI CÁNDÁ SHUDHU ÁKÁSHE,
TÁTEI DHARÁ ÁLOTE BHÁSE
PÚRNÁ CANDRA TUMI PÚRNÁ RÚPE ELO
JYOTSNÁY BHARO MOR CIDÁKÁSHE
TÁTEI DHARÁ ÁLOTE BHÁSE**

**AKHANÁDÁ CETANÁY TUMI MAHÁ SINDHU
BÁ.....BÁ.....
AKHANÁDÁ CETANÁY TUMI MAHÁ SINDHU
TOMÁTE UDBHÁSITA ÁCHE JATA VINDU
TOMÁKE BHOLÁ JÁY NÁ,
MEGH JÁY ÁR ÁSE
TÁTEI DHARÁ ÁLOTE BHÁSE**

**JENE VÁ NÁ JENE SABÁI TOMÁRE? CÁY
BÁ.....BÁ.....
JENE VÁ NÁ JENE SABÁI TOMÁRE? CÁY**

**PRIITI DÓRE TOMÁRE SABÁI KÁCHE PÁY
TUMI ÁCHO TÁI ÁCHI,
TAVA SUDHÁ RASE
TÁTEI DHARÁ ÁLOTE BHÁSE
EK PHÁLI CÁNDA SHUDHU ÁKÁSHE,
TÁTEI DHARÁ ÁLOTE BHÁSE
(Madhumálainça, Calcutta 5.11.1984)**

**Only a small crescent moon in the sky
Is enough to set the Earth afloat in light.
O my Full Moon You please come
With Your ultimate, beauteous Form
And fill the sky of my Consciousness
With Your resplendent moonlight.**

**You are the vast, infinite ocean
Of unbroken, singular, boundless Consciousness
All the drops of light of countless beings
Are shining and luminous because of You.
That is why You can never, ever be forgotten
No matter how many clouds come and go.**

**Knowingly or unknowingly, everyone yearns for You
With the tender strands of the ties of Your love
Everyone finds and attains You, so close to You.
Because You are existing, I am existing
In the blissful flows of Your nectar.**

No matter how many ways Baba displays the Diipavali (Festival of Lights) as we merge with Him in our Mantra, we always want more and more. We keep yearning and burning for Him to show us more light. We yearn for Him to show us His true, complete, penultimate Form which is beyond mukti and moksha. Cidakasha is the sky of Consciousness just above the Sahasrara and below His Feet. When we become lost in this realm due to full Satya and surrender, then countless oceans of light crash through our being. This precious state that is the be-all and end-all for the yogis, is torture for us. We do not leave this world and lose ourselves in the Mantra to attain this state. We want Baba alone, and not any silly samadhi. So in this state of Cidakasha we cry out to Him to come in His ultimate Form that first seems so dark pink and free us from this yogic paradise. Bindu is a drop and is a place and state in sadhana above the Ajina Cakra (between the eyebrows). Baba refers in Ananda Vacanamrtam Part 7 to this state as the real Varanasi (city of Shiva). So this song describes a special experience of this bindu when one is merging with Baba. People will experience it many ways - how all bindus are emerging and merging with His bindu in the ocean of Baba's divine Form. And people and animals and plants may not understand this all. But they all find out in how many ways every part of our being is being loved by Him and yearns to love Him. This is how we are alive floating in the rapturous waves of the nectar of His limitless love.

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**MILANER DINE PRABHÁT KIRANÉ 2
MANER KÁLIMÁ CHILO NÁ ÁR 2 MILANER DINE
PHULER SUVÁSE PRÁÑER SUHÁSE 2
SARE GIYE CHILO JATA VYATHÁ BHÁR 2
MANER KÁLIMÁ CHILO NÁ ÁR, MILANER DINE**

SHATA JANAMER JAME ÁSÁ BHÁR 2
CHILO JATA SHUBHÁSHUBH SANSKÁR 2
EK LAHAMÁY KOTHÁ BHESE JÁY 2
SAB BHULE GIYE HOYECHI TOMÁR
MANER KÁLIMÁ CHILO NÁ ÁR, MILANER DINE

TUMI ÁCHO ÁR ÁMI SHUDHU ÁCHI 2
SAB VINIMAYE TOMÁRE PEYECHI 2
TOMÁR KRIPÁY MOHA MUCHE JÁY 2
CÁOÁ PÁOÁ SAB HOYE EKÁKÁR
MANER KÁLIMÁ CHILO NÁ ÁR, MILANER DINE
MILANER DINE PRABHÁT KIRANÉ
MANER KÁLIMÁ CHILO NÁ ÁR, MILANER DINE
(Madhumálainça, Calcutta 6.5.1983)

On the day of our Union
In the rays of the Dawn (Prabhat)
All darkness of mind remained no more
On the day of our Union
The exquisite fragrance of my flowers
The rapturous smile of our life, our heart
Completely wiped the entire burden of grief.
On the day of our Union

The burden of hopes and dreams
Of hundreds of my births
All my samskaras, both good and bad
On the day of our Union
In just one single moment,
To where did it all float away?
Forgetting everything
I have become Yours totally
On the day of our Union

Because You keep on existing
Alone am I able to exist.
In exchange for everything I have,
Everything that I am -
I found You,
I attained You
I was possessed by You.
By Your Grace
All my infatuations and delusions were dispelled.
All my wanting and yearning
All my getting, taking and possessing
Have all merged into Your Oneness
On the day of our Union

As Baba says our entire life becomes our sadhana. Each and every event becomes a different type of union awaiting THE UNION. And so many time a Union comes that we think is the ultimate - only to find one more union awaiting us. Each time the flowers of our chakras, O Baba pour forth intoxicating fragrance as that ravishing smile of Yours explodes everything in my past and I am Yours now more than I can

bear. For I exist because You, Your yearning exists and with that yearning I am burning, we are burning as one roaring, incinerating lava flow of love.

7) Loving our Ista Mantra

4961

IS'TA MANTRA MOR PRIYA PRÁNÁDHIK,
KÁRAO VINIMAYE CHÁRIBO NÁ, CHÁRIBO NÁ
JÁK SUKH JÁK MÁN JÁK ARTHA PRÁÑA,
E JE SAMPAD ÁMÁR SÁDHANÁ,
CHÁRIBO NÁ CHÁRIBO NÁ,

YADI ÁSE MAHÁKÁLA MUKTA JATÁ JÁL,
BÁ.....BÁ.....
YADI ÁSE MAHÁKÁLA MUKTA JATÁ JÁL,
BHAERAVA BHAYÁL, RUKŚA KARÁL,
BOLIBO TÁRE HÁSI,
E MANTRA BHÁLOBÁSI,
E BHÁLOBÁSÁ KABHU SARIBE NÁ,
CHÁRIBO NÁ, CHÁRIBO NÁ,

HE RUDRA BHAERAVA TOMÁR ÁSHIS CÁI,
BÁ.....BÁ.....
HE RUDRA BHAERAVA TOMÁR ÁSHIS CÁI,
HE KÁLÁDHISHA TAVA KRPÁ PÁNE TÁKÁI,
PARAMA PURUŚA TUMI SÁTĤE THEKO SADÁI
CARAÑER E RENÑURE BHULIO NÁ,
CHÁRIBO NÁ, CHÁRIBO NÁ
IS'TA MANTRA MOR PRIYA PRÁNÁDHIK,
KÁRAO VINIMAYE CHÁRIBO NÁ, CHÁRIBO NÁ
(Kalikata, 25.8.1990)

O my Darling Beloved
This Ishta Mantra of our
Is dearer to me than even my own life.
Never will I abandon it, never will I abandon it
In exchange for something else.
Let my happiness go, let my honour go,
Let my wealth go, let my life go
But this Mantra is my only treasure, my sadhana.
Never will I abandon it, never will I abandon it.

Even if, my Lord, You appear as the Eternal Lord of Time
With Your tuft of hair open and flying in the winds
Like terrifying Lord Bhairava with rugged, raging jaws
I shall say unto You, laughingly
"This Mantra I love
And this love can never depart."
Never will I abandon it, never will I abandon it.

O my Rudra - who makes me break down crying

**With so much pain, with so much love -
O my Rudra Bhaerava
I long for, I yearn for Your sweet Mercy
O Beloved Lord, beyond all time
I am always gazing towards Your Mercifulness.
O my Supreme Being, my Supreme Husband
Remain with me for eternity
Please I beg you, do not be oblivious
To this insignificant, but utterly blessed
Dust Particle of Your radiant Feet.
Never will I abandon it, never will I abandon it.**

And with the burning churning and merging of the lava flow we express our love for this sweet Mantra that has dissolved us in the ocean of Union with our dearest darling, our Ishta, our Baba. Let all my petty joys burn away, let all my prestige and reputation be lost in slander and scandal, let all my wealth and all my soothing relief (from the 3 types of suffering) go to hell. Let my life and my heart blow up but Darling Baba, this Mantra that is the sole expression of our Union I shall never ever abandon it.

So Baba You come now in Your role as Mahakala - the Lord of catastrophe - of countless disasters. You come like Lord Shiva, radiant with wrath at humanity for the genocides of capitalism against so many innocent; against this planet. Come like Your son, Lord Bhairava - the first You taught Kapalika Sadhana to - who was radiant red and roaring tremendously with Tantric bliss. Come like this Baba and I too will roar with laughter and tell You that I love this Mantra of our Union and that this love is an undying love because our Union from which this Mantra comes is for eternity.

O Baba come now to me in Your Rudra (wrathful Shiva) great Tantric (Bhaerava) Form. O how I yearn for, I burn for Your mercy. O my Beloved Baba, Timeless as the Cosmic Destroyer, I ask for humanity to move to the next stage of evolution - to becoming Kalki - the cosmic revolutionary warrior against inequality and exploitation. I ask for mercy - please save me from being saved and living safe while others suffer and are killed. Let me go out and fight for You lost in Union with You with this Mantra of our Union filling the skies. O Baba please bless me in this way alone to become the Dust of Your rapturously radiant Feet. This is my sadhana. This is my life. This is my destiny for which reason alone, You blessed me with initiation.

Victory unto You! Victory unto this Union! Victory unto this Mantra! Victory to Your Heart, O my Darling, my Darling Baba!

Understanding Second Lesson with Prabhata Samgiita

First lesson is to be performed at all times by repeating our Ista Mantra while doing all actions. Even while riding a bicycle, Baba explained to Acarya Nagiina that we should be taking our mantra. However, while one is studying, conversing with people it is difficult to maintain the flow of the mantra in our breathing. This is a spiritual struggle. Someone who is actively struggling to maintain the flow of their mantra during the day, at all times is a genuine sadhaka or spiritual aspirant. Those who have abandoned this path of struggle are fallen sadhakas. They are moving towards crudification by their external environment as well as a crisis due to lack of parallelism and harmony between the person they are when meditating twice a day and the person they are in daily life. This crisis makes sadhakas prone to material pleasures and to a dogmatic state of mind because they do not experience the divinity (Consciousness) within every being they come across. Hence they discriminate for and against people and tend to form groups. Baba says that those who see a person as a Muslim, Brahmin, black person or as a poor man - such people are not sadhakas - they have not yet begun to be genuine sadhakas. On the collective level, this lack of Brahmacharya or Madhuvidya is what causes a spiritual movement to become a religion.

However, it many times seems too hard when engaged in active physical labour or conversation to maintain the flow and ideation of one's Mantra. This is one reason why Second Lesson is so crucial. During First Lesson the Mantra is in parallelism with the personality of the meditator and thus takes one to the Ishta or Beloved Goal so that one can merge in Him. Guru Mantra, the Mantra of Second Lesson is very different, one is being reminded the Truth about how everything we see, hear, touch, taste and smell is in reality nothing but luminous Consciousness. More importantly, Guru Mantra is a direct appeal for help from Baba as the Supreme Guru who removes the darkness of crudity we are getting by living in materialistic society. When done with devotion and surrender, the blessings that stream forth from Baba are overwhelming. So with Ista Mantra we are merging with Baba as the Soul of our Souls and with the Guru Mantra we are merging with Baba as Guru of the universe (Jagatguru) and as Dharma Guru (Preceptor of righteousness). Guru Mantra is done before every action like eating, bathing, leaving a building, starting work, meeting someone. Then Baba's blessings shower down and we feel tremendous inspiration and power to perform First Lesson for a long time.

Second Lesson seems very easy but is actually difficult to comprehend because it is concerned with the Grace of the Supreme Beloved (Parameshtin) Guru. Baba has said that only those who are adepts in surrender in Sixth Lesson can understand His Grace. Ultimately His Grace, His scolding, His punishing are all part of the drama (liila) of His Love. Realizing this before every action by the power of Mantra is what Second lesson is all about.

So let us examine some Prabhat Samgiit that can help us understand this love.

1) Initiation

2793

**BHÁLO BÁSÁ DILE HATÁSHÁ SARÁLE,
ÁLOR SÁYARE KARÁLE SNÁNA
MUKTI MANTRE RANDHRE RANDHRE**

NAVA NAVA BHÁVE BHARÁLE PRÁÑA
ÁLOR SÁYARE KARÁLE SNÁNA

JETHÁ JATA ANÚ PARAMÁNU CHILO
BÁ.....BÁ.....
JETHÁ JATA ANÚ PARAMÁNU CHILO
TAVA PRERANÁY NÁCIYÁ UTHILO
AYUTA CHANDE MOHANANANDE
SABE GEYE CALE TOMÁRI GÁN,
ÁLOR SÁYARE KARÁLE SNÁNA

NIKATÉ SABE ELO GELO VYAVADHÁN
BÁ.....BÁ.....
NIKATÉ SABE ELO GELO VYAVADHÁN
TOMÁR MÁJHÁRE PELO PRIITIR ÁDHÁN
TUMI NAHO DÚRE ÁCHO MANE BHARE,
VATÁSE NABHE BHÁSE, E? KALATÁN
ÁLOR SÁYARE KARÁLE SNÁNA
BHÁLO BÁSÁ DILE HATÁSHÁ SARÁLE,
ÁLOR SÁYARE KARÁLE SNÁNA
(Madhumálainça, Calcutta, 12.6.1985)

O You bestowed such love
Removed all despair and depression
And made me bathe in an ocean of radiance
With this mantra of liberation
Each and every pore of my being
You have filled with newer and newer
Ecstatic expressions of Yours,
With such vigour and such Heart.

Whatever atoms and molecules were there
Arose and began to dance with Your inspiration.
With such unique manifold rhythms
And such irresistibly charming bliss
All go on singing Your songs.

Everyone came close, gone was the gulf
And estrangement (between us)
Finding within You the infusion of pure love.
You are not far, You are filling this mind
And its resonance floats into the wind and the sky.

So with this mantra of liberation that we are blessed with, during initiation into 2nd Lesson, Baba bathes us with His outer radiance and overwhelms us with this love. In the effulgence of this bliss all our depression vanishes. This song reveals what is really happening inside us. Each and every pore of our body, our mind and our Atma (unit Consciousness) endless keep on being filled and overflowing with more and more of Baba's bhaavas (ecstatic expressions). And every single one of these bhavas of His has so much vital energy and so much Heart. This is how Baba removes (ru) the darkness (Gu) inside us so many exquisite, irresistible expressions that send us into ecstasy. For non-devotees this is happening subconsciously when they take Guru Mantra with reverent surrender, but for devotees this drama

becomes part of the theatre of the Cosmos. Atoms and molecules throb and dance with this bliss. Those who concentrate with the power of Dhyana in Sixth Lesson will see countless particles in countless objects dancing with Bliss. Then one realizes that the entire creation is nothing but Baba's songs. He has expressed Himself by creating the song of the birth, living and dying of countless beings and when any being pours their energy and heart out in trying to express themselves it is also His song because they themselves - each one of them is a song from the core of His Heart.

And when we take Guru Mantra and go out into the world we find that not only have our prejudices gone (where we are aware of a person's caste, religion, race, etc.) but also the feeling that these beings are something "other", "different" or "alien" to us. This is how regular practice of Second Lesson can create a new civilization. And how does this happen? When we surrender while taking Guru Mantra, Baba takes us inside His heart and infuses His own all-pervading love within us. Then we not only start to love the universe but we find Him within our minds filling us with radiant love. And the subtle, sweet sound of His filling us, overflows and floats outwards into the wind, into the sky. This is how taking Guru Mantra can create a new world.

2) Ideation while taking the mantra

And as we recover from this initiation and meditate on the mysteries of its beauty, we start to understand with what ideation we should take this mantra. Baba has revealed this very succinctly saying,

**TOMÁR MANTRE JÁGÁO DHARÁRE
TOMÁR YANTRA KARE NÁO ÁMÁRE
BHÁVI JENO KEVAL TOMÁRE
TOMÁR KÁJ KARE NÁO ÁMÁR HÁTE (2214)**

By Your Mantra, awaken the Earth.

Transform me into Your own Yantra.

So that I only ideate upon You and exist as You alone

And keep on doing Your work with my own hands.

"Be a devotee of humanity as well as a devotee of Parama Puruśa." This command was given by Baba on July 29, 1990. So a true devotee will not just say their Guru Mantra for the awakening of themselves but of the Earth and all its children. Their aim is not to get realization but to become a dynamo that can illumine the hearts of others. Yantra means an engine of Cosmic forces. The verb "Yam" means "control" and the word "tra" means "to liberate". So that engine which when controlled liberates and converts energies into a form of work that is beneficial to humanity is a yantra. Baba said both Yama and Niyama are Cosmic yantras. So here the devotee is taking Guru Mantra not to get power but to become an engine in the hands of the Cosmic Engineer that will empower others. The devotee is asking this because she/he does not want to ideate on himself/herself. In reality if we simply listen to our random thoughts, 50-80% of the time we ideate upon ourselves and even when we ideate on Baba and His mission it is often part of our ideation upon ourselves. So if we exist only for His work, if we allow Him to serve others through us, then we can ideate only upon Him and we will exist as Him alone. Baba Laya is a state where our self dissolves in His and then when we go somewhere, people will see His Form and not ours. They will hear His voice and His words and not ours. It is in this way we want to spend our lives doing His work directly with our own hands, our own sweat and blood

MANTRÁVIŚTĀ MOR PRANĀTI NIO (3693)
Accept my prostration in surrender,
Which is completely absorbed in my Mantra

3)After forgetting to Take Mantra

Yet, so many times we forget to take the Mantra and even give up trying. This is usually due to ego. We are for sever weeks or months in a high spiritual state where the Mantra comes naturally or where we are going in and out of various trances or samadhis or where we are involved in His intimate lilas and Mantras become irrelevant. But this only happens due to His Grace. When His wave is gone, then all our propensities and vices are left like sewage on the empty beach of our minds. Like spoiled children we demand that Baba give us these states again. When that doesn't happen we sulk and then let our mind go where it likes and then fall in the pursuit of power and pleasure. Ultimately we are simply too cowardly, too lazy and too arrogant to start all over again like a humble sadhaka and struggle to say our Guru Mantra before each and every action and then after that try to remain in the flow of our Ista Mantra. This is how we become oblivious to the Guru and His Mantra although we can never forget Him and although like hypocrites we can give talks about Him and His sadhana without fighting to live it in our daily lives.

4448

JE TANMĀTRE TOMĀRE BHULECHI,
SE TO THĀKIBE NĀ CIRA KĀLA,
JE MAHĀMANTRE CETANĀ LABHECHI,
SE CHINRE DIBE E MOHAJĀLA;
SE TO THĀKIBE NĀ CIRA KĀLA,

ATIITA ĀMĀR JĀ THEKE THĀKUK,
BHAVIŚYA JENO TAVA TARE HOK,
TANTRIITE MOR NIYATA BĀJUK
TAVA SPANDITA SUR TĀLA
SE TO THĀKIBE NĀ CIRA KĀLA,

TOMĀR HOYE GELUM ĀJ HOTE,
TOMĀRE HERIBO PALE PALAKETE,
RANDHRE RANDHRE SHONĪTER SROTE,
TOMĀRE BOLIBO HE VISHĀL
SE TO THĀKIBE NĀ CIRA KĀLA,
JE TANMĀTRE TOMĀRE BHULECHI,
SE TO THĀKIBE NĀ CIRA KĀLA,
(Madhumālainca, Calcutta, 15.10.1988)

Those inferences that make me forget You
They shall not remain for eternal time
By Your Great Mantra I found higher Consciousness
That will tear asunder this web of delusion and infatuation.

Whatever might have been there in my past
Let my future be only for Your sake.
May my musical strings play eternally

To the melody and beat of Your vibrations.

**I have become Yours alone from this day itself
I shall see You and see You in every fraction of every second
With the flow of blood in every vein, artery and capillary
I whisper, I plead, I woo You, I call You and cry out unto You.
O my immensely vast One who still always comes in my embrace (vishala).**

Those inferences - those forms, tastes, smells, touch and sounds - that have taken me away from You Baba, I know they will not last forever. I know that, as You told us, You created us out of Your yearning to love and still we spend so much time with our minds absorbed in so many inferences, and memories and sentiments based on these inferences. You want to come with Your own higher inferences in our higher cakras and beyond them in Vrndavan - You come to make us fall permanently in love with You - but we remain in our lower cakras and feel not a drop of shame or heartache about this.

It is only by taking this Mantra of such grandeur that my Consciousness awakens and I become free. This is the Mantra that is so great (Guru) because it removes all this darkness (Gu) that is keeping me apart from You, Baba. All my delusions and infatuations are swept away by the power of this Mantra.

Now, Baba whatever I may have been in the past, let it be forgotten. But let me in future, breathe, live, work, fight and die for You alone. Baba, You said in Jail that the devotee is like a guitar but the player must be Parama Purusa. So Baba let the strings of my heart play on and on for eternity to the melody and beat of Your endless vibrations. For this to become a practical reality I now take this Mantra with utmost surrender unto Your seva.

So from this day I belong to You and You alone - not to any other person, any other place or any memories of the past or dreams of the future. It seems like it takes a second to say this Mantra. Yet within each part, each letter, each breath there is such infinite time of Bliss. And in the core of the heart of [every single moment in time], O Baba I am seeing You reveal Yourself in endless way and I am searching for You within each and every way You reveal Yourself unto mine eyes. This is why my Darling Baba every atom of my blood - in so many veins, arteries and capillaries - cries out unto You - day and night. This is the pulse of my life and when I take this Mantra how my pulse rages wildly for You my Vishala. You are Vishala because though You are tremendously Vast - still You are not measureless, for You come within the embrace of the tiny arms of this tiny child of Yours. Through this Mantra the infinitely tiny holds the infinitely mighty Beloved forever and ever.

4) Eternal Incantation

4826

**SHAYANE SVAPANE NIDRÁ JÁGARAÑÉ
TOMÁRE SMARECHI NISHI DIN,
KAKHANO BHÁVINI BHÁVITE PÁRINI,
TUMI RAHE JÁBE ACIIN,
TOMÁRE SMARECHI NISHI DIN,**

**E DHARÁR AMARÁR TUMI CIRA ÁPANÁR,
BÁ.....BÁ.....,**

E DHARÁR AMARÁR TUMI CIRA ÁPANÁR,
TOMÁR MADHUR HÁSI NÁSHE JATA KLESHA RÁSHI,
TOMÁR MOHAN BÁNSHII MARTYE MARME PASHI,
BÁJÁYE VÁNII HÁRÁ VIIN,
TOMÁRE SMARECHI NISHI DIN,

BADHIR CÁTURITE MURALII MÁDHURIITE,
BÁ.....BÁ.....,
BADHIR CÁTURITE MURALII MÁDHURIITE,
BAHE CALO TARAUNGER UHÁBOHE SAUNGIITE,
TOMÁTE SABÁI LIIN, SRISÍTÍ TOMÁR ADHIIN,
PRANÁVA TOMÁRI SHINJIN.
TOMÁRE SMARECHI NISHI DIN,
SHAYANE SVAPANE NIDRÁ JÁGARANE
TOMÁRE SMARECHI NISHI DIN,
(Madhukoraka, Calcutta, 6.4.1990)

Whether I am lying down,
Dreaming, in deep sleep or awake
I am ever remembering You - day and night.
Never did I think or feel or ideate
That You are beyond all my feelings and thoughts
And that You would remain
Ever Unknown, ever Unrecognized, ever Unappreciated.

On this Earth and in the immortal realms
You are my very own dearest One.
Your, O so sweet smile
Destroys all my afflictions and agony
Your enchanting flute pierces deep
Into the core of this mortal realm
It plays upon the vina of my heart
Without any message whatsoever.

With Your sweet, sly, skillful deafness
In the sweetness of Your flute
You are floating onwards
Upon the crests and troughs
Of Your own songs.
Everyone and everything is merged within You.
At Your command the creation comes into being
The Cosmic sound emanates from
The ringing, chiming of Your ankle bell.

What bliss it is to remember Him with the Guru Mantra before sleeping, dreaming, lying down and waking up and lovingly merging and remembering Him during all these states with my Ista Mantra. When this happens naturally in so many blissful flows all through the day and all through the night - this is what happiness is. The pursuit of this intense joy is the very meaning, the Noble Truth of human existence.

But the more we remember, the more we experience Baba, the more we meditate on what we felt and experienced - the more we realize that He is simply beyond the capacity of our thinking, feeling and ideating. This is the heartache at the core of

divine bliss for premiis. For selfish devotees who just enjoy His bliss and not yearn and burn to truly love Him there is no heartache. Nevertheless we experience is an infinitesimal bit of what He Graces us with and it overwhelms us and satiates us. And because we remain satiated with this and only keep trying to fill our heart with His love, He remains unknown because we are obsessed with expressing our feeling and enjoying bhavas and samadhi due to our self-centred psychology or devotional capitalism. We all think about how if Baba's ideology becomes famous how wonderful that would be. The reason we want this so much is because deep down we think that if Baba becomes famous then we will get prestige as His so-called disciples. This is all the play of Atma-sukha-tattva [Principle of Selfish Pleasure]. This is why Baba remains unknown in this world, this is why nobody recognizes Him truly - even the parasite devotees. This is why He is unappreciated. Why - because He is unloved. Not a soul is trying to love Him the way in which He loves us. This heartache, this Truth is what arises when we perform Guru Mantra with total surrender.

This is why O Baba I do not know what is this Earth or what is any astral realm or cosmic mind - nor do I even know where I am at all. I just know that wherever I may be, You are my very own Dearest Darling - for Baba I swear that whatever defects I may have I don't care a fig - I only know I must love You, I shall love You or die trying and crying. When comes that rapturous grandeur of Your smile - so slow and so overwhelming - when Your lips move like two mighty rivers and my heart pours out in streams of tears - it is then Baba that all my agony at not being able to love You, my heartache (feeling Your heartache) vanishes. Drowning in the sweetness of that smile I know that I will make You sing and dance in ecstasy just as You make us.

Now Baba's playing the flute is very different from Krsna playing the flute. Krsna played the flute to call people unto Him with His irresistible sweet charm. Baba played the flute as a small boy in a cosmic way. It does not call people to delightful sweet playful dramas like Krsna. It sends the ultimate love and the ultimate surrender that is Mahasambhuti Anandamurti and experienced intensely in the Janusparsha Mudra. That love pierces through every part of this mortal realm. It is ever playing upon the strings of my heart, O my Baba without any single message whatsoever. For such love, such surrender is beyond any words, any vaniis. This is how You surrender unto us and with this bliss we surrender unto You with our Guru Mantra.

And Baba You are such a wizard at being deaf. Countless thoughts and feeling pour in my mind each day. And when remembering You, when blessed with Your darshan a waterfall of infinite ecstasies explodes inside of me. But You are oblivious to all that chatter. You stand before me knowingly rapturous with each gesture, holding down all Your radioactive radiance - waiting so charmingly and adorably to explode my heart. And You have now come forth O my Baba, floating so majestically and tenderly in every word and musical note of Your songs of Your songs - of this song Baba. This is why these songs are our Guru Mantras. This is why when we take Guru Mantras Your songs start resounding from the depths of our hearts. This is why and how everything merges within You. The entire creation comes into being from the subtlest sweet chiming of Your ankle bell. This is not just the ankle bell sound we hear when the kundalini rises, this is Your sweet, special liila of Your childhood and You let people hear it but You almost never let people see it or speak of it. And with this muteness, in utterly blissful silence we take our Guru Mantra.

5) Result of Taking Guru Mantra

So many wonderful experiences come on the path of Guru Mantra. Some may not be special to others but are so significant for us, because of an incident in the drama of His love story with us. Here will examine two related songs.

1631

**TUMI ESECHILE DIIP JVELE CHILE,
KII MANTRA BALE TAMAH NÁSHILE
MANERA MUKURE SÁJÁLE STARE STARE
BHÁVE RÚPE GHIRE SURE TÁLE
KII MANTRA BALE TAMAH NÁSHILE**

**BOLILE BHAYA NÁI,
BOLILE BHAYA NÁI PRIITIR GIITI GÁI-
ANÁVILATÁ CÁI PALE VIPALE
KII MANTRA BALE TAMAH NÁSHILE**

**ÁSIYÁCHI ÁMI,
ÁSIYÁCHI ÁMI MARTYA LOKE NÁMI
THÁKI DIVASA YÁMI NÁ MÁNI KÁLÁKÁLE
KII MANTRA BALE TAMAH NÁSHILE
TUMI ESE CHILE DIIP JVELE CHILE,
KII MANTRA BALE TAMAH NÁSHILE**

(Madhumálainça, Calcutta, 24.7.1984)

**O You came and ignited my lamp
And with the power of this Mantra
You destroyed all my crudity and darkness
Every single layer of
The mirror of my mind
You surrounded with melodies and the beat
Of the ecstatic expressions of Your beauteous Form.**

**O how You said,
“There is nothing to fear
Singing songs of My love
I want and am ready to create total stainless purity
Each second and fraction of a second.**

**“I am now coming
Unto this mortal realm
I am present day and night
Not heeding any right or wrong time.”**

With the power of the Mantra, Baba comes and ignites the lamp of our higher self. Most of the time we are unaware of this although we do feel as if suddenly the darkness that had been dominating one's mind has disappeared. The mirror of our mind has many layers of the kosas and the ego but ultimately our mirror is our pure existential feeling (of “I exist”) that is called Mahat. Baba has described many times how if this mirror is dirty then His reflection will not appear inside the mirror. So here in this song it is saying that because of our surrender while saying Guru Mantra every layer of my mind is surrounded with the melodies and the musical tempo of the bhavas emanating from Baba's utterly beautiful form. This is because saying Guru Mantra is not just to get Baba's Darshan in the external world

but also in the complex maze of our minds. And then Baba blesses by making us realize how He is there with us at all times because He has taken the samkalpa to make us pure despite our insincerity. This is the mission behind why He has created these song of Prabhata Samgiit so full of ardent love for us.

1598

MANÍKÁR MAHÁMANTRE 2
MOR MAN METECHE MOR MAN METECHE
JÁ CHILO PÁOÁ NÁ PÁOÁY 2,
SE ÁJI KÁCHE ESECHE
MOR MAN METECHE MOR MAN METECHE
MANÍKÁR MAHÁMANTRE 2
MOR MAN METECHE MOR MAN METECHE

JÁ CHILO DVIDHÁY BHARÁ
SARITÁ MARUTE HÁRÁ 2
BÁDALER SNIGDHA HAOÁY 2,
SARASATÁ PHIRE PEYECHÉ
MAN METECHE MOR MAN METECHE
MANÍKÁR MAHÁMANTRE 2
MOR MAN METECHE MOR MAN METECHE

ÁJIKE VANATALA ÁKULA CANCALA 2
JHARÁ PÁTÁRI DALA 2,
KISHALAY SÁJE SEJECHÉ
MOR MAN METECHE MOR MAN METECHE
MANÍKÁR MAHÁMANTRE 2
MOR MAN METECHE MOR MAN METECHE
(Madhumálainça, Calcutta, 5.7.1984)

With the Great Mantra of the Cosmic Jeweler
My mind is intoxicated, O how my mind is intoxicated
All that I wanted to attain
But failed to obtain
Today has come close unto me.

That which was filled with doubts and dilemmas
Which became lost like a stream in the desert -
With soft breezes from the clouds
That nectarean flow returned and was attained.

Today the forested woodlands
Are so eagerly restless
As clusters of dying leaves
Are being decorated and adorned
With tender new leaves.

Just as a Jeweler takes a raw valuable stone and chisels it into a jewel, so also Baba creates Mantras and uses them to chisel us also. This is the real mystery of Mantra - how Mahasambhuti directly transforms us through the Mantra. For, Ananda Marga sadhana is unique in that Baba comes directly and uses it to transform us into jewels for suffering humanity. It is this aspect of our Guru Mantra that intoxicates

us and make us mad with joy. Because we do not often surrender properly while saying our Guru Mantra, because we have not purified ourselves through First Lesson, we remain unaware how much delight is waiting for us within our Mantra. But when we do this intoxication becomes permanent. Then all the things we hankered for come to us but we no longer care as the nectarean flow of Baba love has come into us and now the forests of our minds (with so many talents, expressions and sentiments) burst into Spring blossoms as we are simply intoxicated with every single expression of our Cosmic Jeweler. This Spring comes not just to our minds but to our social lives and to our bioregion (samaja). In this way, through our surrender to our Guru Mantra, Baba will create a new civilization. For this reason alone, Baba was so strict about disciples saying Guru Mantra at all times.

6) Realization & Surrender

These experiences of Guru Mantra sadhana intensify as surrender inside one's heart blossoms outwards. Let us meditate on two songs that describe this.

3519

TUMI ATANDRA KRŚŃA VIBHÁVARITE ÁLO JHARÁLE
NIIRANDHRA KULISH SHILÁTANUTE SUDHÁ JHARILE
ÁLO JHARÁLE

KÁY VÁK CITTA MANASÁTE ,
BÁ.....BÁ.....
KÁY VÁK CITTA MANASÁTE
BHÁVÁDHIROHANÉ JÁ PÁRINI DITE
TÁI NIYE NILE TUMI NIMEŠETE
E KII MANTRA BALE ÁLO JHARÁLE

TOMÁR ANADHIKÁRE KICHUI JE NÁI ,
BÁ.....BÁ.....
TOMÁR ANADHIKÁRE KICHUI JE NÁI
SARVA SATTÁ SÁRE TOMÁKEI PÁI
PÚJYA PÚJAK TUMI TUMI PÚJÁY
NÁCO LILÁCHALE ÁLO JHARÁLE
TUMI ATANDRA KRŚŃA VIBHÁVARITE ÁLO JHARÁLE
(Madhumálainça, Calcutta, 27.4.1986)

Ever wakeful in this piteous dark night
You have poured down fountains of light
On solid rocks, struck by hail and thunderbolts
You have poured down fountains of nectar.

Body, speech, mind-stuff [mental substance] and the mind.
All this, despite my desperate feelings, I could not give unto You
You took that unto Yourself in the blink of an eye.
With O such a powerful Mantra

There is nothing that is beyond Your expertise
I find You are the essence of all beings
You are the worshipper and the Deity worshipped

**You are ever dancing in my worshipping surrender
In this way You play with such sly sweetness.**

In this dark night, O Baba, by the blessings of Mantra I now realize how You have remained ever vigilant in the dense dark night of my selfishness. In my meditation and throughout the day - for years and years, lives upon lives - You have been pouring down the light of Your Pure Consciousness and You have been pouring down endless floods of the nectar of Your love. This history of Your love I never realized before. I used to cry for myself in the darkness, now I cry for how You have loved me in the blazing light of Consciousness.

This body of mine with so many pleasures and pains. This mind-stuff of mine with 5 layers of more and more subtle levels of Consciousness, and this entire mind of mine including all my ego and all my "Iness". All this I knew belonged to You; all this I knew You have been waiting so long for me to return to You; all this I was pretending to prepare to offer unto You in all the lessons of my sadhana; all this I had been pretending to surrender unto You in my Guru Puja - where has it all gone? You have taken away absolutely everything in the blink of an eye. How could I have ever realized that this small Guru Mantra of mine had such awesome, overwhelming power. Since the day You gave me this mantra through the Acarya, You have been waiting for so long for this day. Did not You tell us in Your discourse,

"One fine morning you will find that you have lost your mind. Your mind does not exist as He has stolen it away and just like a lunatic you begin dancing. How He has managed to steal it away is a mystery to you. Therefore He does everything inside Himself - everything is within, nothing without." ("Parama Purusa", SS 19)

I know You can do anything but for the first time I have realized this bliss in my very bones that You alone exist at all times. I have had glimpses of this before but not this realization is radioactive inside and outside me. I cannot ever find myself at all. It is You who sit and do sadhana and it is You who ideate on Yourself during the day. All this karma ends totally as in this way You are dancing and performing my Guru Puja. And all this sadhana, all this incantation of Mantra has been nothing but Your own sweet deceit of pretending to be me worshipping Thee. Who will not go raving mad, dancing like a lunatic realizing this? Just to dance in ecstasy like a madman with this body, You have created Me, initiated Me and blew me to pieces with Your love.

2757

**RAUNGIIN PARI ELO JIIVANE,
BHÁLOBÁSÁ DHELE DILO BHUVANE
ÁR KEU PAR NAY, PAR NAY
KŚUDRA BRIHAT BASILO EKÁSANE
MANTRA MUGDHA KARE DILO SAB MANE
PARI HESE KATHÁ KAY KATHÁ KAY
ÁR KEU PAR NAY, PAR NAY**

**RAUNGA DHELE DIYE GELO ÁNDHÁRE
BOLILO ÁMI—DEKHI SABÁRE
SAUNGE SAUNGE ÁCHI PRATI KŚAÑE
JENE REKHO MÁNAVATÁR HOBE JAY**

ÁR KEU PAR NAY, PAR NAY

**ANÚKE TUCCHA NÁHI MÁNI
ANÚR SAMAVÁYE BHÚMÁ JÁNI
MÚCHE PHELE ATITTER SAB GLÁNI
BHÚMÁR SÁTHE KARO HRDAY VINIMAY
ÁR KEU PAR NAY, PAR NAY
RAUNGIIN PARI ELO JIIVANE,
BHÁLOBÁSÁ DHELE DILO BHUVANE
ÁR KEU PAR NAY, PAR NAY
(Madhumálainça, Calcutta 4.6.1985)**

**As my so beautifully colourful Angel
You came into my life.
Cascading love all over the world
No one is a stranger or separate from me any longer
Ah, no one is a stranger or separate from me any longer
The small and the great sat side by side
All minds were enchanted with Your Mantra
O how You, mine Angel smiled
And spoke unto us, yes spoke unto us,**

**Endless pouring down colours into the darkness
You said, "I look after one and all.
Together with you, Yes together with You
In every single moment.
Always keep in mind the Truth
That humanity will be victorious.**

**"I never reject even a single tiny atom
I alone know how the atoms
Closely coordinate with the Macrocosm.
Cast out and wipe away all
Downfalls and degradation of the past
Exchange Your heart and soul
Together with this Macrocosm of Mine."**

Baba does not come to us like the Lord of the Lords. He comes to us like our guardian Angel, so personal, so beautiful with so many colours. When we have attained realization of His intimate union with us (Ota Yoga), He slowly gives us the realization of His Protá Yoga - of His union with us collectively. We have to become one with Him on both levels by utter surrender through our Mantra and everything we do. Then we realize His Darshan of how He overwhelmingly loves all beings on this planet. He has irresistible love for a chair for yoghurt and for a dust particle. By this Ota Sadhana which is the real mission of Guru Mantra no one at all is a stranger or different from me - we now live Samgacchadhvam. We sit around as one family, one heart, one soul - with You, our sole Beloved. In this way all our Mantras merge as ONE as You plead with us to exchange our heart for YOUR HEART as the Father of this Cosmos. Only in this way is the victory of humanity assured. Only in this Mission does our Mantra find true perfection.

CARANÉ CARANÉ VARANÉ VARANÉ

**TOMÁR MANTRE MOHANÁNANDE,
MARTYA METECHE KII MAHIMÁY (1159)
With each of Your wondrous dancing feet
Radiating colours after colours
With then entrancing bliss of Your Mantra
This Earth became totally intoxicated
O such grandeur!**

And this Prota Yoga we practice through our Mantra culminates in Vishvarupa in the realization Baba's Feet pervade the world radiating such blissful colours and intoxicating the very Earth with this Grandeur. And with this realization of His Feet we have everything we could ever have hoped for from years of trying to surrender unto Him with His Mantra.

7) HIS MISSION – Surrender in Action

Finally let us try to understand how this realization manifests itself as the mission of our lives.

1281

**TOMÁR SAMÁGE ÁMÁR
PRABHU PRIITIR BÁNDHAN
TOMÁR KRIPÁY CHATRA CHÁYÁY,
EGIYE CALE ÁMÁR JIVAN
PRIITIR BÁNDHAN**

**ÚŚÁ LAGNE UTHE JEJE
BÁ.....BÁ.....
ÚŚÁ LAGNE UTHE JEJE, DIN KÁTE
TAVA TARAUNGE
TOMÁR JANTRA TOMÁR MANTRA
KÁJ KARE JÁY ÁDESHA MATAN
PRIITIR BÁNDHAN**

**DÁKABE JAKHAN CALE JÁBO
BÁ.....BÁ.....
DÁKABE JAKHAN CALE JÁBO,
GÁNE BHUVAN BHARIYE DOBO
TOMÁR SURE BÁNSHII PÚRE
CHANDÁYIITA KARE MANAN
BHÁVE BHARÁ SE VRINDÁVAN,
PRIITIR BÁNDHAN**

(Delhi 22.2.1984)

**Together with You
I'm entwined in love,
O my Beloved Lord.
Beneath the shade of
Your umbrella of Grace
My life goes onward**

**Awaking, arising
At the hour of Dawn
My day flows in Your wave
As Your engine (yantra)
As Your Mantra
I keep doing Your work
As Your command and consent.**

**When You call me back unto You
I shall go, filling this world with songs
With my flute full of Your melodies
And my meditation vibrant
Your endless rhythms
In the realm of Vrindavan
Full of Your ecstatic expressions.**

In Your mission, Beloved Baba, we are entwined with Your overwhelming love for all beings. Beneath the umbrella of Your Grace, in its sweet shadows of Your ideology, Your service mission, Your revolution mission, my life is moving onwards unto our final merger with You.

Right from Guru Sakash and Paincajanya at Dawn, my days pass away in the waves of Your Mission arising from the ocean of Your love. My “self” no longer exists. My body, my mind are Your yantra for Your divine powers to do Your work. I no longer take Your Mantra, I am the Mantra You recite to use this yantra of Yours. In this way my body and mind does Your work at Your command. As You commanded us,

“So many things now done directly by the Supreme Consciousness may be done in the future through the medium of individual human beings. Before the creation of developed minds, all worldly phenomena were directly controlled by the Cosmic Mind, including the transmutation of energy. In the future when the human brain is more developed, more will be done through its medium. Be a perfect machine, be a good medium, so that He may do more and more work through your structure. This universe is His, and because He is yours, it is your universe. Serve your universe!” (Great Universe)

And when You call me back home into Your heart I shall celebrate this with every single being of this universe. I shall fill everyone with my songs of our love. The melodies of Your songs shall pour forth from my flute. My mind which nothing but Your meditation upon Yourself shall fill the collective mind with Your sweet, irresistible rhythms. In the realm of Vrindavan of the sweetest intimacy of divine love. You shall unfold the full power of Your ecstatic expressions in celebration of our union. For Your Mission is to prepare humanity for Sadvipra revolution, in order to prepare humanity for devotional revolution and this devotional revolution is nought but to prepare humanity to come unto the Land of Ultimate Union, Ultimate Separation - Ultimate Love. For this reason alone You have become Guru and blessed me with Your Mantra. For this reason You wait for me in Vrindavan holding Your longing arms outstretched every single time I take Your Mantra. And this yearning is the heartbeat of Second Lesson.

Understanding Third Lesson with Prabhata Samgíta

I Introduction

Third Lesson seems like a very dry, ritualistic, power-hungry lesson for some devotees. In reality, Third Lesson is indispensable for devotional surrender. Some think devotion is simply floating in the spiritual feelings of love that He blesses us with. This is not devotion, it is simply an illusion. When that wave from Him recedes we are left high and dry on the sandy beach of our ego along with a lot of garbage that the wave brought out from inside us. Unless we internally purify ourselves, our devotion will always be polluted with crude propensities. It is like we are offering Baba a drink of the honey of our heart mixed with all the mud of our propensities, passions, delusions arising from our self-centredness. Who would want to drink this? But when Baba runs away, we cry and call Him cruel

In *Discourses on Mahabharata*, Baba explains how cakra meditation is part of our devotional life,

“Depending upon the difference in the controlling points of the cakras, spiritual sádhaná can take either of two forms: (1) Controlling the hormone secretion of the glands and strengthening the controlling points of the cakras is the system known as hatha yoga, because it is more physical in character. This science is more extroversive in character and consequently part of avidya tantra. (2) To surrender one’s mind to Shrii Kṛṣṇa [Supremely Attractive Beloved - This is introversive or ideational in character and is part of Vidyá Tantra. This is the real sádhaná, where the entire psycho-physical entity surrenders itself to Parama Puruṣa... For sádhakas, the only mission is to surrender at the feet of Lord Kṛṣṇa by strengthening the physical sub-centres. He maintains His association with the microcosms either as Mahásambhúti or as Cosmic Nucleus.”

Hence we can see that ordinary cakra sadhana as done by many yogis is part of Avidya Tantra - the path that leads to spiritual ignorance and malevolence. Our sadhana is simply to surrender to Baba in each cakra. It is just like doing Sashtaunga Pranama (full prostration) to Baba. When we are doing this we are gathering all our eight (asta) limbs (aunga) in one straight line so we can surrender ourselves completely. Similarly when surrendering internally we need to take our mind away from all the countless expressions of our propensities (vrttis) and gather all our mental expression and take them within to our cakras. Each petal of the cakra is associated with a particular vritti (propensity). By controlling these and moving to the centre we are gathering all the limbs of our mental body and preparing to surrender ourselves completely to the Supreme Beloved in the the nucleus of each cakra. Each cakra is unique and hence each surrender is truly unique. Baba also will appear in a unique Form in each cakra and also in each petal. Furthermore, devotees will have various bhávas such as that of a servant/disciple (dásya), friend (sakhya), being His child (apara vátsalya), being His father (pitrtva; Para v átsalya), being His mother (mátrtva; Para vátsalya), and being His beloved (madhura). Hence they will all devotionally surrender to their Beloved Baba in different ways. Thus, cakra sadhana is an indispensable factor in every devotee’s life.

4301

PRABHU TUMI ASBE JANI,
AMAR MANER MADHUVANE
SHRAVAN MANAN NIDIDHYASAN,
KARIA JAI SAUNGOPANE,
PRABHU TUMI ASBE JANI,
AMAR MANER MADHUVANE

ASTA CAKRA NAVA DVARE,
YOGABHISIKTOPACARE
JE MANDIRE REKHECHO MORE,
SAJAI TARE NITYA DHAME
PRABHU TUMI ASBE JANI,
AMAR MANER MADHUVANE

TUMI AMI NIYE E DHARA,
AR SAKALE TOMATE HARA
TOMAR MAJHEI PUJYA TARA,
VIVEK VICAR E KATHA MANE
PRABHU TUMI ASBE JANI,
AMAR MANER MADHUVANE

(Madhumálainça, Calcutta 10.3.1988)

Beloved Lord, I know Your will come

Into the sweet, intimate grove, within my mind.
I listen and sing Your love songs and Your Name (shravana)
I lose myself merging in You with Your Mantra (manana)
I withdraw my mind, move inwards unto You deep within
And surrender all my soul unto You (nididhyasana) -
All this I do in utmost secrecy.

In this body-temple
With nine gates and eight cakras
I install You and worship You
With the procedures of my yoga.

This temple in which You have kept me

I am adorning eternally as Your sacred place.

With You and I, only this world remains

Everything and everyone else is all lost in You.

Within You they also become worthy of veneration

This fact is accepted and honoured

By true conscience and judgement.

This song is about Madhuvan. Madhuvan is the place in the forests of Vrindavan where Krsna and devotees would attain utter union. This place is also called Nidhuvan or Nidhivan. This song however talks about the Madhuvan in the mind. This is a special place above Vrindavan (which is beyond and behind the Sahasrara). In this realm one attains the Darshan of Baba's true form beyond Paramatma (Saguna Brahma) of the most intoxicating pink colour. To attain this realm we perform all the lessons of our sadhana. In the article on "Mantra Caetanya", Baba mentions it has 3 spiritual practices known as shravana, manana and nididhyasana which merge us in Paramatma.. This is the main task that has to be done before we go to Madhuvan. However, when we try to perform these spiritual practices, we find out that our propensities and our sentiments and thoughts based on these propensities thwart our progress. To bring these propensities under control we must control our cakras.

This song beautifully describes our sadhana. Our body has nine gates: two eyes, two nostrils, two ears, the anus, the genital organ and the mouth. It has eight cakras - the five lower cakras that are concentrated upon in 3rd Lesson, the Ājiná Cakra, Guru Cakra and Sahasrára Cakra. So this body is our temple in which our mind worships Baba - the Soul of our souls. So our yoga procedures in 3rd Lesson are not a mechanical practice, they are ways in which we worship. This is how our body becomes a holy pilgrimage place because Baba then comes and with His shaktis (powers) does His work through our bodies. By this purification of our cakras, we realize in our daily lives how nothing exists except our love story with Baba. Within Baba we find all His Children of this universe are dissolving. This is the true way to respect and honour people. Baba said that PROUT will only be established by people who see many lotuses (loti) as part of and merging into One Lotus.

II Bhutas

As we know our physical universe is composed of 5 bhutas - solid, liquid, aluminous, aerial and ethereal. Our bodies also are composed of them and they are particularly concentrated at particular parts of our bodies. The devotional aspect of our controlling these bhutas in 3rd Lesson is revealed in the two songs below.

3194

MADHUR TOMÁR LÁGI,

ÁSHÁR PRADIIP ÁCHI JVÁLI

NIRVÁTA E DIIP SHIKHÁ JATA

**BÁDHÁR BHRIKUTÍ JÁY DALI
ÁSHÁR PRADIIP ÁCHI JVÁLI**

**CAL CAINCAL SAKALII JAGATE,
BÁ.....BÁ.....
CAL CAINCAL SAKALII JAGATE,
MADHUMAY TUMI CIRA STHÁYII,
ÁSE JÁY SABE TOMÁRI SHROTE
ANÚ MAYA TUMI KÁL JAYII,
ÁSHÁR PRADIIP ÁCHI JVÁLI**

**CHILE ÁCHO TUMI THÁKIYÁ JÁIBE
BÁ.....BÁ.....
CHILE ÁCHO TUMI THÁKIYÁ JÁIBE,
KÁLE KÁLÁTIITE UCCHALI,
ÁSHÁR PRADIIP ÁCHI JVÁLI**

**RÚPA RASA ÁR DHVANI SAMASTÍ,
BÁ.....BÁ.....
RÚPA RASA ÁR DHVANI SAMASTÍ,
VARNA GANDHA TAVA VISRISTÍ
EI PÁNCA DIYE LILÁY BHÚLIYE,
LILÁR GOPÁL ÁCHO BHÚLI
ÁSHÁR PRADIIP ÁCHI JVÁLI
MADHUR TOMÁR LÁGI,
ÁSHÁR PRADIIP ÁCHI JVÁLI
(Madhumálainça, Calcutta 27.10.1985)**

**O my Sweetheart, for Your sake,
I have ignited this lamp of hope
Keeping its flame burning without flickering.
And crushing all threatening opposition.**

**The entire universe is restlessly on the move
Only You eternally remain as the Embodiment of Sweetness.
Everyone comes and goes in Your Flow.
You are the embodiment of all atoms and microcosms.**

**You existed, You exist and will continue to remain
Surging, all-pervading, within time and beyond time**

**The collection of form, taste, sound
Colour and fragrance of Your bountiful creation
With these five You absorb us in Your divine play
Thus playfully making us forget You -
The Guardian and Lord of our senses.**

The bhutas of this material world seem to have overwhelming power over our lives and our society -- plunging everything into the darkness of crude inertia. But by our initiation a lamp has been lit in the home of the bhutas in this physical body. Initiation into 3rd lesson is very powerful as for a devotee who surrenders, it means one is becoming a vehicle for Baba's shaktis. And by maintaining the discipline of

performing this lesson twice a day we are keeping the lamp of spirituality burning steadily in the heart of our crudity. Those who neglect this lesson do not have physical purity and hence cannot have any higher purity as well. This causes imbalance, bad behaviour in society and downfall due to becoming enmeshed in material pleasure. Those who practice this lesson regularly have the power to control their physical desires and the power to wipe them out by sublimating them into higher supramundane (non-material) desires.

They alone amidst the rush and roar of social life are able to find Baba, the Supreme Sweetness even amidst the most strenuous action like working or fighting. Hence this lesson is very important for Proutists and service workers. The vast, bewildering endless activities in this universe are realized practically by them in daily life as part of His rasa-liila -- His playful flows of divine love. Those devotees who are strict in this lesson and brave in fighting exploitation will get the practical experience in daily life of how Baba is existing and all are pervaded by Him and in each object/being, He alone is ever- surging and vibrant with love. One may have this experience several times in spiritual life but those who actually fight exploitation and practice 3rd Lesson will live in this blissful state. They alone will not forget Baba due to attraction to the 5 inferences (tanmatras; sound, touch, form, smell and taste) that emanate from every created object of this universe.

4493

GÁN RACE CHILE,
KENO TUMI JÁNO
SUR DIYECHILE,
MAN MÁTÁNO,
KENO TUMI JÁNO

TAMA UGÁRITA TAMASÁR MÚLE,
BÁ.....BÁ.....
TAMA UGÁRITA TAMASÁR MÚLE,
PAINCA TATTVA NIHITA ATALE
CHILO NÁ HARŚA PRÁÑER SPARSHA
JÁY NÁ KARÁ ANUMÁNAO,
KENO TUMI JÁNO

BHEVE CHILE PRABHU ANEK ÁMI HOBO,
BÁ.....BÁ.....
BHEVE CHILE PRABHU ANEK ÁMI HOBO,
SUKHA DUHKHA NIYE LILÁ KARE JÁBO
PHUL PHUṬÁILE RAUNGA LAGÁILE
ÁLO DHELE PRÁÑA JÁGÁNO,
KENO TUMI JÁNO GÁN RACE CHILE,
KENO TUMI JÁNO
(Madhukoraka, Calcutta 28.11.1988)

You have composed songs
Why, You alone know
You give melodies
That intoxicate the mind.

In the crude darkness vomited forth

**In the very roots of darkness
Lying hidden in the vast depths
of the five fundamental factors
There was no joy, no stir or vibration of life
No one could have ever imagined this at all.**

**O Lord, then You, in ecstasy, willed
"I shall become many
And with joy and sorrow create My Play."
Thus You bloomed the flowers, colouring them
And by pouring Your effulgence
Awakened life and heart.**

This song reveals a beautiful part about 3rd Lesson. Many think that this lesson is connected with only long Sanskrit mantras. In reality these mantras become especially powerful when used in conjunction with Prabhat Samgiit. Baba has said that certain Prabhat Samgiit can cure different diseases. This is because specific ragas (Indian musical scales/modes) affect specific cakras. This is a completely unknown science until now. Hence by singing the appropriate Prabhat Samgiit our 3rd Lesson will develop easier, more powerfully and enable us to surrender to Baba more completely in each cakra. This is why these melodies of His songs intoxicate us so completely.

The next verse is describing the fundamental crudity and staticity that is caused by the 5 bhutas (fundamental factors; solid, liquid, luminous, aerial and etherial). When an old house has not been cleaned for decades, then when we go inside it looks dirty. However, when we start to clean it, tremendous amounts of dirt fill the air and spread everywhere. The same is what happens with our bhutas. When we perform the mantras to control the cakras they like a bursting boil spray forth pus and infected fluids. This can seem overwhelming totally. It seems like there is not real joy or vitality, all there is, is the crude movement of crude desires. This is the experience of the devotee. At this time many devotees abandon this lesson or do it for a short time mechanically and concentrate on other blissful lessons. However, one cannot sweep the dirt under the carpet and imagine that one has a clean house. Unless these bhutas are controlled by surrendering them unto Baba there is no way one can pretend that one is a real yogi let alone a devotee.

And the same thing happens to the devotee that happened when the physical universe is created -- our Beloved Baba decides to express Himself with His force of Consciousness and awareness (samvit shakti). By this our minds awaken and expand and so many beautiful thoughts, feelings, intuitions and ecstasies emerge that is part of His Liila within our minds. And as Baba yearns more and more to merge with us, He blossoms the flowers of our cakras and colours them with His colours merging our propensities (vrttis) into the nucleus of each cakra and thereby starting our surrender unto Him. Then when He comes into the cakra (His appearance is the sign of proper concentration and surrender in performing 3rd Lesson upon a cakra), He drowns us in His radiance and for the first time we become truly alive and have a real heart that burns with longing for Him.

III Muladhara

4550 (24/01/1989) ?

SABÁIKE NIYE RAYECHO,
SABÁKÁRI MÁJHE ÁCHO,
SABÁKÁRI MAN BHARECHO,
EKÁ TUMI VISHVÁDHÁR

SHRAVANÉ MANANE TUMI,
NIDIDHYÁSANE TUMI,
ÁDITE PRATYANTE TUMI,
SABÁR ÁDHÁR NIRÁDHÁR
EKÁ TUMI VISHVÁDHÁR
TAMAH TUMI AMÁNISHÁY,
KRŚNÁ KUHELİKÁY
ANSHU JVÁLÁY PRÁNSHU MÁLÁY,
MAHÁKÁLÉR MÚLÁDHÁR
EKÁ TUMI VISHVÁDHÁR

TOMÁY GHIRE ÁSÁ JÁOÁ,
KALA SÁGARE TARIÍ BÁOÁ
KÁNNÁ HÁSÁ NÍRAVA CÁOÁ,
SARAB SURERI JHAUNKÁR
EKÁ TUMI VISHVÁDHÁR
SABÁIKE NIYE RAYECHO,
SABÁKÁRI MÁJHE ÁCHO,
SABÁKÁRI MAN BHARECHO,
EKÁ TUMI VISHVÁDHÁR
(Madhumálança, Calcutta 24.1.1989)

You are always keeping everyone with You
You also within everyone
You are always filling the minds of everyone
O You who are the foundation and support of the universe.

You are in, You ARE
Our devotional songs, kiirtana and meditation.
You are in, Your ARE
Our introversive pursuit and surrender unto You.

From the beginning to the ending
You are the foundation and support of everyone
But You Yourself -- no one supports You.

You are in,
The crude darkness of new moon night
And the black fog
As the vast series of burning lightrays
Of Mahakala in the Muladhara Cakra.

Coming and going around You
Floating in a boat in the ocean of Time
Crying and laughing, silently wishing
Everyone is tingling and chiming with Your melodies.

This is a very profound song about realizing Baba as the sole supporter of every object in the entire universe. It is one thing to accept the idea, it is another to have a brief realization of this. However, to realize in depth how Baba is the support of the entire universe and of every object -- composed of the five bhutas -- we have to do 3rd Lesson. Only when we do this we are graced with the realization how in our 1st Lesson, He is there with us while we are performing Bhuta Shuddhi, Asana Shuddhi, etc and that in reality it is He alone who is doing everything. He is therefore the reality of the 3 parts of Mantra Caetanya discussed earlier. So He is the foundation, supporter and caretaker of each and everyone but He is not supported by anyone. No one takes care of Him. This is why Baba said in Jail,

"I see all except for One Man; I care for all except for One Man. And that One Man is Myself. My mind is ever-watching all human beings on a psychic plane."

This is something people avoid thinking about just they avoid thinking about their own dark propensities which are harming themselves and others in society. However, this song is saying that in the darkness of these crude propensities, in the dark fog that seems to blind people who are dominated by these propensities You will find Baba. You will find Baba as Mahakala in the Muladhara Cakra. The Muladhara Cakra is the lowest cakra in our sadhana. We purify more lower cakras in our 1st lesson. The solid factor represents the crudest state of creation in the universe. Unless this factor is controlled at the individual and collective level, a peaceful society is impossible. Baba says that the lower cakras are the dens of negative microvita. Unless these dens are cleaned through sadhana and service, one cannot become fully established in spirituality. Like Trishanku, one will be caught between the bliss of the spiritual realm and the crude pleasures of the material realm.

In reality however there is no crudity -- because the solid factor and our Muladhara Cakra is nothing but Baba Himself. In the Muladhara Cakra when one does 3rd Lesson with full surrender trying to surrender the 4 vrttis of this cakra and the mind unto Baba one will be blessed with the Darshan of Baba as Mahakala. Now Mahakala is a name given to Shiva which literally means Eternity. When Shiva was in an awesome, terrifying state due to intense sadhana or intense rage against the crimes of exploiters (such as the invading Aryans), He was called Mahakāla. Another name for the terrible form mentioned by Baba is Nrsimha which literally means lion-man. The actual meaning refers to when Krsna becomes so terrifying that one is in as much terror as when one is about to be killed by a lion. Those who see this form of Baba will see a golden lion radiating blinding, burning rays from every part of the body. This Dhramic lion used to be the flage of Iran. When the lion roars one's body will shake like a tree in a storm. Above the head of the lion one will see a very subtle and blindly bright light. There one will find Baba in Varabhaya Mudra. And around Baba on this lion one will see all the entire beings of the universe moving in adoration. This is the reality of the Dharma of this universe. Those who by their regular practice or 3rd lesson and burning surrender regularly are blessed with this darshan of Baba (as per their own relationship or bhāva) will become the Sadvipras who will annihilate exploitation, inequality and narrow sentiments and establish all beings as a Blissful Cosmic Family (Ananda Parivara).

IV Manipura

4586

BHÁLOBÁSI TOMÁY ÁMI,

**BHÁLOBÁSI KENO NÁHI JÁNI,
DARSHAN VIJINÁNER ÚRDHVE,
TOMÁR ÁSAN MÁNI,
KENO NÁHI JÁNI,**

**TAMAH UDGÁRILA TAMAH,
SAMGHÁTE JÁGILO MAMA
RÚPER TÁMARASOPAMA,
PRIITIR PRIYA VÁNII
KENO NÁHI JÁNI,**

**SHRITÍ DHÁRÁ CALE CALE,
MAHÁ NABHE CALÁCALE,
PRAPAINCE BHÁVA KAJJVALE,
TOMÁY ÁNE TÁNI
KENO NÁHI JÁNI,
BHÁLOBÁSI TOMÁY ÁMI,
BHÁLOBÁSI KENO NÁHI JÁNI,
(Madhukoraka, Calcutta 27.2.1989)**

**You, I love
Why I do not know
Beyond any philosophy or science
I honour Your sacred seat.**

**In darkness,
In darkness vomited forth
Spiritual force descended
Struck me and awakened me and
The beauteous, ultimate red rose arose
With a message of love from the Beloved.**

**The flow of creation moves on and on
In the great sky of outer space
In the form of animate and inanimate beings.
Colouring our thoughts, feelings and intuitions
With a multitude of lies, materialistic outlook and illusions.
This causes me to bring myself near
And draw You close to me.**

The Manipura Cakra is a pivotal cakra. It is the boundary between the upper sattvik cakras and the crude, lower cakras, hence it maintains balance between these two realms. Baba famously gave the yogic meaning of the Gita. Krsna is above the Sahasrara Cakra (starting at the crown of the head) and the Pandavas represent the 5 lower cakras on which we do 3rd lesson. The Pandavas are fighting the 100 Kaoravas which are the expressions of our vrttis or propensities associated with each cakras. This is an internal war that is what 3rd lesson is all about. Now in this war what did Krsna do - He came into Arjuna's chariot and guided the Pandavas to victory. In yogic terms this means that the Lord comes in our Manipura Cakra and guides the mind towards the elevation of the kundalini (Draopadi who was also named Kṛśṇā) from the solid factor (Prtha or earth was the real name of Kunti the mother of the Pandavas) at the Muladhara Cakra up to Krsna's home above the Sahasrara. This is a most unique fact about Ananda Marga Sadhana. In other

sadhanas, the disciple raises their kundalini and struggles to control their vrttis by the grace of their guru. In our Sadhana, Baba as Taraka Brahma comes down and raises our kundalini Himself due to His overwhelming love for us. The more one surrenders the more and more He does this to use our bodies for His Mission of Sadvipra Sangrama (war) to prepare the planet to be flooded with devotional love.

Now when we have by His Grace and dedicated practice of our Mantra of 3rd lesson for Manipura Cakra the vrttis of this cakra are coming under control and one is able to surrender oneself more and more to Baba in this cakra, then we are blessed with the samadhi of Samiipya Bhakti. This means we are always in close to Him at all times. For the first time He is not a brief presence we feel now and then. He is not a short experience of our sadhana. All the time He is there and we feel His presence more than we feel our own. And it is then we start to realize what it means to live in love, falling in love with Baba all the time. We do not know where this love came from. We know that this mystical love is beyond Baba's philosophy and beyond the science of sadhana or Tantra. Finally then for the first we are able to truly honour Him as he exists seated within us as the Lord of the Lord of the Lords.

Then alone we are able to go within the darkness of the collective mind and in the darkness being vomited forth by our dying civilization and expressed through countless forms of heartless, plunder and violence that plague this planet. When we go there we will see arise within us, within the collective mind of humanity. Now the manipur cakra is influenced by the Atimanasa Kosa (supramental mind) which is the first stage of the higher Superconscious Mind. As Bhaktaviira has proposed and many accept while our individual mind has 5 kosas, our collective mind has only 2 and a half, as it has just begun to develop. Now the Atimanasa Kosa is developed as per Baba by the 4 stages of Prayahara or spiritual introversion and sublimation. Baba has talked so much about this and there is even a book by Him on this topic. Baba summarizes these stages saying,

"The first stage, yatamána, is the state of perseverance. The state in which pratyáhára is sometimes effectual, and sometimes not is called vyatireka. The state in which all vrttis are absorbed in one sentiment is called ekendriya, and the state in which one accepts the superiority of the Puruśabháva [stance of Consciousness] and surrenders all mental modifications to Him is called vashiikára-siddhi or vashiikaraṇa (the ultimate attainment of self-control). Vashiikaraṇa is the total subjugation of the six subtle energy centres (śatcakra) and six lokas. It is the true attainment of pratyáhára yoga." (This World and the Next)

When we have achieved this our collective mind will no longer be manipulated by exploiters and we will for the first time read Baba's messages of His Love. The entire universe, every object contains a love letter from Baba. When, due to our addiction to material consciousness, we see only the material form of that object and not Baba, it is like we are ripping up Baba's love letter and throwing it in His Face. That is actually how we spend life after life, while feeling sorry for ourselves. The flow of His creation moves on and on with newer and newer things being created and seeing this, our greed causes delusions of material desires. Ultimately due to the suffering caused by this we run towards Him and pull Him closer to us. This entire cosmic drama is understood by sadhana on this cakra.

V Anahata

TOMÁRE PEYECHE JIVANERI PRÁTE
TOMÁRE CINECHI BELÁTE ÁMI,
TOMÁRE CINECHI BELÁTE
TOMÁRE DEKHECHI ARUNODAYA KÁLE
TOMÁRE RÁUNGÁYECHI CETANÁTE ÁMI,
TOMÁRE RÁUNGÁYECHI CETANÁTE

ÁMÁR MANO MÁJHE ESECHO BÁRE BÁRE
DEKHEO DEKHINI CEYECHI CÁRI DHÁRE
SAYATANE GÁNTHÁ BHÁLOBÁSÁR MÁLÁ
JHARE SHUKÁYECHÉ ANÁDARE
ÁMÁR BHÁLOBÁSÁ DIYECHE TOMÁRE
SAB SHEŚE JABE SAB HÁRÁ
SAB HÁRÁ JABE MARU PATHE
ÁMÁR HIYÁ MÁJHE NECECHO BÁRE BÁRE

SHUNINI SE DHVANI SE ANÁHATA SURE
SAYATANE SÁDHÁ RÁG RÁGINIIRE
GHUM PÁRÁYECHI BHÚL KARE
ÁMI, GHUM PÁRÁYECHI BHÚL KARE
ÁMÁR SAMGIITE DIYECHE TOMÁRE
SAB SHEŚE JABE VÁK HÁRÁ,
VÁK HÁRÁ JABE BHÁSÁTIITE
(Madhumálança, Calcutta 5.4.1983)

You, I attained at the very dawn of my life
But I truly recognized You
So late in the day
You, I have seen at the time of sunrise
And have painted You with my own Consciousness.

Again and again You have come in my mind
Gazing around in all directions
I see, yet really I do not see
My garland of love woven with tender care
Withered and fell apart,
Neglected and rejected
I offered my love unto You.
But then all was over, all was lost
Then all was lost on burning desert paths.

Again and again You have danced in my heart
But I never heard that resonance, that melody
Of the Anahata Cakra.
Carefully and constantly practiced
The ragas and sub-ragas (raginiis)
Have all been lulled into oblivion and are forgotten.
Now I, offer all My songs, dance and instrumental music unto You
Now that all is over and speech is lost
When speech is lost attaining
The One beyond all words and language.

The Anahata Cakra is the realm where one starts to experience bháva or spiritual ecstasy. When one purifies this cakra and starts to get His touch at all times, the ecstasy makes one realize that all the while before one never really knew Baba at all. One simply was lost in colours of various thoughts and feeling for Him based on one's samaskaras but we never really were able to understand who He was.

We never understood and realized how Baba is coming in our minds at all times. And so all our dreams and love garlands for Him have merged into the dust and we are empty-handed. So then we offer all our love mixed with all our selfish desires. Then when this surrender is over and we have lost everything wandering paths in the desert of self-centredness.

We thus never had the heart to realize how Baba is dancing in our hearts at all times. Very few people are aware of how Baba dances and have seen it in Dhyana and other lessons. In reality Baba danced as a baby-boy in His Lifetime. However, in the realm of meditation, one will many times see Baba dancing. Unfortunately very few people appreciate the beauty and unique styles of Baba's dancing. And Baba loves to dance in the Anahata Cakra and in other sub-cakras in the chest area. However, most of the time we are blind to this. We talk and write just to express our feeling arising from how we react to mostly world events based on the nature of our samskaras. Such creations are not the true devotional writings. A devotional writing is where the devotee has become completely empty and then Baba writes through them. So those who are self-centred and never go deep into Bháva in the end they are forced to surrender everything in silence at His Feet. This song show the importance of purifying this chakra so that one's devotional expressions will not be self-centred.

3452

SVAPANE DEKHECHI BHÁLOBESECHI,
DEKHÁ HOYE NÁI NAYANE
CHINU GHÚM GHORE CHINU GHÚM GHORE
GHRÁTA CANDANE ANÁHATA MANANE
BUJHECHI ESECHILE ÁMÁR GHARE
CHINU GHÚM GHORE CHINU GHÚM GHORE

SAB CEYE ÁMÁR TUMI ÁPANÁR,
BÁ.....BÁ.....
SAB CEYE ÁMÁR TUMI ÁPANÁR,
ANÚTE SÁKSÍI TUMI GUNÉ SAMÁHÁR
DUHKHE SUKHE ÁCHO SAUNGE ÁMÁR
PRIITI DHÁLO DYUTI NIKARE
CHINU GHÚM GHORE CHINU GHÚM GHORE

TOMÁR KÁCHE CÁOÁ NÁ CÁOÁ SAMÁN
BÁ.....BÁ.....
TOMÁR KÁCHE CÁOÁ NÁ CÁOÁ SAMÁN
PRAYOJAN ÁYOJAN BOJHO SAMSTHÁN DÁO,
ABHISHÁPE ABHISEKA, HATAMÁNE MÁN
JÁ KARO BHÁVÁR BÁHIRE
CHINU GHÚM GHORE CHINU GHÚM GHORE
SVAPANE DEKHECHI BHÁLOBESECHI,

DEKHÁ HOYE NÁI NAYANE
(Madhumálainça, Calcutta 15.3.1986)

**In dream I have seen Him
I have loved Him
But I've never seen Him with mine eyes
I was in such dense slumber, such dense slumber
From the scent of sandalwood
And the deep meditative state
Surging from my Anahata Cakra
I realized that You came to my home.**

**Everyone sees how You
Are my very own dearest One.
You are the witness of all atoms and microcosms
The collection of all noble qualities in this world
Are found within You alone.
You are together with me in happiness and sadness
Pouring love and a multitude of various types of radiance.**

**Close to You
All my wanting and not wanting become the same
I have realized that both the purpose and planning
Of all work is established by You alone.
You give blessings to those who are cursed
You honour those who are dishonoured
Whatever You do
Is beyond all thought, feeling or ideation.**

This is a most special song today. It is about those who have been blessed to have seen Baba in their dreams, yearn still more to see Him physically -- to have His physical darshan. When crying for Him, they fall asleep, He comes and leaves behind the calling cards to show that He was there. The first is that one will be blessed with Baba's wondrous sandalwood scent. Even fresh sandalwood paste is nothing compared to Baba's scent. The second sign is that it will leave a tremendous vibration in one's Anahata Cakra that will plunge one into deep meditation. This intense meditation can become Dharmamegha Samadhi. By seeing Baba, one can get Dharmamegha Samadhi as all Mantras blossom to perfection in His presence if He allows this to happen.

This is an important point for 3rd Lesson. We may repeat our mantra in this cakra and surrender all the vrttis of this cakra and our "I-feeling" unto Him and we may be blessed with His Darshan which will tremendously vibrate us and our sadhana. But to get Baba's physical Darshan, this is the real blessing for our cakras and our sadhana. Then our relationship with Baba is so tremendously affected that it takes over our life. The Anahata Cakra is the stage Sayujya Samadhi where one is always in close contact with Him, feeling His touch. This is why in this state divine ecstasy or bháva becomes a part of our lives. We realize that this Baba whom we practically experience as creating and loving all beings of this universe is our very own Darling whose maddeningly tender touch we feel at all times. We realize Him so intensely then in our Anahata Cakra as all the other sub-cakras of the chest blossom forth and become a garden of beautiful flowers and Baba is within all of them intoxicating us with love and pouring forth so much radiance of so many different colours. For those who are unselfish and do not want to enjoy the bliss of this cakra, one can go direct from this Cakra to Vrindavan (which is beyond the

Sahasrara). All our petty mind's likes and dislikes vanish, all our worry about failure and success in work vanishes. Baba alone is there and we simply go mad in His divine play and use the power of this madness to love Him with His own love and to try to make Him also go mad into the bliss of Mahabhava - where HE feels our loving touch in every pore of His infinite being.

4213

SEI AJÁNÁ PATHIK ÁJ ELO,
MOR SAB KICHU DILO BHÚLIYE;
KÁTHIN HRDAYE MOR KAMAL PHÚTÍYE DILO,
CÁOÁ PÁOÁ NILO NIYE
MOR SAB KICHU DILO BHÚLIYE;

JE HRDAY DIVÁLOKE AGHORE GHUMÁTE CHILO,
TÁHÁKE PARASH DIYE MADHURIMÁ MÁKHIYE
NIYE ELO ÁLO NILAYE,
MOR SAB KICHU DILO BHÚLIYE;

VISHVER PRIYATAMA SHONO ÁKUTI MAMA,
SABÁKÁR MANE TAVA BHARO DYUTI ANUPAMA
TOMÁR KARUNÁ PEYE ARUNÁ ÁSIIS NIYE,
MÁNAVATÁ JÁK EGIYE,
MOR SAB KICHU DILO BHÚLIYE;
SEI AJÁNÁ PATHIK ÁJ ELO,
MOR SAB KICHU DILO BHÚLIYE;

(Madhumálainça, Calcutta 6.12.1987)

Oh Yes, our Unknown Traveler has come today
Making me blissfully oblivious, forgetting everything
In my pitiless, cruel heart, He made the lotus bloom
Taking to Himself all my cravings and petty gains

This heart that even in the daytime
Was unconscious in deepest sleep
This heart was searching for a path through the darkness.
By Your touch while You were caressing it with such sweetness
You came Yourself as pure effulgence into my home.

O Ultimate Darling of the universe
Please listen to my restless request --
Fill the minds of everyone
With Your matchless, marvelous radiance
By discovering Your merciful compassion
And carrying Your blessing of a new Dawn
Let humanity surge forwards.

What a song. This is not just a song for new sadhakas but especially for old sadhakas who go through the motions of sadhana but internally whose hearts are dead. When we stop lying to ourselves and cry for mercy unto Baba then Baba will eventually come after we have given up. This type of crisis is often cause by failure to regulary practice 3rd lesson with devotional surrender. Then upon our mean, old hearts, Baba will blossom the full beauty of our Anahata Cakra and all our petty,

selfish, mean feelings will be gone. By Baba's caress upon our Anahata Cakra so many ecstasies come and go and when we do not become absorbed in that bliss -- when we are still longing for Him, then we will get the grace of Physical Darshan of Baba in the form of a Light Body. Sometimes this Light Body will become His Physical Body. Those who are devotees will then cry and pray that everyone else becomes blinded by Baba's radiance and carries forward Baba's Mission for a New Dawn of humanity. And this Mission ultimately, as Baba said in jail is to flood everyone with devotional love.

VI Vishuddha Cakra

1667

BÁHIRE BAHICHE JHAŔA
SE JAKHAN ELO
PUŚPA PARASH PRÁÑE JE PASHIYÁ CHILO
BÁHIRE BAHICHE JHAŔA
SE JAKHAN ELO
PUŚPA PARASH PRÁÑE JE PASHIYÁ CHILO
CINITE NÁRINU TÁRE
KENO SE EMAN KARE
ÁMÁRE TÁHÁR ÁPANÁR KARE NILO
BÁHIRE BAHICHE JHAŔA

JHAINJHÁVÁTYÁ UDDÁM VEGE DHÁY
JHAŦIKÁR RÁGE ASHANI JHALAKE JÁY
KAHILO SE MOR KÁNE
NIRBHAYA BHARÁ GÁNE
KANTHE TÁHÁR MADHURIMÁ MÁKHÁ CHILO
BÁHIRE BAHICHE JHAŦ

JHAŔA THEME GECHÉ MADHUR MALAY VÁYA
ÁJO SEI SMRITI SADÁ MANE JEJE RAYA
GECHE SE SUDÚR DESHE
PRIYA PRATIBHÚR VESHE
MARMERA VÁNII SAUNGE SE NIYE GELO
BÁHIRE BAHICHE JHAŦ
SE JAKHAN ELO
PUŚPA PARASH PRÁÑE JE PASHIYÁ CHILO
BÁHIRE BAHICHE JHAŦ

(Madhumálainça, Calcutta 8.8.1984)

Outside a storm was raging
When He came
With His touch as tender as a flower
He entered into my life
I could not recognize Him at all
O exactly did He do this --
Did He make me His very own?

Cyclonic winds were blowing so fast and violently
Lightning was flashing amidst the roar of the song

**When He whispered into mine ears --
"This song is filled with fearlessness.
This throat of Yours is anointed with My sweetness."**

**Then the storm paused
Sweet, southerly breezes began to blow
Even today those memories
Are awake and inspiring my mind.
He went away to a far-away land
As the Supreme Representative
Of overwhelming, excessive love.
Taking away with Him my innermost voice.**

The Vishuddha Cakra is the realm of the etherial factor. When doing 3rd Lesson here many powerful experiences arise that are beyond expression as this is a very subtle cakra. Furthermore as this is the realm of Sárúpya Samadhi, it is a state where one is existing in a state of union with Baba that comes and goes with varying degrees of intensity. Baba said that this cakra is strongly influenced by all the stars. Hence this cakra is very difficult to control and purify. It is even more difficult to surrender oneself fully in this cakra. If one surrenders oneself fully one will get His physical Darshan.

This beautiful song describes who He enters into our lives through His physical touch. Touch is associated with the aerial factor at the Anahata Cakra but the subtle sounds that can be experienced in the Vishuddha Cakra are rarely heard or appreciated by most sadhakas. In fact this cakra contains the acoustic root of all the musical notes, the acoustic root of Tantric blessings for raising the kundalini social action. Also this cakra contains the acoustic roots of the early parts of the creation of the Cosmic Mind. In this cakra one hears first the sound of the roaring, stormy ocean. This a most difficult cakra to control as it is the source also of our speech (vaikhari). Hence any violation of Satya has a big impact on this cakra. Hence one should spend a long time on this Cakra while doing 3rd Lesson. When this is done with surrender union will become a reality of one's life and one will be blessed with Baba's physical Darshan.

The wonder of Baba's intoxicating touch can never be understood. As Baba says that when we feel His touch in every pore of our being we go into Mahabhava. But see what a wondrous blessing Baba gives. That His song, His unknown songs that fill the etherial realm (experienced in the Vishuddha Cakra) they elevate us so much that we become fearless. Why does this happen? It is because as Baba says in this song, our Vishuddha Cakra is coated with His sweetness. Why? Because this is the cakra where union begins and hence tremendous varieties of sweetness are coming due to losing ourselves in Baba. And the climax of this union is His physical Darshan. Those memories of His overwhelming love become our physical life, our sensory life. This is because when meditated upon, those memories become realities of Baba's blissful physical Form today. And the result is that we see, smell, touch, taste, hear Baba in countless ways throughout the day. This is why Sant Jinaneshvar said, "The life of the senses (sensual life) has become more blissful than Nirvikalpa Samadhi. This is how we lose the voice of our own being as Baba fills us. So when we pour our heart out unto Him, we are pouring out Baba's nectar from our own heart. We can no longer exist. So in the Vishuddha Cakra begins the realm of Baba Laya -- of completely dissolving in Baba.

VII Occult Power

3333

TUMI JÁKE BHÁLOBÁSO,
SE KENO ÁRÁLE THÁKE
PRASHANSÁKE HÁSIMUKHE,
KENOI BÁ SE DÚRE RÁKHE
SE KENO ÁRÁLE THÁKE

VITTA SÁMARTHYA ANNYE DÁO
BÁ.....BÁ.....
VITTA SÁMARTHYA ANNYE DÁO
AESHVARYE SHIKHARE BASÁO,
BHAJTA JANER SAB NIYE NÁO
BHAJTI SE SARAME MÁKHE,
SE KENO ÁRÁLE THÁKE

AŚTÁ AESHVARYA TUMI CHÁRÁ
BÁ.....BÁ.....
AŚTÁ AESHVARYA TUMI CHÁRÁ,
ANNYE KARE VIVEKA HÁRÁ
BHAJTA MANE PRATI KŚÁÑE,
TOMÁY PEYE ÁSE SUKHE
PÚRNÁTÁRA ÁNANDA LOKE,
SE KENO ÁRÁLE THÁKE
(Madhumálainça, Calcutta 19.1.1986)

Those whom You love so
Why do they remain hidden?
From the laughing face of praise and fame
Why to You have them stay far away?

You bestow wealth and talent
You elevate others to possess occult powers
But from the devotees
You take away everything
They who are anointed with
Shame-faced, humble devotion.

The eight occult powers that You shower
They cause others to lose all their viveka.
However, the devotees, in their minds
Every single moment
They become so joyous
Finding You, attaining You
And being possessed by You.

This is the mystery of the devotees. Baba said some outer devotees want to know His secrets and desire to become highly reputed in the world. But these devotees never learn His secrets. The secrets are given to those who have no interest in them or in a great role in His Divine Drama. And these inner devotees never reveal His secrets. This is one reason why Baba keeps them hidden. There is a famous Sufi story of the radical and famous Iranian devotee Bayazid Bistami. One day, his mind

was disturbed and he was walking in the streets. He saw a dirty street dog coming towards him. Due to his crude state of mind, he moved away from the dog in aversion. The dog revealed himself as an evolved soul and rebuked Bistami as a devotee for judging people by their outside appearance. Bistami was overcome with remorse. He then tried to follow the dog. The dog told him to go and mentally said, "I am a dirty dog when people see me they ignore me or they shout and throw stones. You are a great devotee, when people see you they give you respect, listen to you and ask for your blessings. How can we walk together in this world?" Then dog left and Bistami sat down on the road and started crying saying, "I am not even fit to walk with a dog!" We can note that Baba kept Kalicharan and His other greatest disciples hidden and still they keep hidden today. Many other devotees are there who are not completely hidden but who live without other people or margins realising who they are. But the greatest devotees Baba hides like jewels in dark corners of this planet.

Baba gives physical, intellectual, sentimental and spiritual wealth to certain people. He gives talent in different types of work and sadhana to others. But for the devotees, He takes away everything they have. At the end of his life after all his powers were given away Ramakrishna said, "Now I am just a poor faqir (Sufi beggar)." Real devotees spend their lives like this. And these devotees are ever-humble and full of shame. Why? Because they know they have never really loved Baba like He loves us -- they have not been giving Baba the bliss of Mahabhava by their love. This is why they are truly humble.

Now the 8 occult powers make so many disciples fall from the path. We have seen how since 1990 nearly every disciple who received Microvita Sadhana and Vishesh Yoga has fallen from the path and sometimes done serious harm to Baba's Mission. They were not even given the 8 occult powers. They were given petty powers and even those petty powers caused their downfall. Many times these people lose faith in Baba due to become self-centred and self-absorbed.

But the devotees, every second they are discovering Baba anew -- as if meeting Him for the first time. For them, Baba is every-New because they live in the moment and are lost in lila with Baba. Occult powers as Baba says are nothing but ashes and those who perform 3rd Lesson to get such powers, they become thrown in the ash-heap of history.

VIII Baba In Cakras

713

**CAKRERA PARIDHITE ÁMI
TUMI CAKRER KENDRA STHITA
ÁMI DUHKHA SUKH NIYE GHAR KARI
TUMI DUHKHA SUKHER ATIITA,
TUMI CAKRER KENDRA STHITA**

**BHÁLO LÁGÁ ÁCHE VYÁKULATÁ ÁCHE
BHÁLO BÁSÁ ÁCHE KÁNDÁ HÁSÁ ÁCHE
TOMÁR ÁSAN SABÁR ÚRDDHVE,
KICHUTEI NAO VICALITA
TUMI CAKRER KENDRA STHITA**

HÁRIYE JÁOÁR ÁSHAUNKÁ ÁCHE

**PRÁPTIR EŚAÑÁ JE RAHIYÁCHE
ÁCHE SAMKALPA VIKALPA MÁJHE
MÁNAS HARINÍI DVIDHÁGATA,
TUMI CAKRER KENDRA STHITA
(Madhumálainça, Calcutta 31.7.1983)**

**On the periphery of the Cakra am I
You are established in the nucleus of the Cakra.
I have joy and sorrow with me in my home
You transcend joy and sorrow.
You are established in the nucleus of the Cakra.**

**I have many likes and pleasures
I have many anxieties and doubts.
I have affection and also crying and laughing
Your honoured seat and stance is far above all of this.
You are never agitated, perturbed or deviated.
You are established in the nucleus of the Cakra.**

**I am always doubtful and fearful of losing many things
I am always craving to attain and achieve many things.
I am amidst my obstinate decisions and my fantasies
Because of this, the wild deer of my mind
Is always torn with doubt about which path to take.
You are established in the nucleus of the Cakra.**

This is human life in a nutshell -- not just for the uninitiated by also for the initiated. There is a famous story of Kabir when he was a young man. Once he saw rice being ground in a hand grinder. The Indian hand grinder consisted to two round flat strones. The top stone is rotated and the stone on the bottom remains still. Seeing the rice being ground in this way, Kabir started silently crying thinking that like the rice he too was being ground down between the wheels of life and death. A saint who was passing by intuited what Kabir was feeling and called Kabir to the grinding wheel. He showed Kabir that in the center, there was a rod holding the two wheels together. Kabir saw that those rice grains stuck to the central rod of the wheel were untouched and not being ground. The saint then told Kabir to find a guru so that he too could go to the centre. Many years later when attacking religious dogma, he said to the Hindus that if they want to worship a stone (idol) then why not worship the grinding stone as at least it does some work for us. So let us stop playing with the vrttis (propensities) on the edges of our cakras, let us go home to the nucleus, onto Baba's Lap.

2394

**TUMI ESECHO SUDHÁ DHELECHO,
SABÁRE SAMÁN BHÁVE BHÁLOBESECHO
KE BHÁLOBÁSE ÁR KE NÁHI BÁSE
SABÁR KATHÁ SAMA BHÁVE BHEVECHO
SABÁRE SAMÁN BHÁVE BHÁLOBESECHO**

**HE CAKRANÁBHA TUMI SABÁRE NIYE
LILÁ RACE JÁO KICHU NÁJÁNIYE
TOMÁR KÁCHE ESE TOMÁRE BHÁLOBESE
ANÚR SÁRTHAKATÁ BALE DIYECHO**

SABÁRE SAMÁN BHÁVE BHÁLOBESECHO

**KEU JÁTE KAKHANO VIPATHE NÁ JÁY
TAVA DRUTIMAYA PATHE TOMÁ PÁNE DHÁY
TÁI KI MARME BASI MARMA KE UDBHÁSI
PRIITIR AMAR GIITI GEYE CALECHO
SABÁRE SAMÁN BHÁVE BHÁLOBESECHO
TUMI ESECHO, SUDHÁ DHELECHO,
SABÁRE SAMÁN BHÁVE BHÁLOBESECHO
(Madhumálainça, Calcutta 19.2.1985)**

**O You came, cascading nectar
And loved each and everyone
With the same ecstatic bliss
Who loves You and who does not love You
You feel for the stories of each and everyone
With the same ecstatic adoring love.**

**O nucleus of my Cakras
With each and every one, You
Are creating Your divine play
Without letting them know anything.
Still coming so close to You and loving You
You have given them a tiny but powerful
Atom of realization and fulfilment.**

**So that no one will ever stray from Your path,
On Your race-track path,
Everyone will have to rush towards You.
That is why You stay in the core of my being
Beautifully shining, manifesting in the core of my being.
And go on singing Your immortal songs of love.**

This is a sweet song about how we realize Baba as the nucleus of our cakras. Baba is always raining down a fountain of nectar from every part of the special Form with which He appears in each cakra. And here the devotee is realizing that it is not just she or he who is doing sadhana. Everyone is around Baba who is in each Cakra. This is the realization of His Protá Yoga in our collective sadhana. This is very important because many do 3rd Lesson in a self-centred way. But the entire mammals of the universe are encircling Baba in their cakras. And Baba is adoring them all as His most special and darling child. He knows how to make each child feel they are the most special child. This is also happening on the collective level. Each civilization or strong social group is encircling Baba in their collective mind. Another key point of this song is that Baba is loving us in millions of ways in each cakra but He never lets us know. Only when we are sincere in practicing our lessons and above in total surrender of our "I", then Baba reveals a little to us and we are overwhelmed with tearful, blissful gratitude. And Baba deliberately makes His path difficult and deliberately creates so many temptations so that after being hurt and lost long enough we will then rush to Him. And all along Baba has been sitting in each of our cakras, with dazzling beauty and singing His love songs unto our deaf ears. This is how Baba spends His time while we run around in the pursuit of selfish pleasure. This is ultimately what 3rd Lesson is all about -- to finally listen and lose ourselves in the love songs He is singing in each of our cakras.

IX Baba Is My Cakras

Actually He is our cakras in beginning one is fascinated by what cakras are -- in the end one is fascinated by who Baba is.

1717

TOMÁR SVARÚPA

BUJHE O'THÁ DÁY

KABHU KÁTHOR KABHU KOMAL KABHU ÁLO JHALAKÁY

BUJHE O'THÁ DÁY

ÁNDHÁR GHARE PRADIIP JVÁLO

BÁ.....BÁ.....

ÁNDHÁR GHARE PRADIIP JVÁLO,

NÁSHO MANER NIKHAR KÁLO

SHUŚKA HIYAY SUDHÁ DHÁLO

BOLO NÁKO THÁKO KOTHÁY,

BUJHE O'THÁ DÁY

SARVA JANER TUMII ÁDHÁR

BÁ.....BÁ.....

SARVA JANER TUMII ÁDHÁR

SARVA BODHER TUMI MÚLÁDHÁR

SARVA SHIRŚE SMITA SAHASRÁR

SARVÁVASTHÁY TUMI SAHÁY,

BUJHE O'THÁ DÁY

TOMÁR SVARÚPA

BUJHE O'THÁ DÁY

(Madhumálainça, Calcutta 21.8.1984)

Your true nature

It is so difficult to understand

Sometimes so harsh

Sometimes so tender

Sometimes so sparkling with radiance

In my darkened home, You kindle the lamp

Destroying the endless darkness of my mind.

In my dried-up, withered heart, please pour nectar

So that I won't in desperation ask, "Where are You?"

You are the foundation and supporter of every person

You are having complete intuition as my Muladhara Cakra

You are at the topmost stance, smiling as my Sahasrara Cakra

In all conditions and situation, You are my sole aid and supporter.

One may learn many things in sadhana but about Baba one learns precious little despite Him blessing so overwhelmingly. We catch glimpses of His actions, whine in our pain and forget Him in our joys. So we never know His essence. This is why we must ask Him to come into our heart and ask Him to pour forth the nectar of His love, so that we start to understand who He really is, how He has given birth to us and how He is cherishing and adoring us. Then we realize that yes Baba is the

ultimate intuition as our very own Muladhara Cakra. What is this intuition it is nothing but the intuitive, instinctive adoration of Him as our adorable Lord. He is also in the ultimate stance or cakra, ever smiling as our shining golden Sahasrara cakra. This is how Baba supports us, this is how Baba helps us -- by showing us how in every cakra that He is our Cakra. For this realization we repeat all the mantras in this lesson so impatiently, waiting until everything of our inner being dissolves in Baba.

1945

NIL SAROVARE AJÁNÁ PRAHARE,
PHÚTE CHILE TUMI MANO MUKURE
HE CITKAMAL SNIGDHA KOMAL,
BHARE ÁCHO MORE BAHIRANTARE
PHÚTE CHILE TUMI MANO MUKURE

AJÁNÁ LOKER TUMI CIRA CENÁ,
AJÁNÁ LOKER TUMI CIRA CENÁ
AJÁNÁ LOKER TUMI CIRA CENÁ,
BÁ.....BÁ.....
AJÁNÁ LOKER TUMI CIRA CENÁ
MÁNÁ NÁHI MÁNÁ SAMVITE JÁNÁ
HE TIIRTHA PATI CARANE PRANATI
JÁNÁI TOMÁRE BÁRE BÁRE
PHÚTE CHILE TUMI MANO MUKURE
ÁTMÁR CEYE TUMI JE ÁPAN,
ÁTMÁR CEYE TUMI JE ÁPAN

ÁTMÁR CEYE TUMI JE ÁPAN,
BÁ.....BÁ.....
ÁTMÁR CEYE TUMI JE ÁPAN,
PARAM ÁTMIIYA PARAM SUJAN
MADHU CAMPAKE SMITA ABHIŠEKE
CHARÁYE PARÉCHO SHATA DHÁRE
PHÚTE CHILE TUMI MANO MUKURE
NIL SAROVARE AJÁNÁ PRAHARE,
PHÚTE CHILE TUMI MANO MUKURE
(Madhumálainça, Calcutta 11.10.1984)

On the blue lake
For an unknown period of time
You blossomed forth in the mirror of my mind
O my Lotus of Consciousness
So soothingly smooth and tender,
You are filling me completely
Inside and outside.

Though You are from an unknown world
You are eternally recognized by all
For whether we honour You or dishonour You
Our deepest intuitive awareness knows the Truth.

**O Lord of all pilgrimages
At Your Feet
I bow in utter surrender
Unto You, again and again.**

**O yearning for You, my very Soul
You are absolutely mine own.
My supreme family relative
My supremely honest and noble being
Smilingly, You are crowned
With sweet magnolia blossoms
As You diffuse Yourself
Into hundreds of blissful flows.**

This song is very deep and filled with such love it is a shame to speak about it with our feeble realization. We all come from the land of Vrindavan -- of divine love with our Darling Baba. When we first see it, it will seem like a dark-blue drop and then will expand to infinity. This song is saying how in Nirguna Brahma there was the lake of Vrindavana. From this blossoms Baba as the lotus of Consciousness. We all know how Baba said many times that He reflects Himself in the mirror of our Mahat or our Knower-I (Pure feeling "I exist" with almost no duality). Baba says it is like a flower reflected in the mirror but if the mirror is dirty then the image is not clear. When is His reflection unclear in our Mahat or Knower I? It is when our Mahat is crudified. What is the root of all crudity? The root of all crudity comes from the crude consciousness and crude lifestyle arising from the 5 bhutas. This is why 3rd Lesson is so crucial.

When we do 3rd Lesson and purify our Mahat, then we feel His touch so soothing it melts us away, so overwhelming tender we cry ourselves to pieces. This is how Baba fills our Mahat. This is how we -- our very self blossoms into one beautiful lotus, one radiant cakra. And in that cakra, as that cakra Baba dissolves Himself into countless flows of pure nectar. Then we find our true identity when our being is used by Him as His irrigation canal to bring water to the heart of thirsty humanity and blossoms of gardens of a new civilization, of a new humanity, or a new revolutionary morality and of a new blissful family of all beings of this universe. For this realization, for this mission Baba has brought us all onto the path of 3rd Lesson. O what Grandeur has He bestowed upon us! How can we ever repay Him. How can we not repay Him by loving Him in everything we do, everything we are.

**4788 (07/03/1990) ?
NAYANE NÁCO SHARAÑA DIYECHO,
TUMI PRABHU SÁRÁTSÁR,
DUHKHA SARÁO ÁNANDE BHARÁO,
TOMÁR KARUNÁ APÁR,
TUMI PRABHU SÁRÁTSÁR,**

**ESO ESO PRIYA ÁRO KÁCHE,
NIYE JÁO MOR JÁ KICHU ÁCHE,
VINIMAYE MAN HÁSITÍ JÁCHE,
KARE NÁO ÁMÁY TOMÁR,
TUMI PRABHU SÁRÁTSÁR,**

JEONÁ, JEONÁ, DÚRE CALE

**PHELIÁ ÁMÁRE JADĚR ATAŁE,
SHARAŃA NIYECHI CARAŃ KAMALE,
O ARAVINDA ÁMÁR TUMI PRABHU SÁRÁTSÁR,
NAYANE NÁCO SHARAŃA DIYECHO,
TUMI PRABHU SÁRÁTSÁR,
(Madhukoraka, Calcutta 7.3.1990)**

**O how You dance in mine eyes
This is how You have let me take refuge in You.
You are my Beloved Lord, the quintessence.
You wipe away all sorrows and fill me with bliss
O how Your mercy unto me is so boundless!**

**O come mine own Darling
Come so close unto me.
And take for Yourself
Everything I have, everything that I am
And in exchange
My mind begs You for just one smile
O please make me Your very own dearest one**

**O please, please don't go, O don't go far away
Casting me into an abyss of crudity.
For I have taken refuge
In the dust of Your lotus Feet
O mine own Lotus.**

This is what Tamil bhakti poets call a bone-melting song. Can we imagine this? We think how we will take refuge in Baba by falling in prostration in Sastaunga Pranama and trying to live in this state. But Baba, Baba does not want that. Baba wants to dance. Do you really know how Baba is yearning to dance? Dance inside your every cakra, inside every atom of your body, every microvita of your mind and every bit of bliss of your Consciousness. When Baba finds the slightest opportunity He burst into dance in the Causal realm and in Vrindavan. This is not like the irresistible, playful, mind-melting subtle dancing of Krsna. Baba dances like the scorching sun dances on the burning sands and at the same time, He dances like a little baby shaking its chubby arms and legs that fills our heart with such tender adoration. By dancing like this, He gives us such bliss that we lose ourselves in - in the majestic rapture of His each and every movement and gesture.

And the greatest dance is the slow, incinerating, soul slaying dance of Baba's lips when He smiles at us. One smile is enough to last for eternity. Just to think of just one instant of how His lips moved in the gorgeous drama of His smile -- just to think of this will give enough intoxication for countless lifetimes. So we beg, we crawl, we cry, we bleed our hearts out just for one smile. Which smile? We do not want the smile of Baba love. We want to give Baba so much love that He swoons smiling blissfully. With His own bliss we want Him to give a rapturous smile. For this smile we will go down to the ground and beg for eternity.

And when once, one utterly intoxicating time we have made Baba swoon with love, we cannot live without loving Him like this again. To be unable to make Baba swoon with love is the real crudity, it is the real hell. And we cry, scream and sob -- begging Him to have mercy on us and save us from this. Just to make Him mad with love, we have taken refuge at His lotus Feet. And this is why we realize Baba is our own lotus, our own cakra and is all that exists -- and the lotus of Taraka Brahma that

blossomed out of His yearning to love. And this -- this is our Cakra Sadhana -- this is our Third Lesson.

Om̐ Baba, Om̐ Baba, Om̐ Baba.

Understanding Fourth Lesson with Prabhata Samgíta

Fourth Lesson for many is just a dry breathing exercise to get physical and mental power like a Hatha Yogi. However, Baba has revealed the science of how our breathing controls the rational mind (manomaya kosa), which was discovered first by Lord Shiva. In reality Baba revealed that what in every country is called our “heart” is really our pranedriya (prana bodha) located near the Anahata Cakra (solar plexus). So the entire universe of emotions of human life is connected with our prana. Prana in Bengali means life, heart and vitality. So controlling and purifying our prana has a tremendous impact on our emotions, sentiments and devotion. This is why pranayama is one of the most crucial practices in our devotional life. So let us try to see the beauty of this Lesson through Prabhata Samgíta.

Coming to Pranayama

3316

TOMÁR CARANÍ TALE PRABHU,
DIYINI KABHU KICHUI TÚLE
JÁ DIYECHI TOMÁR DEOÁ,
TOMÁR JINIS ÁMÁR BOLE
DIYINI KABHU KICHUI TÚLE

AHAMIKÁY MATTA HOYE,
BÁ.....BÁ.....
AHAMIKÁY MATTA HOYE,
MÁNAVATÁY SARIYE DIYE
MANER DÁNAVE REKHECHI,
KARMA BHÁVANÁRI MÚLE
DIYINI KABHU KICHUI TÚLE

SAMVIT ELO ANEK PARE,
BÁ.....BÁ.....
SAMVIT ELO ANEK PARE,
CEYE DEKHI ÁMÁY GHIRE
JAMÁ ÁCHE JAMÁTÍ ÁNDHÁR,
TÁMASIKTÁR DHUMRA JÁLE
ÁJ, BHÚLER SHEŠE DIIRGHA SHVÁSE,
TOMÁY DÁKI ASHRU JALE
DIYINI KABHU KICHUI TÚLE
TOMÁR CARANÍ TALE PRABHU,
DIYINI KABHU KICHUI TÚLE
(Madhumálainça, Calcutta 10.1.1986)

At Your Feet, O Lord
I have never given anything at all
Whatever I gave to others was given by You
What was Yours, I said was mine.

Drunk with pride (‘I-ness)
Casting humanity aside
I kept the demon of the mind
As the root ideation

Behind all my actions.

**Realisation came too late
Looking I see, surrounding me
Dense darkness gathering
In a smoky web of crudity and staticity.
Today at the end of all my mistakes
And failures to do my duty.
With heaving breaths,
With tears in my eyes
I call out unto You.**

This song so clearly describes the ultimate result of a self-centred life. This applies to sadhakas as well as we all go through stages of greater self-centredness as well. The end result is that intoxicated with our power and our powerlessness (self-pity, victimhood) we pursue our selfish interests more and more and lose our humanity by harming others. Here Baba talks of the demon of the mind which as He says is the mind goaded by depraving tendencies that we become involved in during our self-centred life. We realise this only when it is too late, when we are drowning in crudity. This song explains that this is because of our failure to do our duty. What is that duty? Our duty is to realise that everything we have, everything we are, belongs to Him. It is easily to realise this one time in one's life but live our lives in this realization is a quite different thing all together. This state is called prapatti. It is in this state we have to completely surrender all our possessions, all our body, all our mind, all our soul to Baba who is within our Supreme Soul. This is the real flower Baba wants offered at His Feet. How sincerely have we been in offering our everything at Baba's Feet today? So this song is for all of us. When we realise all our failures to do our duty to offer ourselves unto Baba's Feet, with tears in our eyes let us call out to Him. And that heaving breathing as we are sobbing and calling Him with remorse and sheer gratitude - that is the start of real Pranayama.

Need for Surrender

688

**TUMI, BOLO KII BÁ CÁO
MÚK MUKHE CEYE THEKE
KENO LIILÁ KARE JÁO
BOLO KII BÁ CÁO**

**KHONJE TOMÁR TIIRTHE GECHI
BÁ.....BÁ.....
KHONJE TOMÁR TIIRTHE GECHI,
SHÁSTRA CARCÁ DHER KARECHI
NYÁS PRÁÑAYÁM KARE GECHI
KENO NÁHI TÁKÁO
BOLO KII BÁ CÁO**

**PRÁÑERA ÁLOY ARGHYA DIYE
BÁ.....BÁ.....
PRÁÑERA ÁLOY ARGHYA DIYE
MANO VANE PHUL SÁJIYE
PRIITI CANDANE MÁKHIYE
NIJERE DII TUMI NÁO
BOLO KII BÁ CÁO**

(Madhumálainça, Calcutta 24.7.1983)

Please won't You just say what You long for;
What is it that You really want?
Dumbstruck silent,
You keep on gazing into my face
O why do You display this drama?

Searching for You, I went on pilgrimages
And had so many discussions of scriptures.
I performed nyasa and Pranayama.
Then why did You never look at me?

I offer unto You the radiance of my Prana
My mind's garden, I am decorating with flowers
Anointing myself with sandalwood paste of true love
I am offering myself unto You
Please accept me
Please carry me.

There is such a contradiction in this song because our feelings are contradictory as they are not based on realization of the Truth. Searching for Baba we go to many places such as kirtans, seminars, retreats or DMS, we sometimes discuss Baba's books. We do our Tantric practices (our 1st lesson in the beginning, is a subtle form of Nyasa) and we do our Pranayama but our hearts are dry. We feel Baba is somewhere but we never see Him and of course we blame Him and say that He never looks at us. All this arises due to lack of surrender. Only surrender opens us to the truth of Baba's Love. Eternally as we run about, grab and fight over, preach and form groups - Baba is there, ever-gazing into our Face. And when by His Grace we realise this, we find Baba ever-before us, gazing into the depths of our eyes, of our heart. We try to chit chat with Baba because we are afraid of His longing eyes, because we are afraid of true love. But Baba just remains silent as if dumb. And we can only complain about why does He behave like this? This is the ultimate truth that Baba is ever there before us, gazing yearningly into our very being. When we surrender ourselves to the Truth and discover His longing. Then after adorning ourselves with love, we offer ourselves to Him by offering Him our Prana. This is the spirit with which a devotee begins Pranayama. Such devotees will even do asanas this way. When they have to breathe out, while doing an asana, then it becomes an act of total surrender to Baba's Feet. For such sadhakas this happens every time they exhale their breath. Then Pranayama is not a lesson, it is a way of life - a series of attempts to totally surrender ourselves unto Him, again and again for the rest of our lives.

Prayer to Baba

1391
TOMÁR KATHÁ BHEVE DIN KETÉ JÁY
TOMÁR CHAVI MANE BHÁSE
TOMÁR MADHUR PRIITI MOHANA SMRITI
MAN BHÁVITE BHÁLOBÁSE
TOMÁR CHAVI MANE BHÁSE

DIN TITHI BHÚLE GECHI NIJEI HÁRIYE GECHI
BÁ.....BÁ.....

**TAVA KATHÁ BHEVE BHEVE TUMI MAYA HOYE GECHI
TAVA SAMVARTANA TAVA ANUVARTANA
MOR HRDAYE UDBHÁSE
TOMÁR CHAVI MANE BHÁSE**

**ÁMI JE VIINÁ TAVA TUMI VIINÁ VÁDAKA
BÁ.....BÁ.....
ÁMI JE VINDU TAVA TUMI MAHÁ UDAKA
ÁMI JE TOMÁTE LIIN O HE PRAJINÁLIINA
THÁKO MORA PRATI NISHVÁSE
TOMÁR CHAVI MANE BHÁSE
TOMÁR KATHÁ BHEVE DIN KETÉ JÁY
TOMÁR CHAVI MANE BHÁSE**

(Kota, 19.3.1984)

**Thinking, feeling, ideating
Upon You, Your stories
My days pass away.
Your Image is ever floating in my mind
About Your honeyed love and
Your entrancing memories
My mind is always
Thinking, feeling and ideating
With all my love.**

**I have forgotten the day and the date
I have lost myself completely
Thinking, feeling and ideating
Again and again
Upon You and Your stories
I have immersed myself in You.
Your returning and Your departing
Are ever manifesting and shining in my heart.**

**I am the vina, You are the player.
I am a drop and You are the vast ocean.
I have dissolved and fused myself in You,
Within whom, all wisdom and intuition is dissolved.
Please stay with me
Each and every time I exhale my breath.**

This is the mindset of a sadhaka of pranayama that is not taught in yoga classes or written in yoga scriptures. We are spending our days just ideating on Him. His endlessly ever-new beautiful Form is radiant in our being. Our mind is always lost in the love He lavishes upon us every moment and in the memories of how He did this in the past. All our own life histories, even those of how He loved us are being forgotten. What is remembered is when by love, we give Him thrills of joy, we make Him cry tears of bliss and swoon in ecstasy. Only when this happens do we feel that we have really met Him. And His returning back to us to be loved more and more and His heartbreaking departure (when we no longer can make Him enraptured with His own bliss) - this is what is radioactively radiant in this heart. So Baba with these blessing we beg you, please remain with us, and let us surrender ourselves totally unto You every time we exhale our breath. Every single time we breathe out, we are offering our entire life as perfume for Your Feet. This is our Pranayama - this is our be-all and end-all.

**BOLE SHEŚA NÁHI HOY TAVA KATHÁ
MURTA PRIITIR TUMII DEVATÁ
CARAÑA PRÁNTE EI ÁKULATÁ
THEKO PRATI SHVÁSE SVANANE (1662)
We all say that Your stories never end.
As the embodiment of utter love
You are our Divinity
All my anxious, confused yearning
Ends at Your Feet
Please, always stay
As the vibrant resonance
And reverberation
Of my every single breath.**

What a beautiful surrender unto our Dearest Darling Baba. Only by losing ourselves in His stories can we lose our petty selves (full of worries, confusions and cravings) at His Feet. There is a famous story of an untouchable (Dalit) devotee, Chowkhamela, who was always taking the name of the Lord all day long. While building a house, a wall fell on him and the other workers, killing them. The devotees wanted to bury His remains to honour him but they could not find him among the crushed body parts of the workers. Then his guru, Namdeva picked up one piece of bone from under the rubble and listened. He kept doing this and then he found that from some bones, the faint resonant sound of the Name of his Beloved Lord. This is what we are praying unto Baba in this song. Not only let our every breath be His Name, but let our every breath be a Darshan of Baba. Let there be so much love and surrender inside of us that when we inhale or exhale, that love makes Baba come and give us His Darshan. With this dream we are doing Fourth Lesson and to make this dream into a reality, we are begging our Baba every time we can remember our breathing that is the foundation of our living.

1686

**RÁTRI DINE MANE MANE
TOMÁR KATHÁ BHÁVI NIRJANE
KAO NÁ KATHÁ HE DEVATÁ
TABUO TOMÁY BHÁVI ÁNAMANE
TOMÁR KATHÁ BHÁVI NIRJANE
RÁTRI DINE MANE MANE,
TOMÁR KATHÁ BHÁVI NIRJANE**

**TUMI CHÁRÁ MORA KEI BÁ ÁCHE
ANÁDI KÁLER EI SARANÍI MÁJHE
BOJHÁ NÁ KATHÁ MÁRMIKATÁ
TABU TUMI SÁTHE ÁCHO PRATI KŚANÉ
TOMÁR KATHÁ BHÁVI NIRJANE
RÁTRI DINE MANE MANE
TOMÁR KATHÁ BHÁVI NIRJANE**

**ÁLOKERA EI YÁTRÁ PATHE
TUMI RAYE GECHO PRIYA CHANDE GIITE
JIVANERA PRATI MÚRCHANÁTE
RAYECHO PRATI SHVÁSE SVANANE
TOMÁR KATHÁ BHÁVI NIRJANE**

RÁTRI DINE MANE MANE
TOMÁR KATHÁ BHÁVI NIRJANE
(Madhumálainça, Calcutta 15.8.1984)

During the day, during the night
In my mind, O in my mind
I am thinking, feeling, ideating
Upon You, all alone.
But You never say a word
O my Divinity
Still, unmindful of everything else
I am just thinking, feeling and ideating
Upon You alone.

Besides You, who else is mine?
Along this road from beginningless time
You just will not understand
The stories from the core of my heart
But still You remain with me, every moment

On this journey path of radiance.
You are staying with me O Beloved
In every rhythm, in every song,
In every rise and fall of my voice, in this life
You remain with me in every sound of every breath

True love is beyond all words and that is where Baba is taking us. Now in this song the devotee does not ask why does Baba simply gaze into us in sheer silence. All alone, wherever they may be, the devotee is absorbed in feeling Baba. So now the questions of the devotee are ending. Now the devotee is realizing that people come and go but there is only one thing that belongs to us and that is our own Baba. But still the devotee has so many stories of trauma, hard-fought victories, celebrations, mourning in the core of the heart. Now the devotee is bound to ask, why does Baba refuse to sit, listen and talk about all this? This question arises because the devotee has not yet surrendered and is still identifying with various profound experiences of their body and mind. But still the devotee realizes how every moment Baba is there full of love. In reality we cling to so-called important events and feelings because we think by identifying ourselves with them, we can escape the Truth about who we really are. Baba is not interested in the past. There is a Sufi story that once a lover started to recite a poem telling about how he saw his beloved the previous night and describing all his feelings. The poet's beloved replied that "Here I am before you and you are only talking about yesterday and about your feelings. In reality you are simply in love with your own feelings (of love) for me. You don't love me at all." This is the truth the devotee is forced to realise. How does this realization come about? The last verse answers it, it is by our Fourth Lesson and by our singing His songs. Baba said that if we sign His songs we will feel Baba and feel His yearning for us in every rhythm and verse of every song. We will feel Him throughout our life of endless singing for Him in every high part and every low part of every song. Why? Because in the sound of every breath of our, we are realizing our Baba and slowly the rhythm and sound of His yearning heart becomes the sound of our very life's breath.

4257
PRABHU, TOMÁR PARASH DÁO PRÁÑE PRÁÑE

BHUVAN BHARIE DÁO GÁNE GÁNE
HE MOR PRIYATAM ANTARTAMA
ESO SABÁR JINÁNE ESO ABHIDHYÁNE
BHUVAN BHARIE DÁO GÁNE GÁNE

TUMI CHÁRÁ DVITIIYA KICHU MÁNINÁ
PRATI PALE ANUPALE JÁCI KARUNÁ
TOMÁR SUMUKHE KONO BHÁVE DHÁKI NÁ
E VIRÁTA ESO TUMI ANU MANE
BHUVAN BHARIE DÁO GÁNE GÁNE

TUMI IŚTÁ MOR TUMI EŚANÁ,
TOMÁREI GHIRE GHIRE ANÁ GONÁ
ANŪR SAMVIT ÁR ÁRÁDHANÁ SABÁKÁR
SAMÁROHE ÁCHO VIJANE
E LILÁ MADHUR KHELÁ KENO KE JÁNE
BHUVAN BHARIE DÁO GÁNE GÁNE
(Madhumálañca, Calcutta 12.1.1988)

O my Beloved Lord
Bless me with Your touch
In my Prana, yes in my Prana
Fill the world with song after song.
O my utmost Darling, my soul of Souls
Come into the profound
Knowledge and awareness of everyone.
Come into my Abhidhyana
(Into my Pranidhana and Anudhyana)

I do not accept anything other than You
Every single moment, every fraction of a second
I am beseeching for Your mercy and compassion.
When wondrously face to face with You
I never cover or conceal my ecstatic feelings for You.
O infinitely vast One, come into this tiny mind.

You are my Beloved Goal (Ishta)
And my determined yearning
Circling round, surrounding You
Is my coming and going.
My unit Consciousness and Aradhana
Amidst the great festival of everyone
Always remains alone.
This sweetly divine drama
Why do You play?
O who knows?

This is a very special song indeed. We can remember that the aerial factor (out of the 5 Fundamental Factors/Bhutas) is connected with the touch inference (tanmatra). And our Prana is a collection of vital airs (vayus). When we say something touched our hearts (and gave us special feelings), we are referring to our pranendriya (or prana bodha) located in our solar plexus. So this song is begging Baba to feel His touch in our Prana. Baba said in Timmern that until we are blessed

with His touch (tactual contact) there cannot be any peace, any happiness or any beatitude. We can also remember than in talking about Dasha, Bhava and Mahabhava (different states of devotional ecstasy as the kundalini rises) Baba says they are all different stages of feeling His touch more and more until we become mad with bliss. So this song is asking Baba to come into our Prana again and again and then the world will be filled with His songs through us and everyone else. By Baba's coming into our Prana, then He will come to the knowledge and awareness of everyone. Then Baba will come and become our Abhidhyana. Baba said there are two stages that comprise Abhidhyana 1) Pranidhana which is to introvert the mind completely and take towards the place where we can adore and merge in our Beloved Goal (Ishta) through the Mantra or First Lesson 2) Anudhyana which is the crucial practice to become established in Sixth Lesson and this means to run after Him, to chase after Baba internally even if He seems to reject us. By this endless chasing Baba, our determined yearning (eshana) rises inside us like a flood. Why will Baba come? Because we have no one else but Him. Because every single moment we are begging Him to be blessed to truly love Him by sending Him into Mahabhava, for Baba to be feeling our loving caress in every pore of His infinite being. This blissful yearning I never try to hide O Baba, even when you bless me with our being face-to-face. So come into my mind and let this all begin. My coming and going, my birth and death are just the way in which I circle around and surround You Baba, waiting to utterly love You. This is what happens when Baba touches our Prana, our Pranayama. And amidst this vast festival of infinite number of beings, I am always alone. My unit Consciousness and my Aradhana is alone. Aradhana comes Baba says, when doing Abhidhyana, one loses oneself completely and one cannot survive for even a second without making Him mad with bliss in every single one of our actions. Aradhana means to make every part of Baba go into Mahabhava ecstasy all the time, at the same time. This is the path of madness and madmen, madwomen are always alone. I am alone because only You I am willing to see, hear, know, touch, love. I am alone even though You are always there Baba, because unless I am truly loving You like this, I am alone. I cannot accept enjoying You and letting You love me so much unless I love You even more than this. So until I have truly loved You Baba I am always alone. This is Your own sacred drama which began with Your caress in my Pranayama, in my Fourth Lesson.

Inhalation & Exhalation

**TAVA LILÁ RASE BHÁSI UCCHVÁSE
TOMÁKE BHÚLINI KABHU TABU JE PRABHU (2634)
In the nectarean flow of Your divine play
I am floating, exhaling with deep delight
Still I have never forgotten You, O Lord.**

Baba talked about how in prehistoric times a water mammal (like a seal) used to dive into water, it would burst upwards and take a breath of air and exhale in relief making the sound "Ah". So exhaling is a biological expression of deep joy. Often this is forgotten while doing Pranayama because we think we have to follow instructions and forget what bliss there just is breathing and being alive with Baba inside of us. So in the flow of His divine play in our lives most of the time we are oblivious to this due to being involved in material consciousness. However, this blissful state is also a danger if due to devotional capitalism we simply enjoy Baba's bliss and forget to even try to love Him.

2741

BHEVE CHILE GECHI BHÚLE
TOMÁRE BHULITE KI PÁRI
SHVÁSE PRASHVÁSE ÁCHO MISHE
RÚPE RASE MORE ÁVARI,
TOMÁRE BHULITE KI PÁRI

NISHÁR TAMASÁR BHAYE,
TAVA DIIP JVELE RÁKHI NILAYE
KRIPÁDHÁR TUMI E DHARÁR
SABÁRE REKHECHO GHERI,
TOMÁRE BHULITE KI PÁRI

TOMÁRE BHEVE BHEVE HOI UTALÁ
TAVA BHÁVANÁY BHÚLI JATA JVÁLÁ
PRIITIR KUSUME GÁNTI MÁLÁ
VASUDHÁR SUDHÁTE BHARI,
TOMÁRE BHULITE KI PÁRI
BHEVE CHILE GECHI BHÚLE,
TOMÁRE BHULITE KI PÁRI
BHEVE CHILE GECHI BHÚLE,
TOMÁRE BHULITE KI PÁRI

(Madhumálança, Calcutta 30.5.1985)

You felt that I had forgotten You
But O how can I ever forget You?
You are mingled and merged with
Every inhalation and exhalation of mine
Covering me, surrounding me
With the nectarean flows
Of Your beauteous Form.

Afraid of the darkness of night
Your lamp, I kept lit in my house
Upon this Earth, You are
The foundation of merciful Grace
Always surrounding everyone.

Thinking, feeling and ideating
Again and again, endlessly
I've become completely insane.
In Your ideation, I forget all my burning pains
With flowers of love I have woven a garland
Filled with the nectar of the Earth.

Our dearest darling Baba, He is always feeling that we have forgotten Him. Even in normal life, when for example a child strongly remembers her mother, then the mother can feel it and it is the same on rare occasions with other ordinary relationships. But how often is our remembrance of Baba so powerful that He feels it powerfully deep in His heart? But still by our Fourth Lesson we are telling Baba that we can never forget Him for through the shakti (divine energy) of this lesson we will remember more and more powerfully. Why? Because with this lesson we are feeling Baba mingling and merging Himself with every part of every inhalation and

exhalation. This is the bliss of Pranayama, to inhale Baba and feeling Him coming inside and then holding our breath as long as we possibly can while feeling Him merging with our breath and trying to lose ourselves in Him this way. In an article on kiirtana Baba describes 4 stages of inhalation and 4 stages of exhalation which are the four stages of Pratyahara (yatamána, vyatireka, ekendriya and vashiikára). Baba has written so much on these stages including one book published in AM Philosophy in a nutshell. Baba says,

“The first stage, yatamána, is the state of perseverance. The state in which pratyáhára is sometimes effectual, and sometimes not is called vyatireka. The state in which all vrttis are absorbed in one sentiment is called ekendriya, and the state in which one accepts the superiority of the Purúsbháva [Consciousness] and surrenders all mental modifications to Him is called vashiikára-siddhi or vashiikarána (the ultimate attainment of self-control). Vashiikarána is the total subjugation of the six subtle energy centres (śatcakra) and six lokas.”

To understand these stages is crucial for understanding the process and goal we seek to attain through our Pranayama. In this way of losing ourselves, surrendering unto Him, what happens? We become surrounded with the endless flows of colours, intimacies, irresistible beckoning and rejecting, and so much more - all coming from His endlessly beautiful Form. This is why Baba said that becoming established in Pranayama is crucial for being able to do proper Dhyana (Sixth Lesson). And when we stop the intensity of our Fourth Lesson, this automatic Dhyana dies. We become lost in the darkness in society and ourselves. Then once again we light the lamp of our love with our sadhana. We realise that in every house upon this planet, it is Baba who is the foundation and ultimate origin of all the mercy, kindness and Grace in this universe. Then when we again keep on ideating upon Him endlessly (with the mental power that comes from Fourth Lesson) we become completely insane - we are oblivious to our pains. We feel the pains and yearning of every being in the universe and with the nectar from all their hearts and from the Earth itself, we water the flowers of our love, weaving them into a garland, offering ourselves unto our Baba, our Supreme Darling.

3453

DUHKHER DINE BANDHU ÁMÁR,
NIRÁSHA PRAÑER ÁSHA
TOMÁR BHÁVANÁKE GHIRE,
BHARE JE MOR BHÁLOBÁSÁ,
NIRÁSHA PRAÑER ÁSHA

PATH CALITE TOMÁY SMARI,
BÁ.....BÁ.....
PATH CALITE TOMÁY SMARI,
ÁNKHIR NIIRE TOMÁY HERI
TOMÁR VITTE CITTA BHARI,
SARÁO MANER KUÁSHÁ,
NIRÁSHA PRAÑER ÁSHA

PÚRAK RECAK TAVA ICCHÁY,
BÁ.....BÁ.....
PÚRAK RECAK TAVA ICCHÁY,
BHÁVER MADHU TOMÁR DAYÁY
SMITA VIDHU ÁCHO HIYÁY
NÁSHO BHRÁNTI DEKHÁO DISHÁ,
NIRÁSHA PRAÑER ÁSHA

**DUHKHER DINE BANDHU ÁMÁR,
NIRÁSHA PRAÑER ÁSHA´
(Madhumálainça, Calcutta 16.3.1986)**

**O my inseparable Friend
In my sorrowful days
Pervaded with Your ideation is
All this love of mine.**

**While moving along this path
Yes, I am remembering You
In my tears, I behold You.
With this wealth of Yours I fill my mind
Please remove the fog in my mind.**

**Inhalation and exhalation
Is nothing but Your will and wish
The honey of my ecstasies
Is because of Your tender mercy.
The moon of Your smile is in my heart.
Please destroy all confusion and illusion
And show to mine eyes, the right direction.**

Baba alone is the inseparable Friend in our sorrowful days. Nobody else wants to go to the depths of our sorrow, take it away and nobody has the capacity to heal and flood our hearts with love. This we realise again and again but in this song Baba is saying that now our love is filled with this ideation of Baba as our sole Friend in sorrowful days. Normally, we have to struggle to ideate on Baba but here it is happening naturally. When one does Pranayama regularly 2 times a day with the maximum number of rounds with devotional surrender – then His ideation, His Dhyana (6th Lesson) comes naturally as we have seen before. Then while moving along the path of His Mission in this life, we are remembering with so powerfully that tears are pouring down while we work. And in those tears, we are discovering Baba. Why does this not happen before? Because our emotions (or heart) are connected with our Pranedriya (Prana bodha) and by Pranayama we are purifying our emotions and sublimating them into devotion. This gives us more and more subtle and intense experiences. Then we have a little capacity to appreciate all the wealth of Baba's beauty, resplendence and tenderness. And then He starts filling our mind with all of this. Then we practically realise at each moment that our inhaling even one time is only because He wills it to happen. We realise that we cannot even breathe out without His desire. This is the practical realization of Prapatti (devotional surrender) that comes from Fourth Lesson. This is why we pray to Baba to please remove the fog of all selfishness from within us so we can now lose ourselves in loving Him in every breath. We realise all those blissful feelings, ecstasies and samadhis we have experienced in our lives based on which we delude ourselves that we are seasoned devotees and even superior to others – all of this happened only because of His Daya. Daya means “to melt when seeing someone's pain and to remove that pain – to be conscious of it”. So seeing our lives full of pain due to our crudity and selfishness, Baba's Heart melts and blesses with these ecstatic spiritual experiences. Baba's smile is like the moon. Just like the merging of two mighty rivers, so Baba's lips merge into one slow, undulatingly rapturous smile. The light of just one smile is enough for one lifetime. But now this smile is ever pouring forth, flooding our heart with sweet delight and rapture. So we pray to Baba to remove all our confusion. There is only one illusion and that is the illusion of our own happiness. We are begging Baba to save us from this Maya and let us become

loving in giving Him more and more bliss. We want to know the proper direction for our lives that takes to the state where we are giving more and more love all the time - where our love is not just accelerating but having accelerated acceleration. This yearning, this confidence that this goal can and will be achieved comes from our Fourth Lesson.

Baba - Our Mahaprana

Devotees alone realise in their Pranayama how Baba is the Mahaprana. To realise this practically and the bliss that ensues is revealed in the following songs.

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KE NIVI ÁYE, ÁYE CHUṬÉ ÁYE,
PRÁÑER PASARÁ ESECHE 2
MÁDHURI BHARIE MAN KE RÁMGIYE 2
NÚTAN PRABHÁT ESECHE 2,
PRÁÑER PASARÁ ESECHE 2
KE NIVI ÁYE, ÁYE CHUṬÉ ÁYE,
PRÁÑER PASARÁ ESECHE 2

STHALE JALE ÁR ÁKÁSHE VÁTÁSE 2
PALE ANÚPALE MADIR SUVÁSE 2
SHAT DIPE JVELE ÁLOKERA MÁLÁ 2
NAVATAR DESHE ENECHE 2,
PRÁÑER PASARÁ ENECHE 2
KE NIVI ÁYE, ÁYE CHUṬÉ ÁYE,
PRÁÑER PASARÁ ESECHE 2

ÁNANDA GHAN MOHAN ÁVESHE 2,
NIKHIL BHUVAN HESECHE 2
PRÁÑER PASARÁ ESECHE 2
KE NIVI ÁYE, ÁYE CHUṬÉ ÁYE 2
PRÁÑER PASARÁ ESECHE 2

(Madhumálañca, Calcutta 23.12.1982)

Yes whoever wishes to take this come,
Come running, O come
With immense amounts of Prana, He has come
Colouring and filling the mind with such sweetness
O our ever-new Prabhat (Dawn) has come.

On land and water, in the sky and the air
In each moment, each fraction of a moment
There comes forth His intoxicating fragrance.
Lighting hundreds of lamps
Into a garland of radiant splendour
Bring to this land such wondrous novelty.

With His entrancing rapture
And condensed, intense bliss
The entire world is smiling and laughing.

So all you great yogis, wannabe yogis, wannabe gurus and also all you devotees, come Now and come running because Baba has come. He has come with tremendous amounts of Prana to make His children into Sadvipras. Do you feel how now, this year Baba is coming more and more powerfully? And it will increase so much more in the next few years as catastrophes rain down. For devotees this is a most precious time as we will be forced out to fear to surrender more intensely. Then we will have the capacity to be filled with more and more of His sweetness, colouring our minds in thousands of ways. Why because our Beloved Prabhat, our sweet Lord of the Dawn has come. And each and every moment, He is releasing His divine fragrance into the air and sky and then into the mountains, valleys, plains, rivers and oceans of this planet. In this way in every created being, He is lighting the lamp of vitality (Prana) and Consciousness with the flame of His love and making this world into a garland of lights of countless hearts. In this way Baba is birthing a New Earth. And now as He fills us with Prana, we realise how intense and dense is all His bliss and we are totally entrance seeing His each and every expression that fills us with such blissful rapture. And then we realise that deep down inside - knowingly or unknowingly - the entire world is laughing joyously. And it is with this joy that the war against global capitalism and religious fundamentalism will be waged. And this joy will explode into an ocean of bliss when Sadvipra Samaja is established.

685

KON, ÁLOR RÁJYA HOTE ESECHO
MANER MÁDHURII BHARE DITE
MAMATÁR MADHU DHELE DITE
PRÁÑER PASARÁ NIYE HÁTE,
MANER MÁDHURII BHARE DITE

ÁJI MOR MARÁ GÁNGE JEGECHÉ JE VÁN
PUŚPITA PARÁG APHURÁN
HIYÁ BHARÁ SURE TÁLE GÁN
SABÁRE ÁPAN KARE NITE,
MANER MÁDHURII BHARE DITE

ÁJI MOR KEKÁ PIK PAINCAME GÁY
BÁNDHA BHÁUNGÁ UDDVELATÁTÁYA
SURER SARITÁ BAHE JÁY
SUŚAMÁR SUDHÁ NIYE SÁTHE
MANER MÁDHURII BHARE DITE

(Madhumálañca, Calcutta 21.7.1983)

O from which kingdom of effulgence
Have You come from
Filling my mind with such sweetness;
Pouring forth the honey of Your love
That says that I am Yours alone;
With such vast amounts of Prana in His Hands.

Today in this dried up river of mine
There has been aroused a great flood
Of endless perfumed flower pollen
With melodies, keynotes of Your songs

**My heart is completely filled
With wishes to make everyone
My very own dear ones.**

**Today my peacock and cuckoo
Are singing the fifth, high musical note (G; so)
Overflowing from a broken dam,
Streams of melodies flow onwards
Carrying with them the nectar
Of Your exquisite beauty.**

Now that Baba is coming and by going beyond the go we are allowing Him to fill our minds with so much sweetness by pouring the sweetest honey of His mamata. Mamata is that intensely possessive love where gazes into our eyes with overwhelming tenderness and we know then that we belong to Him alone as His precious little darlings. Then we realise that all the Prana we breathe in and out does not just come from outer space or some ethereal world, it comes from Baba's own Hands. What a thrill it is to realise how as we slowly breathe in and slowly breathe out that this Prana is coming from and merging into His divine Hands. We see every part of His Hands and of each finger radiating Prana to all beings of the universe. This is how Fourth Lesson prepares us to meditate on His Mudra in Dhyana. And now the ancient, dried up riverbed of our love, is becoming moist and small plants are growing. Then all of a sudden from somewhere a flood of endless divine perfume Baba awakens in the flowers of our Cakras. And our hearts are filled with the melodies and special keynotes of His songs. These intensely tender song fill our hearts with sobs and such yearning comes to make every single being into our very own closest relatives. All the birds of our being burst into song, singing the high note at which one can merge into Mahabhava. Then the dams obstructing the entire humanity, obstructing our entire heart from dedicating itself into serving everyone and loving Baba truly. Then the streams of melodies of Baba's songs begin overflowing and flooding everything with the nectar of Baba's exquisite beauty.

2476

**EI GHANA GHOR AMÁNISHÁTE,
ÁLOKERA RATHE TUMI KE GO ELE
PUINJIIBHÚTA TAMAH SARÁLE PRIYATAMA,
JYOTITE BHARIYÁ DILE,
ÁLOKERA RATHE TUMI KE GO ELE
EI GHANA GHOR AMÁNISHÁTE,**

**KI CÁHIBO TAVA KÁCHE TUMI ÁCHO SABAI ÁCHE
BÁ.....BÁ.....
KI CÁHIBO TAVA KÁCHE TUMI ÁCHO SABAI ÁCHE
TAVA BINDUTE SINDHU BHARE RAYECHE
SABÁR PRÁNER PRÁÑA VISHVER MAHÁPRÁÑA
PRIITITE HRDAY JINILE,
ÁLOKERA RATHE TUMI KE GO ELE
EI GHANA GHOR AMÁNISHÁTE,**

**MUKHE NÁ BOLILEO BHEVECHI MANE MANE
BÁ.....BÁ.....
MUKHE NÁ BOLILEO BHEVECHI MANE MANE**

**SATTÁR PRATI ANÚTE PRATI SPANDANE
TUMI CHÁRÁ THÁKÁ DÁY SABE TÁI GEYE JÁY
TAVA GIITI KÁLE AKÁLE,
ÁLOKERA RATHE TUMI KE GO ELE
EI GHANA GHOR AMÁNISHÁTE,
(Madhumálainça, Calcutta 14.3.1985)**

**In this intense, awesome New Moon night
In a chariot of pure effulgence,
O who were You that came?
O my utmost Darling
You removed all my mountainous darkness
And filled me with light.**

**O what shall I ask of You -
When You are close to me
Then everything is there.
Just a single drop of Yours
Fills the vast ocean of Your cosmos.
You are the Prana of everyone's Prana
You are the Vast Prana of the universe.
This is why You win our hearts with love.**

**With my face, I do not say anything
But I express what I feel,
In my mind, only in my mind.
In every atom, every vibration of my existence.
Survival is only possible because of you
And that is why everyone sings
Your songs in good times and bad times.**

On the darkest no moon night of Kapalika sadhana which in higher lessons, is connected with a corpse. But what does the chariot signify - nothing but an individual body and the Cosmic body. There are 10 reins to the chariot to signify the 5 motor organs and 5 sensory organs which are called indriyas. Baba says that when these indriyas express themselves internally a new substance is created called Prana and through the Prana the indriyas contact the mind. The part of the mind it contacts is the buddhi or conscience who is the driver of this chariot. The passenger of the chariot is our unit Consciousness or Atman. The Beloved of our Atman is Baba (our Paramatman). Similarly the chariot of the Cosmic body can be understood. This is a deep aspect of beginner Tantra, so it is best not to go into more detail. Baba comes in ever-new ways and so each time, we are forced to come to know Him once again as if meeting Him and falling in love with Him for the first time. Each time, He removes all our darkness only to quietly suffer taking them upon Himself while we are overwhelmed with joy. When He is always there to suffer for us to liberate us, so long as He is near, we need nothing else. One drop of His Prana fills the cosmos. This is why He is the Prana of everyone's Prana and the infinite Prana of the universe. That infinite Prana is His infinite Heart. To explore the world of 6 subcakras in the chest area and their related areas is especially important for devotees and the capacity to do this comes from Fourth Lesson. But here we are talking about experiences Baba's Heart through the way in which He given His heart, His Prana, His life force unto us. Experiencing this in our Fourth Lesson is so overwhelming that we cannot say anything at all. Deep in our minds, beyond all words, we simply express our deepest feelings. We feel each and every moment that we cannot survive, our Prana cannot survive without Baba. And that is

why we sing His songs all the time because through His songs, our Prana is purified and strengthened and with that power we can struggle again and again to love Him.

2534

ÁMI ÁCHI KI NEI NÁHI JÁNI,
TUMI ÁCHO PRABHU ÁLO DHÁLO
ÁMÁR ÁLOK KHADYOT SAMA
TUMI SÚRYA JHALAMALO
TUMI ÁCHO PRABHU ÁLO DHÁLO

TOMÁR CARANÉ LABHIYÁCHI STHÁN
BÁ.....BÁ.....
TOMÁR CARANÉ LABHIYÁCHI STHÁN
ÁSHRAYA DÁTÁ TUMI JE MAHÁN
JAÐA O CETANE TUMI MAHÁPRÁNA
BÁHIR ANTARE NÁSHO KÁLO,
TUMI ÁCHO PRABHU ÁLO DHÁLO

TOMÁR BÁHIRE KEHO KOTHÁ NÁI,
BÁ.....BÁ.....
TOMÁR BÁHIRE KEHO KOTHÁ NÁI
TOMÁR MÁJHÁRE SABÁKÁR THÁIN
MANETEI ÁSE MANETEI HÁSE,
MANETEI SHESE DHELE PHELO
TUMI ÁCHO PRABHU ÁLO DHÁLO
ÁMI ÁCHI KI NEI NÁHI JÁNI,
TUMI ÁCHO PRABHU ÁLO DHÁLO—
(Madhumálañca, Calcutta 30.3.1985)

Whether I am, whether I exist
I just don't know at all.
You are here, You exist cascading radiance
My light is like that of a firefly
And You are the blazing sun.

At Your Feet, I have found
My long-sought home and homeland
You bestow refuge and shelter to all
Therein lies Your grandeur.
In crude matter or dogma
In conscience or Consciousness
You are the Supreme Prana
Destroying all darkness
Within and without.

Outside of You, there is no one, nothing
Within You, everyone, everything
Has its own abode and refuge.
In the mind You come, in the mind You smile
When the mind ends
There is only You pouring like a waterfall.

This song describes the ultimate result of everything revealed about Pranayama thus far. All we identify with physically, mentally, emotionally and spiritually depends upon our act of breathing in and breathing out. When we use this to surrender ourselves to Baba, nothing remains at all. We then do not know if we exist because our identity is lost. All there is Baba and the infinite light streaming forth from every part of His Body. And this is especially the case with His Feet. Losing ourselves in the endless light coming from His nail, from ball of His Feet beneath His big toes, from the arch of His red Feet, from His heels - we feel for the first time what really going home, being at home truly is. This incandescent, blinding light of Baba is our real Prana and not our breathing, not any vital energy or vital airs. And outside of this Light of Baba's Feet nothing can even be imagined. Our mind really exists when Baba comes and unleashes the cyclone of His gorgeous smile. Then the mind ends and all that exists is the bliss pouring forth from His Smile. And that is our Prana. To realise this state we do our Fourth Lesson.

3644

ÁSHÁR PASARÁ SAHASÁ ELO,
BÁ.....BÁ.....

ÁSHÁR PASARÁ SAHASÁ ELO,
ÁLOR TÚFÁN NIKATÉ ELO
ÁLOKERI VÁN ADRI SAMÁN,
SÁRÁ VASUDHÁ KE DHEKE DILO
ÁSHÁR PASARÁ SAHASÁ ELO

ÁNDHÁR THÁKILO NÁ KONO KONÉ,
BÁ.....BÁ.....
ÁNDHÁR THÁKILO NÁ KONO KONÉ,
KALUSÁ RAHILO NÁ KÁHÁRO MANE
PRÁÑER PARE PRÁÑA DHÁLIYÁ MAHÁPRÁÑA
SAB BHÁVANÁY TENE NILO,
ÁSHÁR PASARÁ SAHASÁ ELO

BADDHA CHILO JÁRÁ ANDHA KÚPE,
BÁ.....BÁ.....
BADDHA CHILO JÁRÁ ANDHA KÚPE,
BHÁVA JADATÁR TAMASÁ STÚPE
TÁRÁ ÁNKHI MELILO CÁHIYÁ DEKHILO
ÚŚÁY UDBHÁSITA ARUNÁCALE,
ÁSHÁR PASARÁ SAHASÁ ELO

(Madhumálaĩca, Calcutta 31.7.1986)

**Mountainous hope has come all of a sudden.
Roaring blizzards of effulgence are swirling closer
That flood of radiance becomes as high as mountains
Covering, submerging the entire Earth.**

**No darkness remained in any corner
No sin or dirt remained in anyone's mind.
Pouring Prana in every single person's Prana
Our Supreme Prana drew forth everyone's ideation.**

**Those who were trapped in caves of blindness
In mounds of dark, crude dogmas
Their eyes opened wide to see and beheld
The Dawn glowing and
You as the Mountain colouring the Dawn**

Baba has said that those who follow Satya will always have hope. Baba also said that when we do First Lesson, our subtle rational mind (manomaya) become filled with Satya (ashrayii). When this is combined with Fourth Lesson, our bodily energy and life force and then our senses become filled with Satya. This prepares us for when Baba comes into us suddenly and takes over our body, hope soars wildly into the skies and we know that singlehandedly, all of His mission can be established through us. Why? Because, we are carried aloft in the storms of Baba's infinite resplendence. The entire Earth dissolves in this light. This is not just a simple experience in sadhana. In one of the last discourses Baba said that the "entire living world" would rapidly leap beyond the physical realm, swiftly passing through the psychic realm and then become established in pure Spirituality which is nothing but the adulterated light of Baba's Feet. So this is the future of our planet. And when it happens no darkness or crudity will be found and everything will become like Paradise as it will all be rising and subsiding in the waves of Baba's radiance. Everyone will become pure and will shine like innocent small children. This light as we have seen is the real Prana and Baba will pour this light into His light within everyone. In this way, people who normally only ideate upon themselves will then ideate on Baba because they are dissolving in His Light, in Baba - the Supreme Prana. And even the most dogmatic people will realise Baba as the mountain of crimson light from whose radiant Feet emerges the dawn of the first human civilization.

Baba's Darshan

We have seen this realization of Baba as Mahaprana. Now we see how just a moment's contact with Baba transform our Prana and our world.

**SURERI DHEU TÁNE TÁNE
BÁJALO ÁJI PRÁÑE PRÁÑE
SAKALA HIYÁYA RAINJANA ELO,
SPANDANA ELO TAVA DOLÁY (248)
To Your melody with waves of
Musical notes upon musical notes
Plays today in the flow of
Prana after Prana of all beings
And all hearts have become coloured
In Your swaying comes forth all these vibrations**

This beautiful verse describes how Baba's songs colour the Prana of everyone. This is a key aspect of Fourth Lesson. In this beginning it is all about the breath flowing from the nostrils of our body. And in the end we identify with Baba's Light and Baba's melodies which are filling the universe. When Baba creates a song it is not just on the physical level. It is also on the Cosmic level and beyond to the swaying waves from Baba's Heart

PRÁÑER ÁVEGE JAKHAN JE DIKE CÁI

**TAVA RÚP CHÁRÁ ÁR KONO RÚP NÁI
RÚPÁTIITA PRABHU DÁO GO RÚPETE DHARÁ (480)
When there is a passionate outburst of Prana
In whatever direction I gaze
I find no other form except
Your beauteous Form.
O Beloved Lord, beyond all forms
O please give Your Form unto my embrace**

Prana is not simply about physical power or mental power. It is the root of emotional power. The science behind the devotional flows inside of us is inextricably linked with the sublimation and dynamic flows of our vital airs (vayus) that comprise our Prana. So when because of our Fourth Lesson, we feel a sudden explosion of our Prana, we see Baba's resplendent form in all direction. Jinanis or intellectuals are satisfied with this but devotees will yearn to hold Him and embrace Him for eternity. This is how Fourth Lesson changes from a routine into a devotional life with Baba.

**1287
BHÁLOBESECHILE,
BHÁLO ÁMI BÁSINI
KÁLO SARIYE DILE,
ÁLOY JETEÁMI CÁINI
BHÁLO ÁMI BÁSINI**

**PHÚLERA NIRYÁSE PRÁÑERA ABHIPRAKÁSHE
SPANDAN ENE DILE DÚRMADA MADHUMÁSE
RAUNGE RÁUNGIYE DILE, SUŚAMÁ DHELE DILE
SE SUŚAMÁ NITE ÁMI CÁI NI,
BHÁLO ÁMI BÁSINI**

**BOLILE KÁRO NÁ BHAYA
MOR KÁCHE VARÁBHAYA
PÁIÁCHO NIRBHAYA
ÁMÁRI ÁSHRAYA
NAYAN MELIÁ DEKHO
SAB KICHU NAVA BHÁVE SHEKHO
ÁMI TABU ÁNKHI MELE DEKHI NI,
BHÁLO ÁMI BÁSINI**

(Delhi 23.2.1984)

**Although You loved me so
I did not love You.
You removed my darkness
But I did not want to move towards the light**

**My Prana attained complete expansion, and purity
In the nectarean exudation of my flowers (cakras)
When You brought forth vibrations
In the maddeningly intoxicating Spring months
Colouring me with Your colours**

**Pouring forth Your exquisite beauty.
But that beauty I did not want to be with me.**

**You told me, "Do not be afraid.
Being near to My Varabhaya Mudra
You will attain fearlessness
Under My shelter
Open your eyes unto Me and behold
Learn everything, even the smallest thing
In a new state of ecstasy."
But still I did not open my eyes to see You.**

Many might think that this is a song about materialists or beginner sadhakas, but it is not. It is about the mid-life crisis in spiritual and devotional life. In the beginning we have sincerity and are enthusiastic, we become thrilled at whatever Baba does in our lives. This goes on for a while and due to clashes we start decelerating in the intensity of our service, sadhana and our trying to love Baba more and more. So from the practical point of view, we do not love Baba. From the practical point of view, Baba keeps removing our darkness but we really do not sincerely want to move towards the light. Still while we go on lingering and malingering, Baba showers blessings. Just by bringing a small vibration within us our cakras blossom and our hormonal secretions become pure nectar and our Prana becomes fully manifest and pure. How does this explosion in our Prana take place. It happens because of our Union with Baba which is the maddeningly intoxicating time when our minds are completely coloured with Baba's colours as He pours forth His pristine beauty and merges with every part of us in myriad ways. Normally how is our mind coloured? From the senses, through our Prana, the mind is coloured. Now here the devotee is becoming coloured from inferences (sounds, touch, forms, taste, smells) from deep within - in the realm of supra-aesthetics (atinandana vijinana). And this dramatic transformation of our mind radiates in our nerve cells, nerve fibres, brain and our Prana. The science of how all this happens is Devotional Psychology which is a completely unknown science. But the ultimate truth is that we do not want Baba's beauty. Sometimes it is too intense and union is too intense. We do not want to give up normal life and normal pleasures and above all we do not want to commit ourselves to loving Baba ALL the time. We like to live in a mix of material and spiritual consciousness and then at time enjoy a bit of Baba's bliss and love - but actually being Baba's Beloved on a daily basis we never have any real interest in. This is why we reject Baba when He reveals too much of His beauty. We similarly never really look at Baba's Varabhaya Mudra. Real seeing is loving - it is a type of union. Our heart flows out of our eyes and merges with the flow coming from Baba's eyes. The same thing happens with Baba's each and every gesture including His Mudra. This is why, while we see the Mudra many times we have never really beheld it because we have never surrendered ourselves completely so we can devote our lives to loving Baba. When we do this, our Prana continuously explodes as we are always living in a state of merging with Baba.

**1553
TUMI ELE TUMI ELE 2
VISHVA BHUVANE DOLÁ DILE TUMI ELE 2
TUMI ELE TUMI ELE 2**

**MANETE MOR JE ÁSHÁ CHILO
GÁNETE MOR JE BHÁSÁ CHILO2**

ÁSHÁ NIRÁSHÁY JE KUÁSHÁ CHILO
SAB CHÁPIYE ÁLO JVÁLILE 2,
TUMI ELE TUMI ELE 2

JE BHAYA BHRÁNTI LUKÁNO CHILO
ÁLASYA KLÁNTI BHARÁ CHILO 2
JE ASHÁNTI DAHITE CHILO
PRÁÑER PARASHE TÁ SARÁLE 2
TUMI ELE TUMI ELE 2

(Madhumálainça, Calcutta 5.6.1984)

**You came, Ah You came
Swinging and swaying
The world and the universe.**

**The hope that was in my mind
The words that were in my song
The mists of hope and despair
Taking me beyond all these
You kindled effulgence.**

**Fear, confusion and delusion
That lay dormant and hidden
I was full of languid weariness
And burning with anxious restlessness.
With just a touch of Prana,
You removed everything.**

This song describes the miracle of Baba's Darshan. Actually all the confusion, fear, despair described in the song is actually a blessing. It is due to this that we become desperate for Baba's Darshan and by just a tiny touch to our Prana all these negative psychic states vanish. Prana controls the mind and all the mind's complex confusions vanish when our Prana is charged with spirituality due to Baba's touch. The entire universe is transformed in this way. To realize this practically is to be truly established in Fourth Lesson.

4500

**KAVOŚNA SHVÁSE MOHANÁVESHE,
KE TUMI ELE ACENÁ
JÁNITE CÁHINÁ BUJHITE CÁHI NÁ,
BHULITE JE PÁRI NÁ (4500)**

**With balmy (soothingly warm) breath
And such sweet rapture that possesses us so
O who are You, who came
Who are never known, never recognized
And never being identified with by anyone
I do not want, I do not yearn to know You
I do not want, I do not yearn to understand You
But still, I can never forget You.**

So sweet, so precious is our Baba and still we are so heartless. In early days of our Pranayama we learn all about our breath - shallow breaths, deep breaths, long breaths, short breaths, etc.. In winter we learn to feel and appreciate our warm

breath amidst the cold air. However, the ultimate stage of Pranayama comes when we start to know Baba's breathing . This refers to the breathing of Baba's physical Form as Mahasambhuti. For devotees Baba says, alone can demand His physical presence. This is why today and next year and the next century, devotees will be feeling Baba's soothingly warm breath. But always they will ask, we will ask, "Who are You, Baba?" We have never loved Him and this is why: we have never known Him, we have never recognized who He is and all He does for us and above all we have never identified ourselves with Him. Baba has asked us many times to exchange our hearts with His Heart. We refuse to do this. Although we do not want to really know Baba, or understand Him, still we can never forget Him. Still we long for Him and love Him but it is as an exploitative child loves their parent who remain ever unknown, unrecognized and unloved.

Longing For Baba With Every Breath

UDÁSII HIYÁTE KÁJALÁ RÁTE
KENO JE EMAN KARE
STABDHA PRAHARE BÁRE BÁRE
PRÁN CÁHE AJÁNÁRE (339)
On such a sombre night
With a heart, so poignant,
O why is it fallen and stupefied?
Every period of the day
Again and again
My Prana yearns for, seeking out
That Unknown One.

O how these words make the heart throb with beautiful sadness. Prana, as has been learned, is the realm of the heart and the heart is for heartbreaking love for the Supreme Sweetheart. We do Fourth Lesson not to have a powerful, yogic body, not to get mental power and bliss – we do Fourth Lesson to be blessed with the bliss of yearning and burning for Baba. This realm of Prema Yoga is completely beyond normal Consciousness and even cidakasha of the Sahasrara. How one inhales gusts of air aching for Baba, how every drop of vitality (Prana) in our body is crying for Him, how one exhales air offering it to the winds as a love message to Baba. How can we write about this?

YUGE YUGE BASECHILUM JE ÁSHE
KENDE CHILUM KATA RUDDHA SHVÁSE
TUMI ELE TO ELE NÁ JÁNÁLE
ÁSH PURILO NÁ ÁSH MITÍLO NÁ (1498)
For so many ages upon ages
I have just been sitting, waiting for You
With so much hope, O so much trust
I have been crying,
Wracked with such choked breaths.
You came but did not let me know You came
And these hopes could not be realised
All these hopes could not be fulfilled.

What is it like, to do nothing all day long but to agonizingly wait and wait for Baba to actually come physically. And to do this without losing hope, without losing trust because we have no second option. We have given ourselves to trying to love Baba

totally. There is no other life for us. With this spirit we wait and in just 15 minutes we go through so many lifetimes of agony. And we have just been crying and crying. And when we cry hard, we sob and when we are heaving with sobs, we lose our breathe and choke while crying. And we lose ourselves so completely, we no longer exist. We have no awareness of ourselves. At this stage, there is great danger. The danger is that we are no longer watching for Baba due to losing ourselves in crying and crying for Him. These choked breaths are precious because they give us the awareness about our surroundings and we can then again focus on searching for Baba. And that means to stop sitting and waiting for Him but to start running and crying out to Him.

2594

BHÚLECHO ÁMÁKE TUMI,
TÁKI BUJHITE PÁRO NÁ
ÁSO JÁO KÁCHÁ KÁCHI PRAVÁHE NÁCI
MOR PÁNE PHIRE CÁO NÁ,
TÁKI BUJHITE PÁRO NÁ

BASE ÁCHI PATH CEYE ÁSÁR ÁSHE
BÁ.....BÁ.....
BASE ÁCHI PATH CEYE ÁSÁR ÁSHE
PAL GUNI NINDA HÁRÁ PRATITÍ SHVÁSE
KENO ETO NIÞHUR MORE KARECHO VIDHUR
VYATHITER MANE VYATHÁ KENO BOJHO NÁ
TÁKI BUJHITE PÁRO NÁ

MOR KATHÁ KÁNE TOLO LILÁ BHOLO
BÁ.....BÁ.....
MOR KATHÁ KÁNE TOLO LILÁ BHOLO
ASAHÁY MANE ÁR KLESHA NÁ DHÁLO
TAVA KRPÁTE ÁCHI SADÁ KARUNÁ JÁCI
E KATHÁ JENEO TUMI KI JÁNO NÁ
TÁKI BUJHITE PÁRO NÁ
BHÚLECHO ÁMÁKE TUMI,
TÁKI BUJHITE PÁRO NÁ
(Madhumálança, Calcutta 16.4.1985)

O it seems that You have forgotten me
Since it seems You cannot understand me at all.
You come close, so close
Then leave in a flow of dance
Without even looking back towards me.

I just sit down upon the path
Waiting, gazing, hoping for
You to come at last
Without any complaint or reproach
I am counting each moment with every breath.
O Cruel, why do you make me overwhelmed
And beside myself with such misery?
Why won't You understand all this agony
Of my agonized mind.

Please forget all this drama

**Please lend an ear to my story
Please give no more affliction
To this helpless mind of mine.
By Your Grace I exist
Begging for Your mercy.
All these stories You know
But why do You act as if You do not know**

What an incinerating song! Some goody-goody people may think that this is the song of an inferior devotee who complains. They could not be more wrong. Those who do not have an intense relationship with Baba, as they are yogis, they never wait for Baba to come physically. When a person has had real union with Baba and then it ends, it is like being on fire. You scream and shout a hundred things because you are in unbearable pain. Satyabhama the wife of Krsna used to get angry with Him and upbraid Him, so did some of the Gopis - what jinani has love like them. Yes this love is crude and still self-centred but it a million times better than stagnant ponds of yogis' hearts. For Baba to be gone and never give even a glimpse of Him is like a knife tearing across one's eyes. The eyes will literally ache for Him in every part - this is prema psychology.

**3540
TOMÁRE CEYECHI KUSUM SUVÁSE,
BHÁUNGÁ BÚKE DIIRGHA SHVÁSE
TUMI, KAOSTUBHA MANÍ HIIRAKER KHANÍ
MARU YÁTANÁR HÚTÁSHE
BHÁUNGÁ BÚKE DIIRGHA SHVÁSE**

**ANÁDI ASHEŚA LILÁ PARIVESHE,
BÁ.....BÁ.....
ANÁDI ASHEŚA LILÁ PARIVESHE,
KÁNDÁO HÁSÁO NÁCÁO ÁVESHE
KÁCHE TENE NÁO DIVASA AVASHEŚE
CETANÁR CIRA CIDÁKÁSHE ,
BHÁUNGÁ BÚKE DIIRGHA SHVÁSE**

**TOMÁR SAMÁN ÁR KEHO NÁI,
BÁ.....BÁ.....
VISHVE DVITIIYA SATTÁ NÁ PÁI,
KOTÍ KOTÍ TÁI PRANÁM JANÁI
TAVA NÁME TAVA SAKÁSHE ,
BHÁUNGÁ BÚKE DIIRGHA SHVÁSE
TOMÁRE CEYECHI KUSUM SUVÁSE,
BHÁUNGÁ BÚKE DIIRGHA SHVÁSE
(Madhumálainça, Calcutta 20.5.1986)**

**Yes, You I have yearned for
In the fragrance of my flowers (cakras)
In the deep, heaving breaths
In my broken heart.
You are the divine jewel and a diamond mine.
In the torturous, frightening desert.**

**Beginningless and endless is
This environment of Your divine play**

**Making us laugh, cry and dance
With outbursts of rapture
You pull us so close when the day finally ends.
You are the Eternal, actual Consciousness
In our ether of Consciousness.**

**There is nothing, no one like You in any way
In this universe , I discover nothing existing but You
Hundreds of thousands, yes hundreds of thousands of times
I fall offering myself in surrender unto You,
Unto Your Name, in Your sacred presence.**

There is a Sufi saying that that in the beginning one is wild with separation pangs from Him and then one learns the arts of madness and one become silent until another devotional revolution takes place. The madness goes deep inside one's body and mind. When coal is hearted it burns fiercely, then it just glows and finally it is crushed into a diamond. Baba is a mine full of the diamonds - of so many devotees. But the agony of the dark, dirty coal no one knows. When one's breath starts heaving uncontrollably in agony crying for Him, burning with impossible hope feeling sure He is going to come soon and breaking down sobbing when He doesn't and collapsing when He finally comes. This drama of how He makes us is 90% internal. There is no internal or external. Even in the utmost yogic realm of Cidakasha (sky of Consciousness above the Sahasrara), there is only Baba without whom even this utterly blissful realm becomes like hell. Nothing else but Baba exists in this universe. We do not search for Him as we find Him in every direction and that is why again and again we are running to Him, falling in surrender unto Him. For we experience His presence everywhere, we live, breath and sob with heaving breaths - His Beloved Name. This is the state of radiant madness Caitanya Mahaprabhu was in before he was murdered by the Brahmin priest of Puri temple.

4267

**ANEK PRATIÍKŚÁY PEYECHE TOMÁY,
MÁDHAVIIR MADHU VITÁNE
MAN BHARIYE DILE GÁNE GÁNE,
MÁDHAVIIR MADHU VITÁNE**

**ÁKÁSH CHILO NIRMEGH JE TAKHAN
CHILO NÁ ASHANII PÁTA CHILO NÁ SVANAN
CHILO NÁ KARAKÁGHÁTE KAMPRA PAVAN
UCCHVÁS BHARÁ CHILO PRÁNE,
MÁDHAVIIR MADHU VITÁNE**

**SHEFÁLI SUVÁSE BHARÁ MÁLATII MÁLÁY
KAKHAN CALIÁ GELE KON AJÁNÁY
BAKUL VIITHITE TAVA CARANÍ REKHÁY
UCCÁTAN MAN CHOTÉ KII TÁNE,
MÁDHAVIIR MADHU VITÁNE
ANEK PRATIÍKŚÁY PEYECHE TOMÁY,
MÁDHAVIIR MADHU VITÁNE**

(Madhumálança, Calcutta 28.1.1988)

**After so much waiting and expectations
In a sweet arbour of Hiptage flowers
You filled my mind with song after song.**

At that time, the sky was without a cloud
There was no lightning, there was not a sound
There was no hard hailing striking or trembling winds.
My Prana was exhaling completely, again and again.

Full of the fragrance of garlands of
Night jasmine and Arabian jasmine flowers.
When did You leave and
Towards which Unknown?
Leaving Your footprints in the medlar lane
My restless tormented mind rushes forth
Attracted towards whom; pulled towards whom?

And when the agony becomes endless. We exhale repeatedly and barely inhale because our hearts are bursting out. Everything is becalmed and like a sailing ship, we are silent and still but full of inexpressible agony. We no longer wait, we no longer hope - our minds and hearts have burned up. There is just nothing but a fire like lava burning underneath in our blood, in our eyes, in our bones. It is only when we are fully cooked like this, when all our impurities and our self has been burned away that Baba comes. Then paradise comes with a intricate, tender flower bower as the roaring of the flames of separation in our minds becomes transformed into melodies of His songs. And His coming- this song does not describe it because we no longer exist. Only when Baba again vanishes do we rush this way and that way pulled by His presence in a thousand directions until we collapse in front of His sacred footprints.

Revolutionary Prana

Prana is the pathway to physical, mental and emotional power. This is not power for ourselves like spiritual capitalists or yogis - it is power to launch a revolution or for Baba to launch a revolution through our Prana.

UTSA HOTE PRÁÑERA SHROTE 2,
BHEUNGE JÁI BHENGE JÁI PÁŚÁÑA KÁRÁ (2)
The stream of my Prana is rising, rearing itself upwards
Shattering, smashing to pieces
The heartless, stone prison

This is the mission of Sadvipra Pranayama in a nutshell that Baba described in the discourse *The Future of Civilization* saying, “**Only those Sadvipras are safe from destruction and extinction who can work for the welfare of the human society. Therefore, it becomes the prime duty of all people to make themselves and others Sadvipras. By Sadvipra it is not meant those who practice Mala-Jap (rosary incantation) or [ordinary] Práñáyáma. In Práñáyám also there are three stages - Puraka means to inhale; Kumbhak which is to hold the breath and recaka which to exhale. The Práñáyáma of the Sadvipras will be to inhale the entire universe in Puraka, to keep it within in Kumbhaka and then to exhale it after mixing it with their own greatness and good will in Recaka.**”

**TOMÁRI VEDIIR TALE
NIIP PHÚLE MÁLÁ GENTHECHI
TOMÁRE PARÁBO BALE,
TOMÁRI VEDIIR TALE**

**ALAS PRAHAR CALE GECHE
MARMER MÁJHE DYUTI ESECHE
PRÁÑER SÁGARE BÁNDHA BHENGECHÉ
ESO GO NIKATÉ CALE,
TOMÁRI VEDIIR TALE**

**MANER MUKURE ÁMI DEKHECHI
TOMÁREI BHÁLOBESECHI
TUMI CHÁRÁ SAB KICHU BHÚLECHI
ESO MADHU SHATADALE,
TOMÁRI VEDIIR TALE**

(Madhumálainça, Calcutta 17.5.1983)

**I keep on lighting lamps
Upon Your altar
And weave a garland of kadamba flowers.
For You to wear right away.**

**The time of lethargy has gone
Your effulgence has come into my heart's core
The ocean of Prana has broken down all barriers,
Now please come near.**

**In my mind's mirror, I behold
And I love You so
Except for You, I forget everything.
Please come and take the honey
Of my hundred petalled lotus.**

So we keep on lighting lamps of so many hearts as offerings upon the altar of His Mission. And all the blossoming flowers of their minds we offer as His Garland. How is this possible in the so-called "real" world. It only happens because of the internal revolution that happens when Baba reveals His resplendence in our hearts. Then our Prana like a flash flood become into a tsunami of energy. Without knowing anything, this Prana of Baba does so many tremendous things with our body as per His will. And what Baba does is beyond our imagination. It is only after having broken down all barriers that keep people apart such as religion, race, caste, etc.; it is only after having broken down all the jails of exploitation in which countless innocent people are robbed, semi-starved and brutalized - only then will we call Baba to merge with Him. Baba once did a demonstration on a young dada. The dada saw that in His Sahasrara Cakra in the crown of His head, many lotuses were merging into one big lotus. Then Baba said that PROUT will be established only by such spiritual aspirants who are seeing this vast lotus. How is this possible? The ocean of Prana that plunges us into countless work will also create tremendous longing for Baba. The more our bodies are working the stronger our yearning will be burning. This will divert all our minds up to our Sahasrara. Rather than enjoying the nectar there, we will offer it to Baba. This is only a small glimpse when our Prana swells into an ocean and from the ocean, cyclones of Dharma Shakti (divine energy

of righteousness) emerge.

1064

MOR NAYANE

TUMI MOR NAYANE ESE CHILE 2
ÁNDHÁR NISHÁR AVASÁNE 2,
JYOTI JHARÁLE MOR NAYANE
TUMI MOR NAYANE ESE CHILE

BANDHA CHILO ÁMÁR DUÁR,
ANDHA CHILO NAYAN ÁMÁR 2
ÁCAMBITE PRÁÑER SHROTE 2,
HIYÁ BHARÁLE MOR NAYANE
TUMI MOR NAYANE ESE CHILE

CHOTÁ MANE BÁNDHÁ CHILUM,
CHOÓ KÁJEI THEKE JETUM 2
NÁRÁ DIYE GHUM BHÁUNGIYE 2,
KÁJE LÁGÁLE MOR NAYANE
TUMI MOR NAYANE ESE CHILE

(Madhumálanca, Calcutta 17.5.1983)

Mine eyes

**Into mine eyes, You came
At the end of the dark night
Pouring radiance into mine eyes.**

**Closed and bolted was my door
Blinded were mine eyes.
Suddenly overwhelming currents of Prana
Filled and overflowing in my heart.**

**With a puny, mean mind , I was attached and bound
With petty, mean deeds, I was absorbed.
Giving me a sudden jerk, You broke my sleep
And put me into action doing Your work.**

Blindness is the state of humanity at present. Moral blindness, spiritual blindness, social blindness. Blindness is a state where one does not even know what is wrong or what is right. Everyone is locked up in their own life, in their own mind. And because this petty malice and selfishness dominates the human heart Baba came to pour light in the eyes of everyone. Baba has planned this in such a way that He will be kept well hidden. Through the natural disaster the sudden blow of Baba will come to awaken people's kundalini. This will create a flood of Prana in the heart. This is the devotional revolution Baba talked about. It will start with plunging into endless work but it will end with endless kiirtana.

You are My Prana

**ESECHI KARITE TOMÁR KARMA
TAVA VANÍI MOR PRÁÑERA DHARMA (337)**

I have only to fulfill Your work
Your messages (vanii) are
The Dharma of my Prana

686 (22/07/1983) D

ÁMI, TOMÁY CINI TOMÁRE DÁKI
TUMII ÁMÁR PRÁÑA
ÁMÁR SAB HÁRÁNOR VEDANÁTE
TUMII BHARÁ VÁN
TUMII PRIITI GÁN (686)
O I have known You
I have recognized You
I have identified myself with You -
And I call out unto You
You are my Prana
You are an overwhelming flood
You are an endless song of purest love

Here we are saying that actually our breath is Baba. this is our devotional experience. We are saying that our life is not the various events (with various people) of this body, we are saying that our real life is Baba. We are saying that our real heart is not the emotions, sentiments we have - our real heart is Baba. This is the culmination of Fourth Lesson. Through performing this lesson with absolute surrender we have the chance to know Baba - to know how to make Him smile, how to make Him laugh, how to make Him shy, how to make Him swoon in bliss. And then we have the chance to finally start to recognize Him everywhere, in everthing - all the time. Above all we have the chance to identify with Him -- Exchange hearts with Him like He asks us again and again. Learn to live His blissful joys and blissful yearning. And so with all this we cry out to Baba. He alone is our Prana. The air in my lungs is Baba, my inhaling is Baba, my exhaling is Baba and my holding my breath is Baba. All that exists is an endless flood of ecstasy which is Baba and the song of the roaring waves of His Flood is the song of His undying love.

SURER ÁGUN CHARÍYE DILE
VANE VANE
BHÁLOBÁSÁ BHARE DILE
MANE MANE
CIRA KÁLER PATHIK TUMI
PRÁÑER UŚÑA SHVÁSA (976)
You have scattered the fire of melodies
In forest after forest
You fill Your love
In mind after mind.
For eternal time,
You are the Traveler
You are the warm breath of my Prana.

You know, on a freezing wintry day when walking and one blows into the air and in the cold air, one can see one's warm breath. Did you know that this breath is nothing but your own Baba? Did you know the joy of being alive is Baba? Did you know that He is the Traveler who travels with your Prana inside to your lungs and

them outside into the cold air? Did you know the joy of being in a beautiful forest with such fresh air is nothing but Baba? Now do you know anything else but Baba?

**MOR GÁNTHÁ PHUL DÓRE
JÁ CÁPÁ SHVASE GABHIRE,
SHUDHU TAVA KATHÁ BOLE (4261)
My woven flower string
Is hidden in the depths of my breath
And it only talks of You and Your stories**

O Baba, this garland is hidden in the depths of my breathing. Though it is hidden it is never silent. It only talks about You, it only tells Your story. So all my service and sadhana which I garland you with Baba it all comes from my breathing. And You are my breathing. My breathing is nothing the reciting of more and more Baba Stories.

Understanding Fifth Lesson with Prabhata Samgíta: An Introduction

This lesson of Cakra Shodhana is often neglected. Many perform it the minimum number of times and on the minimum number of Cakras. Others seek to use it for healing others and themselves. This lesson can be used on the countless minor cakras and nadiis (c Let us be very simple and clear, that ultimately the Cakras are centres of various propensities and when these propensities (and the mind expressed through them) is surrendered to the Supreme Beloved, one attains purity (shuddha) and all that is left is an endless flow purest Love that is flowing from Baba's heart. So let us try to understand this lesson with these songs of Baba.

Essence of Fifth Lesson

4738

ÁMÁR GOPAN KATHÁ,
SABAI ÁCHE TAVA JÁNÁ
VYATHÁR UPARE VYATHÁ,
ÁR MORE NÁHI DIO,

ÁLPANÁ ÁNKÁ PATHE,
DALE CALE GELE RATHE,
MOR PÁNE NÁ TÁKÁLE,
TABU NATI MOR NIO,
ÁR MORE NÁHI DIO,

CAYAN KARECHI KAMAL,
BHARÁ CHILO TÁTE PARIMALA
MESHÁ CHILO TÁTE ÁNKHI JALA,
BOLITE SHUDHU TÁKIO,
ÁR MORE NÁHI DIO,

SANDHYÁ GHANÁYE ELO,
MOR PHÚL MLÁNA HOLO
PÁPAŘI KHASIÁ GELO,
TABU TUMI MOR PRIYA
ÁR MORE NÁHI DIO,
ÁMÁR GOPAN KATHÁ,
SABAI ÁCHE TAVA JÁNÁ
VYATHÁR UPARE VYATHÁ,
ÁR MORE NÁHI DIO,
(Madhukoraka, Calcutta 4.2.1990)

All my secret words and stories
Everything is known unto You.
Agonies upon agonies -
More, please do not give me.

Upon this path I decorated for You
With intricate chalk designs
Your chariot bore You away
Without a single glance towards me

**Despite this, please accept
My bow of surrender unto You.**

**I selected a lotus
Filled with fragrant nectar
Mingled with my tears
Pleading only for Your
Gaze in my direction.**

**Twilight came and deepens
My flower has now become
Pale, shriveled and tarnished.
Its petals have all fallen away
But still, You are mine own Beloved.**

This is the spirit in which a devotee does Fifth Lesson. Not as a yogi seeking to purify the cakras and get beautiful experiences; not as a person just routinely doing the lesson just to get it over with – but as a yearning devotee. All pains in life are due to what – due to our ego and psyche which is expressed through the vrittis (propensities) in our cakras. To yearn to be free from this pain of being addicted to a crude mind dominated by these propensities, is the start of being spiritual. But here the devotee is talking about only the pains of not getting Baba's Darshan. Along the pathway of the kundalini we have decorated with so many special, secret expressions of love, adoration and ecstasy for Baba. They are all intricately woven into designs of psycho-spiritual energy. These designs are just like the Alpana or the chalk designs used in India to welcome dearest relatives and special guests. And the devotee is not interested in bliss in a cakra even if it is a samadhi. A devotee only wants Baba. So when Baba suddenly appears in our cakras it is like a chariot from heaven and it goes away so fast. Baba so many times, never seems to look back and say goodbye to us as He leaves each cakra. Nevertheless, each time Baba graces us with His Darshan in our Sadhana, we bow and beg Him to accept our surrender. How beautifully this song describes Fifth Lesson. We are one-by-one selecting a lotus or cakra that is filled with the nectar of samadhi. But we are not here to enjoy that nectar. Rather we are to blend that nectar with our tears of yearning for Baba – crying for Him to just one time gaze in our direction. And when we neglect this real Cakra Sadhana, later we find that all the nectar of our Cakra seems to have dried out, the petals representing purified expressions of the devotional samadhi (attained in each cakra) have fallen away. But still we meditate because we know that Baba is our own dearest Darling. This is why we do Fifth Lesson – this is why we remain alive on this planet.

Mind Lotus

There are several songs where Baba talks about the lotus of our minds. It can be one of the specific cakras or refer to them in general. Baba has again and again described the mind as a garden and He is the Gardener of our mind who expresses His love through countless, silent, self-effacing acts of service and sacrifice.

285

**TUMI, MANERA KAMAL MANE PHUTE THAKO
MANANERA MAJHE GAO
MANANERA MAJHE GAO
TUMI DIVASE NISHITHE SADAJE THAKO**

HÁSITE BHARÍÁ RAO
HÁSITE BHARÍÁ RAO

MOR, MÁNAS DRAKŚÁ KUNJE
ALI GUNJARE PUNJE PUNJE
TAVA MADHU ÁSHE TARÁ SAB ÁSE
TUMI JE TRISÁ MITÁÓ
TUMI JE TRISÁ MITÁÓ

PRÁÑER PIPÁSÁ MITÉ GECHÉ ÁJ
BHÁLOBÁSÁ PELO MOHAN SÁJ
SAKAL ÁKUTI TOMÁTE MILÁLO
PRÁÑ KE TUMI JE BHARE DÁO
PRÁÑ KE TUMI JE BHARE DÁO
MANANERA MÁJHE GÁO
MANANERA MÁJHE GÁO
(Madhumainjusá, Ranchi 21.2.1983)

You are the lotus of my mind.
You keep on blossoming my mind
You keep on singing in my meditation.
In the day, in the night
You ever remain awake
Having such an overflowing, overwhelming smile.

In the vineyards of my mind
Swarms and swarms of bees are buzzing.
Hoping for Your honey, they have all come
Because You alone can quench their thirst.

Thirsts and desires of my life, my heart
Have all become quenched today
Having attained and been possessed by
Your love with its expressions and adornments
That enrapture me completely.
All my fervent pleading and my ardour
Is merged in Union with You
For You are ever satiating, overflowing
And overwhelming my life, my heart.

Ultimately, there are no cakras, there are no lotuses, there are no glands, there are no propensities, there are no samadhis - Baba is all there is inside ourselves. And all our sadhana is just the deeper and deepening realization of this ultimate truth. Ultimately this song is revealing there is nothing but Baba singing. Baba says that He also sings Baba Nama Kevalam - telling us that we are actually Baba and that for Him to sing to us our true Name is the meaning of His creating this universe. Baba out of yearning to love created this Macrocosm and while creating there was so much bliss. This bliss and this yearning is most manifest in the rapturous splendour of Baba's smile. And Baba is always the Gardener who creates grapes (of so many thoughts, feelings, hopes, propensities) and wine from the soil of our mind. We think the grapes are ours and that people are attracted to us. In reality people come to our expressions of His love, His ideology only because - unknowingly or knowingly - they are searching for the honey of Baba's Love inside of us. And in all the dazzling adornments of that Love all our thirst and yearnings

have become lost in true union. Is this not the goal of Fifth Lesson? Is this not what true purity (Shuddha) means?

294 (BANGLÁ TRANSLATION OF OWN URDU GHAZAL)

**TUMI ESECHILE MANER KAMALE
SHATA DHÁRE TULE ÁLORI VÁN
HIYÁR MANJILE JÁGÁYE TULILE
ABHINAVA TÁLE NAVA TÚFÁN**

**JEONÁ JEONÁ JEONÁ JEONÁ
JEONÁ JEONÁ JEONÁ JEONÁ
THÁKO KÁCHE KÁCHE
JEMANÁTI ÁCHO CHANDE O NÁCE
TOMÁRE HERIYÁ UDDVELA HIYÁ
SURERA LAHARITE PEYECHE TÁN**

**HÁRÁI HÁRÁI HÁRÁI HÁRÁI HÁRÁI HÁRÁI
HÁRÁI HÁRÁI SADÁ BHAYA PÁI
HÁRÁLE SHAHANSHÁH SHIRE TÁJ NÁI
NIIRAVE NIBHRITE THÁKO SÁTHE SÁTHE
TOMÁKE PRÁN BHARE SHONÁBO GÁN
(Madhumálanca, Calcutta 26.2.1983)**

**You came into my mental lotus
You lifted me into a flood of effulgence
With hundreds of radiant flows
In the chateaux of my heart
You awakened, swirling upwards
A new blizzard with
Ever new rhythm-patterns**

**Do not go, O don't go
Do not go, Ah don't go
Remain close, O so close
Just like rhythm is with dance.
Beholding You my heart overflows overwhelmingly**

**Losing You, O losing You, Ah losing You
I am always afraid of finding that I have lost You.
Like a defeated supreme emperor without His crown
In utter silence and solitary secrecy
Please remain together, together with me**

This song reveals the entire universe of ideations and feelings of the devotee whenever Baba comes into their cakra. We should say clearly that certain devotees (Baba Margis) do Fifth Lesson using Baba's Form and Name. Here instead, we are talking about when Baba specially appears in a cakra without our direct ideation. This is a kind of Darshana or blessed contact with the Beloved Lord. Normally we do our ideation of Fifth Lesson with ideation but here Baba Himself comes into our cakra and raises our minds into a flood of divine radiance and this radiance pours forth onto all the cakras of our minds and permeates our glands and bio-psychology also. Then in the chateaux of our heart a blizzard bursts forth. This state of being lost in a blizzard or cloud of bliss is called Dharmamegha Samadhi. This samadhi comes through ever-remembering His Name. Here due to the

overwhelming power of Baba's Darshan in a cakra, Baba's Name shouted endlessly and felt in the soul of one's soul - this is what leads to the storm-like Dharmamegha Samadhi. In such a storm, one has no control whatsoever. The storm suddenly comes and becomes overwhelming, then subsides. This creates a storm of panic in the devotee that Baba will vanish as quickly as He came. So one loses oneself in pleading with Him not to leave. For when this storm is there we are swept up and lose ourselves in Baba's grandeur, we become the Lord of the Lord of the Lords. But ultimately we do not want this. What we really want is simply to be alone together with our Baba in absolute closeness beyond all words.

1731

OI UCCHALA PRIITI SÁGARE
MANDRITA TUMI PRIYATAMA
EI CAINCALA MAÑASA SARE
PHOTÁYECHI KAMALA ANUPAMA
MANDRITA TUMI PRIYATAMA

ÁLOR CHATÁY TUMI HÁSO
KUSUMERI NIRYÁSE BHÁSO
MANE PRÁÑE SABE BHÁLOBÁSO ANTARTAMA
MANDRITA TUMI PRIYATAMA

SUKHE DUHKHE SAUNGE RAYECHO
DOŠE GUÑE GHRINÁ NÁ KARECHO
SABÁRE SAMÁN BHÁVE DEKHECHO
HE VIBHU TOMÁY NAMO NAMA
MANDRITA TUMI PRIYATAMA
OI UCCHALA PRIITI SÁGARE
MANDRITA TUMI PRIYATAMA

(Madhumálainça, Calcutta 24.8.1984)

**Into that surging, bursting ocean of Your love
You are calling unto me O my utmost Beloved.
In this restless pool of my mind
I have blossomed a lotus beyond compare**

**Sparkling radiant splendour of Your smile
Makes nectar from my lotus
Pour forth and float aloft.
With Your mind, Your vital power and Your heart
You love everyone, O our innermost Soul.**

**In sadness, in happiness You remain together with me
Never hating all my faults, sins and bad qualities.
You see everyone without prejudice as Your own Self.
O All-powerful, All-pervading Lord
I bow and surrender unto You.**

The ocean of Baba's Love is the goal of Fifth Lesson - to make every cakra and sub-cakra and all existence drown in it. As we move from cakra to cakra we feel yearning and due to our crude mind we associate that yearning with our vrttis or propensities. In reality that yearning is nothing but the response from the core of our heart to Baba's call. So that is why in the turbulent waters of the pool of our mind we blossom forth our cakras - one by one. When the cakra blossoms by being

purified with Baba' radiance, we finally are blessed with the devotion to see Him. For millennia, people will be talking about the unbounded beauty of Baba's smile. Here it is mentioned how Baba's smile makes so many precious nectars stream forth from our cakras. Then in that state of utter purity we can realise how with all His Macrocosmic Mind and all His energy and all His heart Baba loves everyone - remaining as the Soul of souls, loving everyone as His own Self. We feel then more and more how Baba loves us from inside the core of each cakra - totally oblivious to our addictions to various vrttis (propensities). And we who identify ourselves with these addictions simply melt away - beneath the sun of Baba's smile - into a stream of tears seeking only to wash His Feet.

Anahata Cakra

The Anahata Cakra is a most precious cakra with a constellation of sub-cakras - some are as splendourous as the Sahasrara. Let us look at some songs of this cakra associated with Fifth Lesson. Some of these songs can be associated with upacakras or minor cakras like the Hridaya Cakra.

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PRABHU TUMI HRDAYA KAMALE ESO MOR
ÁSIBE BOLIÁ GECHO JE CALIÁ
KATA NISHI HOLO BHOR
HRDAYA KAMALE ESO MOR

PHÚLER MÁLÁ GULI KEU JE PARE NÁ
KABARIITE MÁLÁ ÁMIO BÁNDHI NÁ
MOR, SHUŚKA NAYANE DHÁRÁ HÁRÁYECHE RÚPA
RÚPA NIYE GECHO OGO CITA COR
HRIDAYA KAMALE ESO MOR

MANO MÁJHE MOR KEU NÁ GÁY GÁN
HIYÁR PARIDHITE OTHE NÁ KONO TÁN
SHRUTIR AGOCARE SABE JE GECHÉ SARE
ÁNDHÁRE PHELE GHAN GHOR
HRIDAYA KAMALE ESO MOR
PRABHU TUMI HRDAYA KAMALE ESO MOR
(Madhumálainça, Calcutta 12.4.1983)

Beloved Lord,
You please come in the lotus of my heart
Saying You would come back,
You went away.
O how many nights passed away
(in waiting, yearning) into the Dawn.

There is no one to wear my flower garland
So I no longer tie garlands to my hair
In my pale, parched eyes
The Earth has lost all its beauty
That beauty is gone with You
O Stealer of my Consciousness.

In this mind of mine no one is singing any songs
From my heart's outer limits, no musical notes arise

**Stealthily, everything has vanished from my hearing
I have been thrown into darkness so dense and intense with fright.**

The psychologist Jung when told about the system of Cakras said that in his opinion western man could not go beyond the Manipura cakra (navel) and reach the Anahata Cakra. Baba revealed this was false because He said the ancient pre-Christian Germans knew about this solar plexus cakra and strengthened the positive microvita in this cakra and this was related to the origin of the German word for the sun or "sonne". This song describes the tragedy of modern civilization where this cakra and the atimanasa kosa is undeveloped (through the 4 stages of Pratyahara) in the collective mind. This is the reason for so much of the violence in the world today. This song describes the heartache of this aching in humanity. Ultimately all yearning is yearning for Darshan with the Beloved. This song is about how after contact with Baba in the Anahata Cakra in physical Darshan, Baba abandons us completely. Abandonment is so devastating after having the bliss of so many aspects of Darshan with Baba. Everything is dead internally and externally. One faces absolute loneliness and darkness with no sign of hope. But just as the nights in the beginning passed away waiting for Him, so this agonizing night of heartache for Him will pass away. To face this heartache is the heart of spiritual progress. Only then can one be pure. Only then will Baba come inside our heart cakra.

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**ANÁDRITA HOYE ESECHILE GHARE
MÁNER KATHÁ BHÁVONI PRIYO
HRIDAYÁSAN MAMA CHILO NÁ BICHÁNO
CHILO NÁDHÚPE DIIPE SÁJÁNO VEDIIO
MÁNER KATHÁ BHÁVINI PRIYO**

**GALÁR MANÍHÁR DILÁM TAVA GALE
CARAÑ DHUYE DINU NAYAN SALILE
MAMATÁ MUKHAR TOMÁR BÁNSHIITE
DILÁM HIYÁ BHEJÁ HÁRÁNO SURO
MÁNER KATHÁ BHÁVINI PRIYO**

**ESE CHILE TUMI NIIRAVA NISHIITHE
PHULER SUVÁSE SUMADHUR GIITE
ALAKHE ESECHILE ALAKHE CALE GELE
ALAKHE PHELE GELE BHARÁ PARÁÑO
MÁNER KATHÁ BHÁVINI PRIYO
(Madhumálainça, Calcutta 22.6.1983)**

**Without being honoured or welcomed
You came into mine home
I did not even think or feel
Even one word about this
O my Beloved
I had not spread the bed of my heart
For You to be seated upon
There was no lamp or incense
To adorn Your altar.**

**My necklace of Your precious gems
I offered around Your neck.**

**And washed Your Feet
With tears from mine eyes.
To that intensely possessive love
Of Your mouth playing Your Flute
With long lost melodies
I offer this drenched heart of mine.**

**You came on a night of such silence
With fragrance of flowers
And such tenderly sweet songs
Unseen, You came. Unseen You went away.
Unseen You left my life, my heart
Filled completely.**

The previous song is about the shock of being abandoned by Baba (as per one's limited Consciousness) and the present song is about the even greater shock of when Baba comes suddenly. The sad truth is that 90% of the time when Baba graces us by coming into our mind's eye or one of our cakras we are simply in a crude state and hence never even formally honour or welcome Him - let alone greet Him with the love He deserves. And we never feel remorse for this innate heartlessness of ours. This heartlessness is also there in our sadhanas. Most of the time our cakras are all closed up. We do not keep them open by our steady practice of trying to devotionally surrender in each one which Baba said is the real Vidya Tantra. Here the song is saying that we have not kept our heart lotus spread and ready for Baba to take His seat. This is because our true beloved who always sits in our heart is not Baba - it ourselves, our ego. Even the altar of our innermost heart is always empty. We are not offering ourselves to Him at any level. But still He comes. That is the ecstatic miracle. And then from all the jewels of Baba's expressions of Love, we make a necklace to garland Him with. Our aching hearts pour forth out our eyes and caress His Feet. To that mamata of His lips playing long forgotten melodies on His Flute we offer our drenched hearts. His mamata is His love that says we belong to Him. Baba playing the flute is very different than Krsna calling (with His Flute) everyone to dance and love. Baba's Flute-playing is in Nirguna bhava, Baba is lost in Himself and we become absolutely lost as the rapture of that Nirguna (indescribably transcendent) love of His hits us in tsunamis of overwhelming tenderness. This is how Baba comes bringing fragrance to the flowers of our cakras, making every part of our being sing His songs. And we never see Him come, and we never see Him go - until it is just too late. But our hearts bursting with His Love will find the way to utmost surrender in giving Him endless love.

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**HRIDAY KAMALE SALÁJE KOMALE
MADHUMÁKHÁ DALE ESO HE
ESO HE ASUR ARI
MADHUR HÁSÍTE PRÁÑER PRIITITE
ESO ESO HRIDI VIHÁRII
ESO HE ASUR ARI**

**DARPA SAHYA KARO NÁKO TUMI
BHÁLOBÁSÁ BHÚLITE PÁRO NÁ TUMI
BHÁLOBÁSI TÁI KAHITECHI ÁMI
MORE NÁO NIJ KÁRI
ESO HE ASUR ARI**

VISHVA KENDRE EKÁ JE RAYECHO
ÁMÁRE KENO GO DÚRE RÁKHIYÁCHO
KÁCHE TENE NÁO ÁMÁRE SHIKHÁO
KEMANE SEVÁ KARI TOMÁRI
ESO HE ASUR ARI
(Madhumálainça, Calcutta 18.7.1983)

In the lotus of my heart
In my blushing lotus
With petals smeared with honey
O You please come
O destroyer of demons.
With Your O so sweet smile
With all the love of Your heart
Come, O come
O wanderer within my heart.

Vanity and arrogance
You can never tolerate.
But You can never be oblivious
To giving O such love
That is why I proclaim
“I love You.”
Of please take me and
Make me Your very own.

In the nucleus of the universe
You remain all alone.
O why do keep staying so far from me?
Pull me very close to You
And teach me
How to serve You.

What a profound song this is and what a joy to sing. Let us just skim the surface about the implications of this song. Here even our heart cakra is falling in love with Baba. This is a practical experience of how our cakras respond to the sweet bliss of Baba's Darshan. Actually our petals remain closed as we do not open our hearts for anyone. We do not surrender our propensities to anyone. Just anticipating Baba's coming how the cakras secrete nectar - who knows the biopsychological science behind this tale of love? So we are asking Baba to come as the destroyer of demons. Which demons? The demons of our mind distorted by so many propensities will be slain by Baba. The negative propensities of the lower cakras which prevent the Anahata Cakra will be slain by Baba. This is how revolutionary purification of the cakras is done by Baba. Who is Baba. None other than the eternal wanderer inside our heart. We wander in the world sometimes crying for Him but He is always waiting for us to come inside - to come home. He never cries out with longing like we do. He is always pouring forth honey from the rapturous movements of His smile and drowning us in His Love deep inside of us. When we go inside we realise Baba and His Love are already waiting for us after countless lives. He destroys our vanity all the while loving us more and more. This is why we cry “Baba we love You” in everything we do. But we want to come more and more closer. We want to go inside, find Baba and go inside His heart. We want to learn how to serve Him and love Him to pieces.

3170

TUMI ESECHO PRÁÑA DHELECHO
ÁNDHÁR SARIYE DIYECHO
BHÁLO CEYECHO BHÁLOBESECHO
ÁPAN KARE TENE NIYECHO,
ÁNDHÁR SARIYE DIYECHO

THÁKO GO THÁKO KÁCHE JEO NÁ DÚRE
BÁ.....BÁ.....
THÁKO GO THÁKO KÁCHE JEO NÁ DÚRE
MANANERA SHIKHI NÁCE TOMÁRE GHIRE
TUMI KII TÁKIYE DEKHECHO,
ÁNDHÁR SARIYE DIYECHO

MANER HOMÁNALE TOMÁRI ÁLO JVALE
BÁ.....BÁ.....
MANER HOMÁNALE TOMÁRI ÁLO JVALE
PRÁÑER SHATADALE TAVA SURABHI DOLE
TUMI KII BHÚLITE PERECHO,
ÁNDHÁR SARIYE DIYECHO
TUMI ESECHO PRÁÑA DHELECHO
ÁNDHÁR SARIYE DIYECHO

(Madhumálança, Calcutta 5.10.1985)

Your have come
Pouring Your own vitality,
Your own heart
And effaced all darkness.
You only wanted my welfare
You loved me
Pulling me so close
As Your very own dearest one.

Please stay, O please stay close
Please don't go far away.
The peacock of my meditation
Dances around, surrounding You
Have You even glanced at it?

In the sacrificial fire of my mind
Is ignited by Your radiance.
In the lotus of my heart
Your fragrance is wafting and swaying
Can You ever be oblivious to all this.

So Baba has come pouring His Prana which is the basis for our cakras. Ultimately to realise our Anahata Cakra means to realise Baba's Anahata Cakra. This alone will efface not just the darkness of our propensities but of our ego and our "I" feeling. And this is how Baba loves us - by making us one with Him. And our mind meditating in Fifth Lesson is just like a peacock lost in the flow and rhythm of the Mantra. And this Mantra is not being changed ritualistically like a Vedic hymn. This powerful Tantric Mantra is part of the way we are adoring, fusing ourselves in Baba. And we always await that intense Nirguna gaze of His when we will explode into Him. Our mind is not a storehouse of useless memories, facts and sensory perceptions. Our mind is simply a sacrificial fire in which we incinerate all objects

that enter inside in the flame of love for Baba. And that flame is comes from His own effulgence. And all the sweetness of our hearts - that too is nothing but the diffusion of Baba's fragrance in our cakra.

4072

MÁLIK HO MERE,
DIL KE ARASH PAE BASO JII
NAVA CAKRA KII,
NAVA CA KRA KII,
NAVA CAKRA KII KALIYÁN KHIL RAHII HAEN
UNAKI KHUSHABU SE RAMATE RAHO JII
DIL KE ARASH PAE BASO JII

TUM HO SÁRE JAHÁN MEN
TUM HO SÁRE JAHÁN MEN
JANGAL KOH ÁSAMÁN MEM
BÁ.....BÁ.....
TUM HO SÁRE JAHÁN MEN
JANGAL KOH ÁSAMÁN MEM
MAEN BHII HÚN TUMHÁRII JISMÁNII JAMIIN ME
IS CHOTÉ SANGAREJE KO BHII NÁ BISRÁNA JII
DIL KE ARASH PAE BASO JII
MÁLIK HO MERE,
DIL KE ARASH PAE BASO JII

PARASTII TUMHII HO
PARASTII TUMHII HO TARAKKI BHII TUMHII HO
BÁ.....BÁ.....
PARASTII TUMHII HO TARAKKI BHII TUMHII HO
ÁTÁ HÚN JÁTÁ HUN MANJIL TUMHII HO
CARHATÁ HUN GIRATÁ HUN
CARHATÁ HUN GIRATÁ HUN DEKHATE RAHE HO
NAJAR KII IAH BULANDII
NAJAR KII IAH BULANDII JÁRII RAKHO JII
DIL KE ARASH PAE BASO JII
MÁLIK HO MERE,
DIL KE ARASH PAE BASO JII
(Madhukarniká, Anandanagar 28.5.1987)

O my adored Master
I beg You please take Your seat
In the very core of my heart
The bus of the nine cakras are blossoming
And this joy if for Him to rejoice blissfully in.

You are present everywhere in this universe
In the jungles, mountains and the sky
And I too am there on this soil of the Earth.
This tiny particle of Yours, please never forget.

You are the worship, You are the
Spiritual elevation and progress.
I come and I go here and there
But You are my goal

**I climb upward and I fall downwards
And You are seeing it all.
Please in Your gaze
From You lofty stance
Let me remain forever**

This is an important song because here Baba is not the friend or guide, He is the absolute master whose wish is our command. And it is with this spirit (bhava) we invite Him to take His seat in the very core of our Anahata Cakra. Our nine cakras [muladhara, svadhisthana, manipura, anahata, vishuddha, lalana (two inches above the vishuddha, in the area behind the uvula), ajina, Guru, and sahasrara] are blossoming but we do not want this joy. Our only will be there when Baba comes into each cakra and drinks the honey. This is the real Fifth Lesson - to purify each cakra until Baba comes and drinks in the honey of the bliss of that purified cakra. Baba is this worship, this sadhana and all the progress we make all our spiritual evolution to higher states of being is also nothing but Baba. Normally we identify ourselves with our work, struggle and success (both internal and external) but in reality He is our struggle, He is our success and so we only identify with Him. And all we want is that all times He should bless us by letting us feel how we are being watched by Him at all times. To be adored like a small baby is to continually watched, played with and delighted in. This is what devotees want. Premiis (aspirants of divine love) want to always watch our Darling baby Babua and we want to make Him smile, laugh and dance. For this to happen in each cakra - alone is the reason we do sadhana.

Ajina Cakra

179

**DHARÁ DILE TUMI PRABHU
JHAINJHÁ JHAĀER MÁJH KHÁNE
THEKO MANER SHVETA KAMALE
YUGE YUGE SARVA KŚĀNE
JHAINJHÁ JHAĀER MÁJH KHÁNE**

**KATA SANDHYÁ RĀUNGÁ PRABHĀT
GECHE KATA NĀ JYOTSANĀ RĀT
HOLO SAMAY HE JYOTIRMAYA
KĀLĀTĪTER ABHIDHYĀNE
JHAINJHÁ JHAĀER MÁJH KHÁNE**

**MOR PRĀNE MOR MANE
ESECHILE SAMGOPANE
GOPANE SEI ĀSĀ TAVA
JĀNILO NĀ VISHVA JANE
JHAINJHÁ JHAĀER MÁJH KHÁNE
(Madhukarnikā, Anandanagar 29.12.1982)**

**You gave Yourself to my embrace
O my Beloved Lord.
Amidst a raging storm
Please forever remain
In the white lotus of my mind
For ages after ages
In every moment.**

How many evenings and colourful mornings
How many moonlit nights have passed away
Now the time has come
O Embodiment of Resplendence
To go beyond all time
In Abhidhyana.

My life, my heart and my mind
You came within with such secrecy.
Not a single person in the universe
Ever knew anything about this.

In the Ajina Cakra yogis run after power and gurudom but devotees here go mad with His beauty. With the conquest of this cakra comes Mahabhava or Sársthí Samadhi where one is going totally mad with bliss due to feeling His divine touch in every pore of one's being. So here this song is saying about how Baba came into our Prana, our heart and mind in absolute secrecy. Baba did not let anyone see Him coming nor did He allow us to reveal our ecstatic joy to anyone. For He came to give Himself to our embrace amidst the raging storm of His yearning. So now nothing is left for us than to preserve this memory of Union and to beg and plead with Baba to always now remain in the white lotus of our Ajina Cakra. The word "Ájina" means command because here we received the commands of our Supreme Commander for practically manifesting His Mission in the day. When He is there in this cakra, our mind is not diverted by the petal representing apara vritti or the propensity of extroversiality which gives birth to so many propensities. We want Baba's burning light to ever shine in this cakra so that never again will we be diverted from our loving Him. **Abhidhyana** firstly consists of **Pranidhana** which means to withdraw from the external world and the world of the mind and direct all one's being towards **Para vritti** in the Ajina Cakra which takes one to the Guru cakra where **Anudhyana** starts. This is endlessly chasing after Baba to surrender everything unto Him and to make Him go into ecstasy with His own bliss. And the result is **Árádhana** or becoming completely lost, dissolved and effaced in giving Him bliss.

1677

NECE NECE JÁY MUKHA PÁNE CÁY 2
KICHU NÁ SHUDHÁY KENO BOLO KENO BOLO
KICHU NÁ SHUDHÁY KENO BOLO
MAN TENE NEY KATHÁ NÁHI KAY 2
RÚPE RASE SADÁ UCCHALA KENO BOLO
KICHU NÁ SHUDHÁY KENO BOLO
NECE NECE JÁY MUKHA PÁNE CÁY 2
KICHU NÁ SHUDHÁY KENO BOLO

CÁHIVÁR TÁR KICHU NÁHI ÁCHE
HRIDAY UPACI DHÁLIÁ DIYECHE 2
PRIITI RASE HIYÁ SADÁ BHARE ÁCHE 2
SAORABHE CIRA CAINCALA KENO BOLO
KICHU NÁ SHUDHÁY KENO BOLO
NECE NECE JÁY MUKHA PÁNE CÁY 2
KICHU NÁ SHUDHÁY KENO BOLO 2

BOLIVÁR TÁR KICHU NÁHI ÁCHE
NÁBALÁ BHÁVETE BHARIYÁ RAYECHE 2
BHÁVE BHÁVÁTIITE DUYETEI ÁCHE 2
MADHUR SE BODHI UTPALA KENO BOLO
KICHU NÁ SHUDHÁY KENO BOLO
NECE NECE JÁY MUKHA PÁNE CÁY 2
KICHU NÁ SHUDHÁY KENO BOLO 2
(Madhumálainça, Calcutta 12.8.1984)

Dancing and dancing
He just gazes into my face
But why does He never, ever
Take anything in return from me.
Why tell me, O why tell me
He attracts my mind unto Him
Without saying even one word
His beauteous Form's nectarean flows
Are ever-surgin, burst pervadin everything
Why please tell me.

He expects nothing at all
He just pours out from His overflowing heart
His Heart is always filled
With nectarean flows of love
And O such fragrance
He is eternally so eager and restless
Why please tell me.

There is nothing at all for Him to say
He remains filled with
Existential ecstasy beyond speech
He is both within the realm of existence
And beyond even the existence of the Supreme
This is His sweetness
In the lotus of ultimate intuition.

Guru Cakra

There are many songs about the white lotus (shatadal kamal). We are here giving one song about the bliss when one starts to attain the deepest joy of realization in this cakra by Fifth Lesson and other practices.

546
TUMI, SHVETA SHATADALE SPANDITA KARE
SAORA SARANÉ ESE CHILE ÁÁ
MANER MÁJHÁRE CHANDA JÁGÁYE,
ARUNÍ ÁLOTE HESE CHILE
TUMI, SHVETA SHATADALE SPANDIT KARE
SAORA SARANÉ ESE CHILE ÁÁ

KUSUM KALIRÁ PULAKE PHÚTILO,
VIRAHÍ HRDAY NÁCIYÁ UTHILO
MARMÍ MANER SPARSHA BULÁYE
SAUNGIITE SUR DIYE CHILE, TUMI,
SAUNGIITE SUR DIYE CHILE TUMI,
SHVETA SHATADALE SPANDITA KARE
SAORA SARANE ESE CHILE ÁÁ

JADER MÁJHÁRE DILE CETANATÁ
PRASÚPTA JIIVE DILE PRÁNÍINATÁ
MAMATÁ MADHUR MOHAN HÁSITE
SABÁRE NIKATÉ TENE CHILE, TUMI,
SABÁRE NIKATÉ TENE CHILE TUMI,
SHWETA SHATADALE SPANDIT KARE
SAORA SARANE ESE CHILE ÁÁ

Coming along the path of Sun
You awakened the white Shatadala cakra*.
Awakening the mind with rhythmic vibrations
You smiled in the effulgence of the Dawn
[of the fully blossomed Sahasrara]

Buds [cakras] blossomed with joy,
Those who were afflicted by separation
Their hearts began to dance.
Tenderly touching the mind's core
You infused melodies in song,
You infused melodies in song.

You roused consciousness
In those who were inert and stagnant,
To living beings slumbering
You gave dynamism* in their life and heart.
With sweet, enchanting smiles
That said I was Yours alone
You drew everyone close,
You drew everyone close.

**The path of the Sun can refer to the path unto the Sahasrara in general or to the right yogic vital passageway called Pingala that traverses from the lowest to the highest cakra. The white Shatadala Kamal is the 100 petalled lotus in which Ananda Margis do Guru Dhyana. In traditional yogic terminology it is called the Nirvana Cakra.*

*** The dynamism referred to herein occurs when the spiritual power (Shakti sampat) descends and strikes the kundalini (spiritual force at the base of the spine) and awakens the cakras.*

This purification of our cakras is not a process of our body - it is a sadhana of the collective mind of humanity. This is the realization pouring out of this song. In other cakras we can maintain the illusion that we are there alone and others are doing their sadhana separate from us. In this cakras everything mingles into one flow and then dissolves into Union with Baba. Baba said that it is only those who have this realization who will be able to manifest PROUT. And the goal of PROUT is not Sadvipra Samaj. The goal is to merge all minds into one flow of devotion and to

move beyond the physical and psychic realm into the realm of ultimate love in Baba's Heart. This is the real Mission of Lord Anandamurtiji and Sadvipra Samaja is just a halfway house until we (as a species and then including other species also) finally come to our true home into Baba's Heart

Cakras Dissolving in His Light

This is the heart of Fifth Lesson. So let us study, sing and lose ourselves in these songs.

153

ÁLOR PÁRETE ÁLO, TÁR PARE ÁRO ÁLO
APÁR ÁLOY DHEU BAHE CALE JÁY
ÁLOR PÁRETE ÁLO, TÁR PARE ÁRO ÁLO
JÁR LÁGI ETO ÁLO, SE ÁMÁRE BÁSEBHÁLO
MOR MANE TÁR CHAVI BHÁSIÁ BEÁY
APÁR ÁLOY DHEU BAHE CALE JÁY
ÁLOR PÁRETE ÁLO, TÁR PARE ÁRO ÁLO

KAKHNOBÁ ATI KÁCHE KAKHANO BÁ ATI DÚRE
NÁNÁN RÚPE NÁNÁ GÁNE O SURE
SABÁI KE DOLÁ DIYE NECE SE JE JÁY
APÁR ÁLOY DHEU BAHE CALE JÁY
ÁLOR PÁRETE ÁLO, TÁR PARE ÁRO ÁLO

MANER KAMAL KATA VARNE VIKASHITA
GANDHA MADHU NIYE TÁRI PÁNE DHÁY
APÁR ÁLOY DHEU BAHE CALE JÁY
ÁLOR PÁRETE ÁLO, TÁR PARE ÁRO ÁLO
(Madhumálança, Calcutta 13.12.1982)

O light and beyond that light
And beyond that still more light
Boundless, immense light
Surges ever onwards.
He, because of whom there is so much light
O He loves me so
In my mind His lustrous, beauteous Image
Is ever floating and overflowing.

Sometimes He is O so close
Sometimes He is O so far
In different expressions of His beauteous Form
In different songs and melodies of His
He makes everyone sway and swing to and fro
Then while dancing He goes away.

The lotus of my mind expands in so many colours
With the fragrance of its honey, it rushes towards Him

Baba is endless light, endless effulgence. This is the basic foundation for all spiritual realization. What bliss it is to become lost in the endless radiance coming from Him and also inside Him. That bliss of Baba's effulgence can never be forgotten, the memory is burned in one's soul for ever like in the story of Baba's Dr.

Dharmadas Khalvar told in this issue of this magazine. Then we realize that all His expressions in this universe are just sparks from His overwhelming ocean of light. Every single expression of His beauteous Form radiates so much effulgence. Realizing this the lotus of the mind rushes towards Him developing newer colours arising from supra-aesthetic sounds, touch, forms, taste, smells. Why? Because in the Ajina Cakra one can go beyond the vrttis and hence beyond the senses and starting receiving Baba's spiritual inferences (tanmatras; sound, smell, etc.) from the higher cakras. That this is all part of Baba's endless ocean of pure effulgence. This is why the Ajina Cakra aches for His Darshan and once we bring the mind to this cakra we rush towards Him like moths into His fiery radiance.

2253

ÁLO ESECHE GHUM BHENGECHÉ
PHÚLER VANE RAMGA LEGECHÉ
PHÚLER VANE RAMGA LEGECHÉ
NIDRITA CHILO JE KALI KAMAL
MADHUTE UPCE PARÉCHE
PHÚLER VANE RAMGA LEGECHÉ

RAMGER NIMANTRANÁ GHARE GHARE
JIVANERA SPANDAN PALE PRAHARE
PRÁÑER ÁVIRBHÁVA THARE THARE
ÁKÁŠHE VÁTÁŠE BHARE UTHECHE
PHÚLER VANE RAMGA LEGECHÉ

ÁNDHÁRE KÁNDATE ÁRO HOBE NÁ
MUKHARATÁY TIKTATÁ RABE NÁ
BHÁLO BÁSÁR BHÁŠÁ DEVE PRERANÁ
E DIIPÁNVITÁ JÁ RACANÁ KARECHE
PHÚLER VANE RAMGA LEGECHÉ

(Madhumálainça, Calcutta 22. 1.1985)

Your effulgence has come
All slumber has been broken
My garden of flowers
Has been painted with new colours
Long sleeping lotus buds
Are overflowing with honey.

The colourful invitation and tender summons
Has gone from house to house
Powerful pulsations of sheer life and vitality
Are emerging every single moment.
Your vitality, Your heart is coming forth
Into all the different strata of the Macrocosm
And now has filled the sky and the air.

Now, no more crying in the darkness.
Now no bitter sounds shall remain in my mouth
The language of our Love shall provide
Inspiration at all times.
To this festival of lamps *
That has been created for You.

** (Karttik; mid October- mid November) when traditionally Kali (Dravidian wife of Lord Shiva was worshipped as part of the festival of Diipavali.*

So many wonderful things happen when we are blessed with the Darshan of Baba's radiance. Not just our cakras awaken and start to overflow with honey but this bliss of Baba tender call goes forth to one and all through us. This is because tremendous pulsations of life-force keep pounding in our being after having seen Baba's radiance. By this radiance we are blessed to see Baba's radiance pouring out through all the lokas of the Macrocosm. No longer can we cry because all our cakras are pure and overflowing with the nectar of Baba's Feet. All desire to be harsh and bitter due to our inner self-pity is gone. This is because our cakras have been purified. And then our love story with Baba will kindle the endless Diipavali festival within our hearts. This is the real bliss of the cakras and of Fifth Lesson.

Conclusion

2728

**TOMÁKEI NIYE JIVAN UTSAVA,
TOMÁKEI NIYE JATA GÁN
SÁRÁ VISHVE TUMII PRATIBHU,
AMRITA CETANÁRI PRÁÑA
TOMÁKEI NIYE JATA GÁN**

**CETANÁ CAKRE MADHYA MAÑI,
BÁ.....BÁ.....
CETANÁ CAKRE MADHYA MAÑI,
CITI SARITÁREKÁCHE ÁNO TANI
SAMVEDANE EI BUJHI JÁNI,
SABE TAVA KARUNÁRI DÁN
TOMÁKEI NIYE JATA GÁN**

**VISTÁRI ÁCHO DÚR THEKE DÚRE
BÁ.....BÁ.....
VISTÁRI ÁCHO DÚR THEKE DÚRE,
SÁGARE ATAILE ADRIR SHIRE
PARAMÁÑU NÁCE TOMÁREI GHIRE,
SE NÁCER NÁHI AVASÁN
TOMÁKEI NIYE JATA GÁN
TOMÁKEI NIYE JIVAN UTSAVA,
TOMÁKEI NIYE JATA GÁN**

(Madhumálainça, Calcutta 27.5.1985)

**Only because of Your Grace, only for You
Does this festival of life (of being alive) take place
All songs are actually sung for You alone
In the entire universe You are the only security
You are the Supreme Representative of divine nectar
And the Consciousness of my life, my heart.**

**In the cakra of my Consciousness
You are the radiant jewel in the nucleus
The streams of my Consciousness
You attract and pull near unto You.
In all actions of my mind I realise and know**

**That everything is the gift
Of Your merciful compassion.**

**Expanding Yourself You
Become so far and remain so far
Into fathomless oceans and mountain peaks
The atoms dance around, surrounding You
And this dance has no end at all.**

Here every cakra is a cakra of Consciousness and all Cakras are being absorbed in the flow of Consciousness, in the flow of Baba in all His liila of creation/evolution and involution (loving absorption or union). Baba is the jewel in the nucleus of our Cakra. The very purpose of purifying the Cakra is to discover this. To be pure is to see Baba. The entire festival of being alive on this earth, the entire festival of atomic and sub-atomic particles is nothing but to dance around Baba. This has to become a permanent realization. This starts in our Fifth Lesson with realizing this in each Cakra how everything is revolving and serenading Baba. We may get this realization now and then but to save humanity on this dying planet it must become our normal state of Consciousness. Accepting this mission then, Fifth Lesson becomes a revolutionary mission to merge the currents of our bodies, minds and souls (and those of others as well) in the streams of radiant Consciousness of Baba in the Cosmic Nucleus. This is a mission that takes place in every town, in every cakra and on every planet. This is what Baba called Mahavishva or the Great Universe where ordinary human being have attained the stance of Cosmic Humanity. This future Baba has foretold seems so impossible but it is our destiny and will become a reality the more and more we realise that everything we have, everything we are, everything we must do for His Mission are nothing but gifts of His merciful compassion.

Understanding Sixth Lesson with Prabhata Samgiita

CARAÑA RAJAH TARE MUNI RŚI DHYÁNE RATA (4030)

**For the sake of the dust of Your feet,
The sages and the wise are
Constantly engaged in Dhyana.**

Those who are the rishis with elevated and developed intellect who develop many noble ideas, inventions and paths of social action to serve humanity. Munis are those contemplative intellectuals who are merging their minds in the Supreme in every idea, thought, sentiment and feeling of their lives. So this sutra from Prabhata Samgiita says that these munis and rishis are all doing Dhyana all the time. This is because the sadhana of Dhyana is the culmination jinana (knowledge) and yoga. This is why it is said that there is no true Jinana without Dhyana. Dhyana is an endless ocean and just as one does not understand what is happening when one is swimming in deep water, even more is this the case with Dhyana. Now this sutra is saying that these elevated souls are doing Dhyana just to be graced with one particle of the Dust of Baba's Feet. All Baba's blessings in the spiritual, psychic, intellectual and physical realms are the Dust of His Feet. Devotees live to worship and merge themselves in the Dust of His Feet. The true blessing is to be born alive at the same time as Mahasambhuti and be blessed with the Dust of His Feet. During Dharma Samiika some devoted sisters singing Kiirtana would throw themselves on the ground and put the dust on their hair after Baba had walked by. Devotees can still be blessed like this today but it requires intense surrender and dedication to serving Him in order to move into the psycho-spiritual realm beyond the mind in order to be blessed with His physical Darshan [contact]. By Dhyana one will be blessed to be with Baba on another planet in a future life.

There are so many songs that are related to this lesson. In fact one can relate nearly all the songs to Sixth Lesson. So we are making a large selection (lake) of songs for devotees to dive in and also including some short notes. Let each devotee make their own selection and share their joy with everyone else.

SAKAL DHYÁNER ÁDHÁR BHUMI

JENE KIMVÁ NÁHI JENE

CEYE ÁCHI TAVA PÁNE,

MORÁ, CEYE ÁCHI TAVA PÁNE (261)

You are the foundation of all Dhyana.

Knowingly or unknowingly,

I am gazing, utterly attracted towards You.

Baba is not just the goal of our Dhyana, of our Sixth Lesson. Baba is the foundation of our Dhyana. Baba said that to understand His Grace one has to do Dhyana. Through Dhyana Baba drowns us in the ocean of His effulgence. Baba does everything in the physical and pure psychic realm by Microvita. However Baba revealed that when He elevates negative microvita to the Ajina Ckara (Between the eyebrows) to punish arrogant disciples for their crimes this is called krushti which is a kind of curse. Similarly when Baba elevates positive microvita up to the Guru Cakra (Pineal gland; Norvana Cakra as per traditional yoga) this is His Krpa or merciful Grace. And when Baba elevates positive microvita to the supreme stance at Baba's Feet, this is called Karuna or merciful Compassion. For a true devotee however, there is no curse, there is no grace, there is no compassion. There is only

Baba's Love. This is why everyone in this Cosmos is actually deep inside absorbed in Dhyana on Baba. To realise ths TRUTH is the start of real Jinana (wisdom)

4846 (24/02/1990) D
TUMI KON SHALÁKÁY SHIKHÁ JVÁLÁLE,
KON SHALÁKÁY SHIKHÁ JVÁLÁLE,
JAR ÁGUNE PRAÑA JÁGILO,
ÁNDHÁR DHARÁ ÁLOK PELO,
KALA KÁKALII KANTHE ELO,
JAR ÁGUNE PRAÑA JÁGILO,

EKALÁ TUMI KEMAN CHILE,
BÁ.....BÁ.....,
EKALÁ TUMI KEMAN CHILE,
PRATHAM KABE KATHÁ KAHILE
MAMATÁ KÁR MANE JÁGÁLE,
KE SE PRATHAM BHÁLOBÁSILO,
JAR ÁGUNE PRAÑA JÁGILO,

TOMÁR KHONJE ELO DARSHAN,
BÁ.....BÁ.....,
TOMÁR KHONJE ELO DARSHAN,
SHRAVAN MANAN NIDIDHYÁSAN,
TÁRÁ SABÁI ELO KAKHAN,
KE SE PRATHAM DHYÁNE BASILO
JAR ÁGUNE PRAÑA JÁGILO,
KON SHALÁKÁY SHIKHÁ JVÁLÁLE,
JAR ÁGUNE PRAÑA JÁGILO,

By which torch did You ignite the flames
Whose fires awakened my life, my heart?
The darkened Earth received the light.
And joyous series of chirping sounds
Came into so many throats.

O how did You stay all alone?
When did You speak Your first words?
In whose mind did Your first awaken
Your possessive Love that says we are Yours?
O who was the first to love You?

Searching for You there came
Philosophy and the first contact with You (Darshan)
And listening to Your stories and singing Your Name (shravana)
Along with meditation and complete surrender -
When did all of these practices come into being?
Who was the first to sit and do Dhyana upon You?

With these questions that are the essence of our humanity let us enter into the wonder that is the Guru Cakra.

Guru Cakra

382

ESO KACHE ESO KACHE
DUER BANDHU ESO KACHE
MANER KAMAL TOMARI LAGIYA
PARAGE BHARIAACHE

PAUNKIL SAROVARE
PHOTAYE REKHECHI
AMAL KAMAL RATUL CARAN TARE
AMAR KAMAL TOMARI LAGIA
SUVASE BHARIYAACHE
ESO KACHE ESO KACHE

HIMEL HAOAR MAJHE
PHOTAYE REKHECHI
DHAVAL KAMAL MAYUKH MALAR SAJE
AMAR KAMAL TOMARI LAGIYA
MADHUTE BHARIYAACHE
ESO KACHE ESO KACHE
DUER BANDHU ESO KACHE
(Madhumalainca, Calcutta, 23.3.1983)

Come closer O come closer
O my distant, inseparable Friend, come closer
For You alone this lotus of my mind
Is becoming full of fragrant pollen

In a muddy swamp
This lotus
I have been blossoming
This stainless, pristine lotus
For Your rosy Feet
For Your sake my lotus
Is filling with fragrance.

Amidst snowy, winter winds
I have kept blossoming
My white lotus
Adorning it for You, my Sun
For Your sake my lotus
Is filling with honey.

Every cakra is to be kept clean like Baba's House. For this reason alone devotees do cakra sadhana. For Baba alone is the pollen of our love. In the muddy swamp of all expression of our propensities (vrttis) we must preserve the pure lotus with all propensities sublimated into and focused upon Baba's Feet. We must bathe Baba's Feet with the honey of our being for those twin Feet are the Sun of our lives.

492 (Scottish Melody/Sur)
BANDHU TOMAR LAGI SAJAYE REKHECHI GHAR
BHULAYE DIYECHO TUMI KE APAN KE BA PAR
BANDHU TOMAR LAGI SAJAYE REKHECHI GHAR

CANDER ALOTE HASE KUMUDERA SAB DAL
MANER MUKURE BHASE HIYA BHEJA ANKHI JAL

SHIKHAYE DIYECHO TUMI BHÁLOBÁSA' BHÁSVARA
BANDHU TOMÁR LÁGI SÁJÁYE REKHECHI GHAR

MALAY VÁTÁSE BHÁSE KÁCHE THEKE DURE DÚR
SABÁRE SUVÁS DHÁLE BÁCHE NÁ SUKHI ÁTUR
BANDHU TOMÁR LÁGI SÁJÁYE REKHECHI GHAR

BUJHÁYE DIYECHO TUMI SATYAI SUNDARA
BANDHU TOMÁR LÁGI SÁJÁYE REKHECHI GHAR
(Madhumálanca, Calcutta 9.5.1983)

O Beloved Friend
For Your sake
I have decorated and adorned this house.
You made me forget all selfishness of mine and not-mine.

In the light of You, my moon
All petals of my white lotus are smiling
In the mirror of my mind there shines
Your tearful eyes and drenched heart
You made me learn how to spread shining love.

The gentle, sandal breezes
My Dearest, so close to me
Drifts away - farther and farther.
He rains down His fragrance upon everyone
Without discriminating between
The joyful and the agonized.

You made me understand and realise
That You truly are pure beauty.

What a beautiful song with such a beautiful melody. So we are always decorating this house of our mind and Baba keeps teaching us to go beyond the ego which creates divisions between ourselves and others. Beyond the ego is our Guru Cakra, shining with our Baba's light. Such ripples of beautiful shadows and lights are created in the moonlight. So also, just by the Light of Baba's Form falling upon our Guru Cakra our propensities become transformed into beautiful expressions of love. Baba says that when by sadhana, our mental mirror becomes clean, then He can fully reflect Himself. When our mental mirror becomes totally free from self-centredness, then Baba's Heart is reflected within. This is the supreme state for a devotee. They no longer live for themselves, the waves in Baba's Heart become their joys and sorrows and His yearning becomes theirs. To live with this yearning day in and day out is the rapturous heartache of those who established in divine love or prema.

504
JÁRÁ CEYECHÉ TOMÁY KÁCHE
TÁDER KENO COKHE JAL
JÁRÁ CEYECHÉ TOMÁY KÁCHE
BADHIR NAHO SABÁI JÁNE
TÁBE KENO LILÁR CHAL
TÁDER KENO COKHE JAL
JÁRÁ CEYECHÉ TOMÁY KÁCHE

LILÁR HÁSI LILÁR BÁNSHII
LILÁY KÁNDATE SABÁI ÁSI
BHOLÁTE DÁO SUKHER JHILIK
PHOTÁO ÁLOR SHATADAL
TÁDER KENO COKHE JAL
JÁRÁ CEYECHÉ TOMÁY KÁCHE

JANI SABÁI TOMÁR MANE
SUKHE DUHKHE SAMGOPANE
HÁSO KÁNDÓ NIRJANE
SABÁR LÁGI AVIRAL
TÁDER KENO COKHE JAL
JÁRÁ CEYECHÉ TOMÁY KÁCHE
(Madhumálainça, Calcutta 12.5.1983)

Those who yearns so to be so close to You
Why do they have tearful eyes?
You are not deaf, everyone knows
Then why these guileful games?

The divine play of Your rapturous smile
The divine play of Your nirguna flute
In Your divine play
We all come to cry
Please bless us to forget all flashes of false joy
Blossom forth our 100 petalled lotus.

I know everyone is in Your mind
Along with all their joys and sorrows.
Remaining all alone
You laugh and cry without end
For the sake of everyone.

Crying is not an animal instinct. It is not an act of grief. Crying is a mystical art. Crying brings out our innermost feelings. Through crying we learn how much we love Baba. That is why He plays so many games and that is why those who have divine love - always are crying, at all times - no matter how He makes them appear on the outside. So when we see Baba soul-slaying smile, when we see Him playing the flute lost in His Nirguna stance then we are awed and realise only by blossoming our Guru Cakra can we really be alive - by coming in close contact with Baba. This also is done by Him alone. We are sitting in His lap and we are both holding the steering wheel in the car of dhyana. Sometimes we even think we are driving the car and "doing sadhana." And how He laughs so lovingly, when we delude ourselves like this. In this way through Dhyana we come to know Baba so closely and with such power and simplicity. Above all we learn how Baba passionately adores, cherishes each and every single being of this universe. Seeing the miraculous wonder of Baba's cosmic love drama is at the heart of Sixth Lesson. And above all it means learning how much He cries for every tear shed by His Children and how He utterly rejoices when they smile. In this way we learn how to love Him - first in everyone and then in His Heart.

539
BANDHU TOMÁR RÚPER CHATÁY
DHARÁ KARIÁCHE ÁLOKA SNÁNA

SUPTA HRIDAYE JÁGÁYE DIYECHO
JADĒRE KARECHO CETANÁ DÁNA
DHARÁ KARIÁCHE ÁLOKA SNÁNA

SAMBODHIR OI PADMAVEDIITE
TRITÁP YÁTANÁ CEYECHO HARITE
PRÁÑER SHONÍTE CEYECHO BHARITE
AVAHELITER HRITA MÁNA,
DHARÁ KARIÁCHE ÁLOKA SNÁNA

PRALAYANKARA AGNI JVALÁO
BHAYANKARA BHÚKAMPE NÁRAO
NIITI BHÚLE HOYE JAKHAN MÁNAVA
DHVNSA YAJINE YATAMÁN
DHARÁ KARIÁCHE ÁLOKA SNÁNA
(Madhukarniká, Anandanagar 24.5.1983)

O my inseparable Friend
With just a flash of Your beauteous Form
The entire Earth was bathed in effulgence
The sleeping hearts were awakened.
Unto the crude, dogmatic, inert beings
You bestowed Consciousness.

Seated upon the altar
Inside the lotus of absolute realization
You destroyed the three agonies*
You filled the blood of Your own heart
To the neglected, exploited,
defamed and discriminated.

Explode the fires of
Planetary annihilation and retribution**
Unleash Your terrifying earthquakes
When human beings forget
And remain deliberately obvious
To true morality and
Devote themselves to barbaric rituals of
Slaughter***, corruption, waste and destruction.

* The three pains are physical, psychic and spiritual (agony of separation from Him).

** Once in Jail, Baba talked of the tremendous natural disasters that were coming to devastate our planet. He said they will be the punishment for the sins of capitalism. Once, in the 1960s, near Kanpur Baba said that when the government becomes exploitative and oppressive it is the duty of the people to launch a revolution or die trying. Baba said that when the people do not launch a revolution, then the sins of the leaders becomes the sins of the leaders and then Prakrti (Nature) will punish them by killing them in a natural disaster. Those who know Prout are the least innocent.

*** This refers not just to innocent people killed by starvation, foreign invasions, western sponsored wars, etc but also to the countless animal and plants species murdered by our omnicidal society. Baba says those who keep silent when innocent people and innocent other species are being killed are guilty of pratyavaya and

more guilty than the killers themselves. Those who are blessed to know Baba and remain silent and inactive are the most guilty of all.

2106

TOMÁKE CEYECHI ÁMI
JIVANER PRATI PALE
BHÁVANÁR SHATADALE
KARNÍKÁ MADHU MÁJHE

ÁMÁR JÁ KICHU BHÁLO
JÁ KICHU ÁMÁR ÁLO
SAB VINIMAYE TUMI
ESO MOHAN SÁJE
KARNÍKÁ MADHU MÁJHE

TOMÁR SABI JE BHÁLO
BÁ.....BÁ.....
TOMÁR SABI JE BHÁLO
E VIDHUTE NÁI KÁLO
AHAETUKII KRPÁ DHÁLO
DÚR KARO BHAYA LÁJE
KARNÍKÁ MADHU MÁJHE

TOMÁRE NIKÁTE CÁI
BÁ.....BÁ.....
TOMÁRE NIKÁTE CÁI
ANYA VÁSÁNÁ NÁI
KÁJER MÁJHÁRE TÁI
KHUNJE JÁI RÁJÁDHIRÁJE
KARNÍKÁ MADHU MÁJHE

(Madhumálainça, Calcutta 20.11.1984)

O I have yearned for You
In each and every moment of my life
With ideation in my 100-petalled lotus
Amidst the honey in the pericarp.

All the good that is mine
All the light that is mine
In exchange for them all
You please come
Adorned with pure enchantment.

Everything of Yours is wonderful
Like the moon without any black spots.
You cascade Grace without any cause
Banish afar my fear, shyness and shame.

I yearn so to be close to You
There is no other desire
That is why amidst all my work
I go on searching for You,
My King of kings.

Some yogis are happy with the bliss of dhyana. Devotees want His Darshan in dhyana and then in their worldly life. Their life is full of endless yearning. Yogis offer their negative desires, their worldly attachments to Him. Devotees offer all their noble qualities, all their bliss, all their spiritual experiences to Him. Why - so that Baba will come adorned with the full power of His enchanting beauty. When one truly loves someone, that person starts to shine and glow with beauty. So the devotee asks for that true love for Baba that will make Baba radiant with all His inner beauty that He does not normally show. This is part of the intimacy of dhyana. Fear, shyness and shame are all the signs of lack of utter surrender that prevent us from pouring ourselves into a flow of love unto Him. So the devotee is asking for her/his yearning to be purified from these negative tendencies. Then every moment becomes an eternity of aching for Baba. Through every work, one tries to discover Baba and tries endlessly, desperately to give Him more and more bliss. This is part of the life of those lost in Sixth Lesson.

2555

SAPTALOKE TUMI BHARIYÁ RAYECHO,
MANERI SHATA DALE NECE CALO
JIVANE SABÁR ÁSHÁ ÁKÁUNKSÁR
PRATIİK TUMI PRIYA UCCHALO,
MANERI SHATA DALE NECE CALO

BHUVANE TOMÁR TULANÁ NÁHI PÁI
BÁ.....BÁ.....
BHUVANE TOMÁR TULANÁ NÁHI PÁI
ÁNKHI KHULE MUNDE JABE JE DIKE CÁI
TUMI CHÁRÁ STHÁYII ÁR KEHO NÁI
NIRÁSH MLÁN MUKHE ÁLO DHALO
MANERI SHATA DALE NECE CALO

TOMÁRE DEKHECHI GHOR AMÁVASYÁY
TOMÁRE PEYECHI MADHU JYCHANÁY
ÁCHO SÁTHE SÁTHE SUKHE HATÁSHÁY
BHÁLOR CEYE TUMI BESHII BHÁLO
MANERI SHATA DALE NECE CALO
SAPTALOKE TUMI BHARIYÁ RAYECHO,
MANERI SHATA DALE NECE CALO
(Madhumálainça, Calcutta 4.4.1985)

You have been filling all the seven cosmic realms (lokas)
In the hundred-petalled lotus of the mind You go on dancing.
In all the hopes and desires of the life of everyone
You are the Pratiik [spiritual emblem]
My Beloved and are ever surging and all-pervading.

In this world I find You beyond compare.
Whether my eyes are open or closed
In whichever direction I gaze
Besides You there is no one that remains
So resolute and permanently present
Pouring effluence upon
Despondent, weary faces.

I see You in the densely dark New Moon night

**I find You in the sweet, sparkling moonlight
You are with me - with me in joy and in depression
Out of all that is good, excellent and benevolent that I have seen
You are overwhelmingly, infinitely good, pre-eminent and benevolent.**

This is a fundamental experience in Dhyana - to see how light coming from one part of Baba's body is filling every layer of the Macrocosm. This happens especially when Baba blesses us with the vision of His dancing. Baba as a very small boy (Babua) used to dance so many dances. The difference was that Baba was an utterly adorable baby who gave such gazes of such infinite, intense tenderness during different parts of the dance that one would merge with Him in a moment. Baba told one senior dada during his microvita sadhana that this Form of His as Babua is the best Form for doing Sixth Lesson.

2988

**KÁNTÁ HOYE PHÚTE CHILUM,
KAMAL TAVA MRINÁLE
ÁVEGE NEVE CHILO DHAL,
RABHASE MORE MÁTÁLE
KAMAL TAVA MRINÁLE**

**CHINU SÁYARERI NIICE,
BÁ.....BÁ.....
CHINU SÁYARERI NIICE,
PAUNKIL JALERI MÁJHE
TOMÁRE DHIYÁ SHIRE,
VEDANÁ GIYECHI BHÚLE
KAMAL TAVA MRINÁLE**

**ESECHE KATANÁ ÁGHÁT,
BÁ.....BÁ.....
ESECHE KATANÁ ÁGHÁT,
JIVANER GHÁTA PRATIGHÁTA
BHEUNGE NÁ PARÉ TOMÁRE,
REKHECHI ÚRDHVE TULE
KAMAL TAVA MRINÁLE
KÁNTÁ HOYE PHÚTE CHILUM,
KAMAL TAVA MRINÁLE
(Madhumálainca, Calcutta 5.8.1985)**

**Like a thorn I blossomed
In the stalk of Your lotus.
Outbursts of passion
Came down like a flood
Intoxicating me with
Strong upsurges of feeling.**

**Beneath the sea I was
Amidst the muddy waters
By holding You upon my head
I forgot all my pains.**

**There came, o how many shocks and blows
In the blows and counter-blows of life**

**Steadfast, never falling apart
I have held You as the summit of my being.**

This is a profoundly sad song. Firstly, to be honest, most of the time, we think we are doing sadhana in the Guru Cakra but that is not the truth. Our mind is often at much lower cakras and we are making the attempt to concentrate on the Guru Cakra. Why is this the case? Some will say that we are not saints but ordinary human beings. The truth is that our mind is at lower cakras because we refuse to surrender our endless desires and of course our ego. Still Baba blesses our pseudo-Dhyana. Explosions of Baba's love for us in our Guru Cakra rain down upon us, intoxicating us with bliss. This bliss enables us to live amidst the mud and violence of materialistic life so long as we keep Baba upon our head as the summit of everything we are, everything we hope to be and everything we are doing.

3031

**MEGHER PARE ROD UTHECHE,
ÁLOR HÁSI JHALAMALA,
ÁLOR HÁSI JHALAMALA
EMAN SAMAY TUMI ELE,
KARE DILE PRÁÑOCCHALA
ÁLOR HÁSI JHALAMALA,
ÁLOR HÁSI JHALAMALA**

**ÁNANDA ÁJ BÁNDHA NÁ MÁNE,
BÁ.....BÁ.....
ÁNANDA ÁJ BÁNDHA NÁ MÁNE,
ÁKÁSHA VÁTÁS MUKHAR GÁNE,
DÚR NIRADHI CHANDA ÁNE,
URMI MÁLÁY SAMUJJVALA,
ÁLOR HÁSI JHALAMALA,
ÁLOR HÁSI JHALAMALA**

**PHÚRÁLO ÁJ SAKAL KATHÁ,
BÁ.....BÁ.....
PHÚRÁLO ÁJ SAKAL KATHÁ,
NÁBOLÁ SAB ITIKATHÁ,
SUKHER SMRITI DUHKHER VYATHÁ,
BHOLÁY BHÁVE SHATADALA
ÁLOR HÁSI JHALAMALA,
ÁLOR HÁSI JHALAMALA
MEGHER PARE ROD UTHECHE,
ÁLOR HÁSI JHALAMALA,
ÁLOR HÁSI JHALAMALA
(Madhumálainça, Calcutta 18.8.1985)**

**Beyond the clouds the sun arose
With a resplendent, glittering smile
You came at this moment
Making my life, my heart
Surge and overflow overwhelmingly.**

**This bliss today knows no bounds
The sky and air resound with songs
The distant ocean brings such rhythms**

Unto garlands of such bright, sparkling waves.

All words and stories now come to an end
All the history that was never told
Memories of happiness, pangs of sadness
Are all forgotten in the ecstasy
Of the hundred-petalled lotus.

This is a most special theme in Prabhata Samgiita - that of being blessed with Baba's Darshan at Dawn - the time of Paincajanya. There are many songs about this. But to see the dawning of Baba's glorious Smile and to see the sunrise adorning it - this is such special bliss indeed. All mind and speech come to an end. All history of one's life, of our unknown love stories with Baba is all lost in the bliss that comes from the intoxicating nectar being secreted from our Guru Cakra. And that intoxication is just tiny taste of the ecstasy of Baba's Smile.

3043

KISERI PULAKE SABÁRI ALAKHE
JEJE CHILE TUMI KON ATIITE,
JEJE CHILE
CHILO NÁKO KÁLA TITHI SAMAYER PARIMITI
AKÁLE GHUMIYE CHILE,
JEJE CHILE

SEI GHUM BHEUNGE GELO VARÑE VISHVA ELO
BÁ.....BÁ.....
SEI GHUM BHEUNGE GELO VARÑE VISHVA ELO
MANER ANSHUMÁLI PURVÁKÁ SHE RÁUNGÁILO
MADHU ELO MÁNÁSA SHATADALE,
JEJE CHILE

ÁLOKE ÁTMA HÁRÁ BHÁVETE PURNÁ DHÁRÁ
BÁ.....BÁ.....
ÁLOKE ÁTMA HÁRÁ BHÁVETE PURNÁ DHÁRÁ
NOTUN PRATIITI NIYE TOMÁTEI HOLO BHARÁ
DHVANI ELO RÁGA RÁGINIIRI MÚLE,
JEJE CHILE
KISERI PULAKE SABÁRI ALAKHE
JEJE CHILE TUMI KON ATIITE,
JEJE CHILE

(Madhumálainça, Calcutta 22.8.1985)

By what thrill of delight
Unperceived by everyone.
You awakened in which primordial time?
Then, there was no time of day
Nor any measurement of time
Transcending all time,
You were in a profound sleep.

That sleep was broken
This colourful universe came into being
In Your mind, the sun
Painted the eastern skies

**And sweet honey came
Into the hundred-petalled lotus
Of Your mind.**

**In Your effulgence, I lost my soul
In the infinite, overflowing flow
From Your ecstatic expressions.
With ever-new realization
You filled everything completely.
From the root of all major and minor ragas
Your resonance came.**

This is one of the many Prabhata Samgiita which talks about the state before the creation of the Macrocosm. To sing this song (like the others) with surrender gives one the taste of Nirguna bhava. This song talks about Baba's sleep. From a Saguna point of view, Baba's deep absorption in His own being can seem like deep sleep. In our own lives, sometimes by His Grace we go beyond the waking, dreaming and deep sleep states and attain the Fourth (Turiya) state of Avikalpa. All our I, all the objects of our minds and bodies comes to an end. To external people seeing us in this state may feel that we are in deep sleep - but actually we are lost within Baba. What is unique is here how it is revealed how Baba creates the universe within His Mind. The Sun is Baba's rising iccha shakti (Suprapsychic conation or will force) from whence the process of creation starts. This iccha shakti is the yearning to love that is beyond all duality, all thoughts or samadhis. This Sun or Dawn (Prabhat) paints (Ranjan) the eastern skies with light. Seeing this first creation, Baba becomes filled with love and honey comes into Baba's Guru Cakra. We can simply say that the entire universe is created from Baba's cakras and manifested in different parts of His body. This is a matter of personal experience in Sixth Lesson. Here it is talking about the glory of Baba's Guru Cakra. Let everyone enjoy this bliss for themselves.

**3353
ÁLOR SHATADAL PHUTEÇHE
KÁJALÁ DIIGHITE
KÁJALÁ DIIGHITE
ÁNDHÁR RÁTER ADHIIR CÁOÁR
YAVANIKÁTE
KÁJALÁ DIIGHITE**

**ANÚ MANER BHUMÁ ÁSHÁ,
BÁ.....BÁ.....
ANÚ MANER BHUMÁ ÁSHÁ,
TOMÁR MANERI BÁNDHABE BÁSÁ
DHELE DEVE BHÁLOBÁSÁ,
TOMÁRI CHANDETE
KÁJALÁ DIIGHITE**

**ANANTA LOKERI ÁLO,
BÁ.....BÁ.....
ANANTA LOKERI ÁLO,
DIIGHI BUKE RAUNGA DHARÁLO
SARE GELO SAKAL KÁLO,
EK LAHAMÁTE
KÁJALÁ DIIGHITE**

ÁLOR SHATADAL PHUTECHE
KÁJALÁ DIIGHITE
KÁJALÁ DIIGHITE
(Madhumálainça, Calcutta 31.1.1986)

The hundred-petalled lotus
Of radiant light blossoms
In this very dark lake.
In the dark night
Restless, anxious yearning
Covers everything like a curtain.

All the abundant hopes of tiny minds
Within Your mind, they will create their home
They shall pour forth their love
Into Your rhythm.

The effulgence of the realm of Infinity
Will infuse colours into the heart of the lake.
Like this, disappeared all darkness
Within just one single moment.

As seen earlier, the full blossoming of the Guru Cakra is a miraculous event. We think we know the Guru Cakra but it is largely ideation and the actual state of our Guru Cakra remains a dark mystery. This is because we are enmeshed in the darkness of ego. All our action, knowledge and hopes are centred around the ego. At the root, our ego is nothing but a restless, panicking yearning. The miracle is that from this darkness the Guru Cakra fully blossoms like a divine flower. The radiance of this Cakra is indescribable because we find each part of every petal shinning with Baba's light and reflecting His beauty like a million mirrors. All our dreams and fantasies flow towards Baba then and will make their home in Baba's mind. This means they will be driven by His spirituo-psychic flow. Into each and every part of Baba's rhythmic expressions they shall lose themselves loving Him. To live like this with a mind, to have the countless thoughts, feelings, hopes and intuitions all arise from Baba's Will - this is the real life for those established in Sixth Lesson. This happens because the radiant light of the infinitude of Baba's mind will pour the colours of His love in the darkness of our selfish beings - all in just one moment - the moment when my Guru Cakra blossomed.

3578
ÁJ, NAYAN BHOLÁNO RÚPE TUMI ESECHO
STHÚLA SÚKŚMA KÁRANĒ

MANER MAINJÚŚÁTE DHARÁ DIYECHO
PRIITIR MADHURA TÁNE ,
STHÚLA SÚKŚMA KÁRANĒ

CITKAMALE MOR CHILO MADHU PARÁG,
BĀ.....BĀ.....
CITKAMALE MOR CHILO MADHU PARÁG
SUVÁSERÁ ÁVESHE CHILO BHARÁ ANURÁGA
CHANDE DODUL DOLE CHILO SURÁ LAYÁ RÁGA
KÁR TARE KE TÁHÁ JÁNE ,
STHÚLA SÚKŚMA KÁRANĒ

RÚPA SÁYARE E KAMAL ELO KII KARE,
BA.....BA.....
RÚPA SÁYARE E KAMAL ELO KII KARE
TUMI PRABHU JÁNO TÁHÁ SABAI TAVA ANTARE
PRAJINÁR PAYONIDHI SAMBODHI CITI NIIRE
MUKTÁ BHARO SHUKTIR PRÁÑE
STHÚLA SÚKŚMA KÁRANĒ
(Madhumálainça, Calcutta 16.6.1986)

In Your beauteous form
The mind loses itself
When You come
In the crude, subtle and causal realms
In the casket of my mind
You were revealed and embraced
By the sweet attraction of Your love.

My lotus of Consciousness
With such sweet, honeyed pollen
With such fragrance such impulsive passion
Full of such attraction and love
Swaying languorously with rhythms
Full of melodies, tempo and ragas
For the sake of whom?
O who can know this?

In the ocean of Your beauteous Form
This lotus for what has it come?
You, my Beloved Lord know this
Everything is within You
An ocean of intuitive enlightenment
With the waters of the Consciousness
Of the Absolute intuitive Realization
You please fill with pearls
The heart of every shell.

The magic of Prabhata Samgiita teaches us that not only does each flower in this world have its own loves story with Baba - each of our own cakras has its own special love story with Baba. Most of the time, this is unknown to us. Baba told us that every cell of our body has a mind. Each of those minds becomes melted by Baba's Darshan. We have so many layers of our mind, we have no idea how each one of them receives Baba's Darshan and how they love Him. This is because we identify ourselves usually with our lower kosas. This song is saying that each of our minds, our layers of mind overwhelmed by the attraction of Baba's love has embraced Him. Even in Dhyana, we have no real idea of how Baba is loving every part of our mind. When we know in detail how He is loving us, then we can love Him in every aspect of our being. Above all do we know how our Guru Cakra loves Baba. It secretes the nectar of samadhi for Him, it moves mysteriously under the impulses of love for Him, it is full of music only for Him. Who can know this in practical life. The Guru Cakra has a 100 petals and each one of them has their own love story with Baba. Baba says the secret of sadhana is to realise that actually He is doing sadhana upon us and not the other way around. We think we are doing Sixth Lesson and that Baba comes into our cakra. The reality is that our Cakra blossoms within Baba's blissful form. This is a special realization in Sixth Lesson. Baba is the ocean of Prajina.

Prajina is the crude intuition of unevolved people and all of those people are like an ocean in Baba's adoring Heart. From Baba comes the blessing of Absolute intuition and realization (sambodhi) in the form of the waters of Pure Consciousness. What wonderful blessings there are in this song for those who sing these words before their Sixth Lesson!

3985

TOMÁR PATH PÁNE CEYE
JANAM MOR JE CALE JÁY
KAO NI KATHÁ SHONO NI VYATHÁ,
DÁO NI DEKHÁ ÁMÁY
JANAM MOR JE CALE JÁY

EKLÁ BASE KŚUDRA GHARE
BHÁLOBESECHI TOMÁRE
DÚR ÁKÁŠHER BALÁKÁRE
SHUDHÁY CENE KI TOMÁY
JANAM MOR JE CALE JÁY

ANDHAKÁRER ANTARÁLE
ÁSAN PÁTI CIT KAMALE
BHÁVI PRIYA KAKHAN BALE
DHARÁ DILUM EŚANÁY
JANAM MOR JE CALE JÁY
TOMÁR PATH PÁNE CEYE
JANAM MOR JE CALE JÁY
(Madhumálainça, Calcutta 20.1.1987)

Gazing upon Your path
This birth of mine passes away
You said not a single word
Did not listen to my agony
You never blessed me
By showing Yourself to me.

Sitting all alone in a tiny room,
Ah I love You
In the vast, distant skies
To the wild swans I ask
Do they truly recognize You?

In the darkness
In our hiding place
I have adorned Your seat
In the lotus of Consciousness
I just feel so, wonder so
My Darling Beloved
When with all Your might
Shall I be embraced
With all Your determined longing?

Yogis do Dhyana as a form of ideation to get power, bliss and moksa. Devotees do dhyana out of yearning for Him. Ideation is not relevant, even Darshan is not relevant. Loving Him is all that is relevant. When that does not happen, it is like

Baba never came, like He never listened to our aching agony at having not really loved Him - it is like we have never seen Him at all. When we love a small baby, just by us coming into the room and seeing our smile, how it lights up with joy. When will we make our Baba radiant with joy like this? Please tell us - we have been waiting so long for this that we just cannot bear it anymore. This is the real Darshan for which we have been waiting since birth. And sitting all alone in the tiny room of this tiny, tiny mind, O how we love our Darling One. Outside we run to the horizon to ask the wild swans, have they ever seen our Baba, do they really recognize Him - how He is loving them? And we know that surely one of these swans must love Him and will tell our tales of love, our swan-song, unto Him. And in that innermost corner of our mind, where we sit in the cold darkness and whisper to Him how we love Him - there in that Guru Cakra, we have spread His seat. And then we just sit and sit, dreaming and wondering, aching so much. About what - about really loving You Baba. We know that unless we love You with the shakti of Your own love, You will not be able feel the ultimate joy of loving us with all the full shakti of Your love; you will not be able to express fully the infinitely intense yearning. And so we ask when Baba, when will be able to love You?

4002

CALAMÁN SAKALEI EI VASUDHÁYA,
CALAMÁN SAKALEI EI VASUDHÁYA,
CALAMÁN SAKALEI EI VASUDHÁYA,
GATI ÁR DRUTI NIYE SABE BHESE JÁY,
JÁY, JÁY, JÁY,

JE ESECHE JE ÁSE NI JE ÁSITE CÁY
JÁR NÁI ÁSÁ JÁOÁ SEO GIITI GÁY
GATI ÁR DRUTI NIYE SABE BHESE JÁY,
JÁY, JÁY, JÁY,

CHANDE TÁLE LAYE HRT E DHARÁ,
ÁÁ
CHANDE TÁLE LAYE HRT E DHARÁ,
CHANDE TÁLE LAYE HRT E DHARÁ
CHANDE TÁLE LAYE HRT E DHARÁ
MÁNASE MÁNASÁTIITE PRIITITE BHARÁ
ARUNÁ PRAKÁSHE TARUNÁBHÁSE HÁRÁ
SABE MILE DYUTI JHALAKÁY
GATI ÁR DRUTI NIYE SABE BHESE JÁY,
JÁY, JÁY, JÁY,

JÁ BHÁVI ÁMÁR PRIYA TÁO JE TOMÁR,
ÁÁ
JÁ BHÁVI ÁMÁR PRIYA TÁO JE TOMÁR
JÁ BHÁVI ÁMÁR PRIYA TÁO JE TOMÁR
JÁ BHÁVI ÁMÁR PRIYA TÁO JE TOMÁR
TOMÁR SAKAL KICHU MOR ÁPANÁR
ÁNANDA ASTI BHÁTI SAMÁHÁR
TAVA CIT SARORUHE SABE MURACHÁY
GATI ÁR DRUTI NIYE SABE BHESE JÁY,
JÁY, JÁY, JÁY,
CALAMÁN SAKALEI EI VASUDHÁYA,
GATI ÁR DRUTI NIYE SABE BHESE JÁY,
JÁY, JÁY, JÁY,

(Madhumainjuśá, Ranchi 28.1.1987)

Everything, everyone on Earth
Is running and in motion
Swiftly with ever more acceleration
Everyone drifts away, away and away
Those who came, those who haven't come
Those who want to come
The One who neither come nor go
They all sing this song.

In its rhythm and keynote
The Earth loses its heart
Filled with love in its mind
And beyond all mind.
In the light of this crimson dawn
In the shining manifestation of youth
All is lost.
Everything, everyone
Mingles and merges
In Your blazing radiance.

Whatever I may feel is mine
Belongs to You alone
O my Darling Beloved.
You are the culmination of all
Bliss, of all struggles for dignified survival
And of the resplendent developments
Of every civilization (Bhati*)
In Your Lotus of Consciousness
Everything swoons, dissolves away.

* Bhati as Baba states, comprises the six spokes of a fully flourishing civilization. All Tapah (austerities willingly undergone for the welfare of civilization) and all sadvipras are dependent on this. These spokes are 1) Preceptor 2) Scripture 3) Spiritual Practice 4) Spiritual Ideology 5) Social Outlook 6) Socio-economic theory.

Everywhere there is so much speed and it is so hard to adjust with everything running to and away from us. This is the primary crisis of our times. People, ideas, emotions, experiences come so fast into our lives and then just drift away. Drift away where - where else but to our Baba. The Earth itself, in the song of this movement loses its heart and its collective mind (Noosphere) loving Baba and even going beyond this mind out of love for Him. Because Baba is the culmination of all civilizations, of all samajas. Because they all swoon with love for Baba and melt and merge into Baba's Guru Cakra. This is the special bliss of being established Sixth Lesson in worldly life. To see how everything we see, hear, etc. is running after Baba and dissolving into His Guru Cakra - this is the real enlightenment. This is the minimum stance of a genuine Sadvipra, of a true Proutist.

4523
TOMÁKE PÁVÁRI ÁSHE ,
MAN ÁMÁR HOLO UTALÁ
BHÁVERI ÁVEGÁVESHE
JIVAN JÁGE JE DOLÁ
MAN ÁMÁR HOLO UTALÁ

ÁJIKE PHÚL DALA ÁKULA UCCHALA
CITTER SHATADALA,
SUVÁSE ÁPAN BHOLÁ
MAN ÁMÁR HOLO UTALÁ

TOMÁRI KATHAŦÍ SHUDHU,
MAN KE REKHECHE BHARE,
HE MOR NABHER VIBHU,
KAKHANO JEO NÁ SARE
ÁMI JE JENE NÁ JENE,
KABHU DHYÁNE KABHU ÁNAMANE
PRATI PALE PRATIKSÁNE,
DÁKI BHULE BELÁ ABELÁ
MAN ÁMÁR HOLO UTALÁ
TOMÁKE PÁVÁRI ÁSHE ,
MAN ÁMÁR HOLO UTALÁ
(Madhukarniká, Anandanagar, 30.12.1988)

**In hopes, expectations and total trust
Of finding You, attaining You, identifying with You
My mind becomes wildly restless, anxious – such eagerness
In the blissful ambience of passionate outbursts and raptures
My life awakens, arises, vibrates and sways to and fro.**

**Today the petals of my cakra flowers
Are so anxious, distressed and restless
Swelling and surging with honey.
The mind's hundred-petalled lotus
With its own sweet fragrance
Has made me oblivious of everything.**

**Only with Your stories and words
I have kept my mind filled.
O Moon of my sky
Never, ever go away.
Knowingly or unknowingly
In my Dhyana
Even absent-mindedly
Every moment, every second
I call, cry out unto You
Oblivious to whether
It is the right time or the wrong time.**

This is the sweet madness that comes when one devotes oneself to Sixth Lesson. Every moment becomes an eternity with so many dramas of our endless love story with Him. We are here to fill our minds with Baba stories, with Baba's words. We are here to restlessly, madly yearn for Him because we were created out of His yearning loneliness. All our sadhana becomes lost in this madness as every petal of each chakra starts crying and burning for Baba. For crying out to Baba, calling Him to be loved by us – this is our life, this is who we are – whether we know it or not. Let us accept this from the core of our hearts; realise this in every part of our being and devote ourselves to this madness.

Entering the Realm of Dhyana

435

AGATIRA GATI SABAR PRANATI
NAO GO KARUNA KARI
BA.....BA.....
SAB TIIRTHEA PATI PRANER AKUTI
RAKHO GO CARANER DHARI
NAO GO KARUNA KARI
BA.....BA.....

TOMA LAGI PHUL SURABHI VILAY
TOMA TARE PHULE MADHU BHARE JAY
TOMAR PARASH MARME BUJHITE
SUDHA SARE SADHA HIYA BHARI
NAO GO KARUNA KARI
BA.....BA.....

TOMA LAGI MAHAKASHE SUR BHASE
TAVA MAMATAY KACHE DUR ASE
TAVA PRERANAY MOR CIDAKASHE
DHYANE DHARANAY TOMA SMARI
NAO GO KARUNA KARI
BA.....BA.....
AGATIRA GATI SABAR PRANATI
AGATIRA GATI
(Madhumalainca, Calcutta 14.4.1983)

O Supreme Shelter
Of the shelterless,
Accept the reverent surrender
Of each and everyone.
O Lord of all hallowed places*
O please heed the fervent pleading
Of my life, my heart -
To keep on holding, embracing
Your Feet.

For Your sake,
Flowers diffuse fragrance.
For Your sake
Flowers become filled with honey.
To realise Your touch in the core of my heart
My heart is ever filling
With subtle divine nectar.

For Your sake, melodies drift in space
Because of Your possessive love
The distant comes so near
With inspirations from You
In the ether of Consciousness**
I am able to hold You in concentration
In my Dhyana and in my memories.

* Now in this song Baba is called the Lord of the holy places or pilgrimage places. Baba was always against going on pilgrimages. Baba however said that certain places are spiritually vibrated and if one does sadhana there, one will get very good sadhana. If however one goes to such places and does not do serious sadhana, then one is wasting the time. Baba said, “The *tiira* is the touching point where the water touches the land. This is the bank and this is the water. This point is *tiira*. So *tiirasthamí* means “situated on *tiira*”. If you go a step downward you will be in the water. A step upward, you will be on dry land. That point is called *tiira*, *tiirasthamí*. Actually, *tirtha* means that stance from where if you go a step deeper, a step inner, you will be in the land of bliss, and if you go a step cruder you will be within the realm of crude materiality, the crude world. So *tiirasthamí*. A man should always try to keep his mind, keep himself, in *tirtha*. So as soon as he will sit in meditation, he will be in deep meditation; and as soon as he will start worldly work he will be starting worldly work. His position, his stance, should always be maintained. A man should always be in *tirtha*. How can one be always in Varanasi or Rameshvaram [places of pilgrimage]? It is not possible. One will have to look after his hearth and home. So *tirtha* is something internal, not external.” Furthermore Baba says, “The golden line of the human heart whence *samkalpa* [resolve] and *vikalpa* [imagination] have originated and where they touch each other in sweet spiritual bliss – that is the real *tirtha*. One who remains at this common point is called *tiirastha* or *tirtha* – there the person and the presiding Lord of the holy place become one.”

** Cidakasha is the ether of Consciousness. This is a realm above the Sahasrara. Only when one becomes fully established in the Sahasrara Cakra – giving up all the propensities of lower cakras does one attain this stance. It is like being in a waterfall of divine light. Now the song is saying that in this divine realm is coming divine inspiration from Baba and this alone is the reason we are able to remain in Dhyana and are able to be lost in memories of Baba. All Dhyana then is nothing but His unseen Grace.

**TOMÁR DHYÁN DHARE MAN HOYE TRIPTA
KLESHER BOJHÁ DURE SARE
SAKAL SATTÁ HOYE JE DRIPTA
ANJITA COKHA JALE BHARE
TOMÁR HÁSI MOHAN BÁNSHII
DEY PRERANÁ SAKAL KAJE (653)**

**By Dhyana on You,
My mind is satiated
I realise that my agony
Has been removed far away.
All entities become aroused and spirited,
Mine eyes adorned for You
Have become full of tears.
Your smile and enchanting flute
provides inspirational urge for all work to come.**

This is like a short mantra on the blessings of Dhyana. By our dhyana all entities will become aroused. To do dhyana properly means Adhyana-dhyana. We do it all day long. When we see people we are also trying to do dhyana on Baba inside them. In this way Baba will be able to work through us and bless others. Those who do dhyana, their eyes are always full of tears. Those who have experienced Baba's blissful expressions in Dhyana will cry to experience them again. Those who are blessed with the chance to give real love to Baba with His own love, they will always be crying to love Baba more and more. And Baba's all-powerful, maddeningly

beautiful smile will fill us with so many divine urges to work for His Mission. Baba's flute as part of His liila as a young boy playing all alone in Nirguna bhava is the heart of our souls. Our soul and our mind is simply a network of melodies coming from His Flute. To understand this on the practical level is the key to establishing Baba's Mission and coming to understand His Grace - the science of His love for us.

1918

TOMÁKE BHÁVITE BHÁLO LÁGE MOR
KENO BOLO NÁ, KENO BOLO NÁ
TOMÁKE BHÁVITE BHÁLO LÁGE MOR
E KII ÁSHÁ E KII DURÁSHÁ
CÁOÁ PÁOÁR JHULANÁ
KENO BOLO NÁ, KENO BOLO NÁ
TOMÁKE BHÁVITE BHÁLO LÁGE MOR

KENO NÁHI KÁCHE ÁSO KENOI BÁ DÚRE THÁKO
BÁ.....BÁ.....
KENO NÁHI KÁCHE ÁSO KENOI BÁ DÚRE THÁKO
ÁBHÁSE INGITE KENOI BÁ MORE DÁKO
KUSUM PARÁG SAMA ÁKÁSHE BHÁSÁYE RÁKHO
E KII PRIYA TAVA CHALANÁ
KENO BOLO NÁ, KENO BOLO NÁ
TOMÁKE BHÁVITE BHÁLO LÁGE MOR

SARITÁ BHÁLOBÁSE MAHODADHI KE PETE
BÁ.....BÁ.....
SARITÁ BHÁLOBÁSE MAHODADHI KE PETE
ULKÁ CHÚTE ÁSE DHARÁRI PARIVESHETE
ÁMIO DHYÁNÁVESHE CÁI TOMÁTE MISHITE
E KII JÁNIYÁO JÁNO NÁ
KENO BOLO NÁ, KENO BOLO NÁ
TOMÁKE BHÁVITE BHÁLO LÁGE MOR

(Madhumálainça, Calcutta 7.10.1984)

To think, feel and ideate upon You
Is so wonderful for me.
Why? Won't You tell me?
Why? Won't You tell me?
What is this hope,
What is this remote hope -
This conspiracy of Yours
To keep me suspended in suspense
Between yearning and attaining You.

Why won't You come close?
Why do You remain so far?
With Your subtle, glowing gestures
Why do You signal and call out unto me?
Just like flower pollen
You keep me floating in the sky
O my Beloved what is this sweet guile of Yours?

Rivers love to finally attain the ocean
Flaming meteors rush towards the Earth's atmosphere

**Like this, O how I yearn to merge with You
Absorbed in the rapture of Dhyana.**

This song is simply wondering at the sheer magic and mystery of Dhyana. So many people barely bother with Sixth Lesson. Of those who do spend some time on this lesson, most take the blessings Baba showers in this lesson for granted. Few stop and have the heart to really wonder about the sheer wonders and miracles we experience in Dhyana. Please think why Baba wanted us to sing this song where we are asking Him repeatedly why is Dhyana on Him so wonderful. The song reveals the magic of how Dhyana fills us with such intense hope and such impossible dreams. Why does Baba keep us in this state of yearning for Him and ever-delaying final union with Him? This is the beautiful heartache of dhyana. Why does He appear in Dhyana but remain so far and why with His magical, rapturous gestures does he call us close only to move further away from us once again? Flowers pour out pollen into sky expressing their love. Similarly Baba pours us out into the sky of Dhyana. We are simply floating in the unending flow of the radiance of Dhyana. And the art of Dhyana is learning to become a burning meteor of love yearning to merge in Baba.

1926

**ESO KÁJAL RÁTER ÁNDHÁRE
HIYÁ ÁLOKITA KARE
PRIITI SHALÁKÁY MOR PRADIIP JVELE
JÁGIYE MÁNAVATÁRE
HIYÁ ÁLOKITA KARE**

**TUMI CHÁRÁ E TAMASÁ SARIBE NÁ
TUMI BINÁ MÁNAVATÁ JÁGIBE NÁ
VISHVER KALYÁÑE ESO SABAKÁR DHYÁÑE
JADÁTÁR NIKÁŠA STARE
HIYÁ ÁLOKITA KARE**

**TOMÁRE CEYECHI KÁRÁ ANDHAKÁRE
TOMÁRE KHUNJECHI SÁRÁ JIVAN DHARE
TOMÁR SMITA HÁSI AMARÁR SUDHÁ RÁSHI
NÁSHIBE SAB TIMIRE
HIYÁ ÁLOKITA KARE
ESO KÁJAL RÁTER ÁNDHÁRE
HIYÁ ÁLOKITA KARE**

(Madhumálainça, Calcutta 7.10.1984)

**Come in the darkness of this black night.
Illumine my heart with Your radiance.
With Your Fire-Stick of Love
Please enkindle my lamp
And awaken humanity.**

**Without You,
This crudity, the darkness shall never be removed
Without You,
Humanity will never awaken
For the merciful welfare of the universe
Please come in the Dhyana of everyone
Come into the crudest layers of people's mind.**

**You I have yearned for in this dark dungeon
You I have searched for throughout my entire life
Your rapturous smile, Your sweet smile
Is a treasure of immortal nectar
Annihilating all darkness and blindness.**

This song is the heartache of Dhyana. Only by being bathed in Baba's radiance in Dhyana do we realise how we have been living in darkness – absolute darkness. But Baba plays hide and seek with us, to enflame our longing and to make us chase Him. So this song is pleading with Baba to fill our hearts with radiance with the fire-stick of His love. But we by Dhyana learn to give up our identity with this tiny body. We yearn for the entire humanity also to be enlightened like we have been. And we know that without Baba, without Baba manifesting himself NOTHING will happen. So we beg Baba to come in everyone's Dhyana and we beg Him to even come in the crudest layers of mind of the materialistic brothers and sisters, so that they too will be blessed with love. They too will learn to yearn and search for Baba. They too will be blessed with the infinite tender splendour of Baba's rapturous smile. For this alone we do Sixth Lesson.

1956

**PATHER DISHÁRI MAMA
DHARÁ DÁO DHYÁNÁLOKE
SHUKTITE MUKTÁ SAMA GAHANE CITI LOKE
DHARÁ DÁO DHYÁNÁLOKE**

**PÁPA VÁ PUNYA KI BÁ ÁCHE NÁI
SE ATIITA PÁNE TÁHÁTE NÁ CÁI
SHUDHU JENO TAVA KRPA KANÁ PÁI
JIIVANE PRATI PALAKE
DHARÁ DÁO DHYÁNÁLOKE**

**KSÚDRA YANTRA ÁMI PRABHU TAVA
TOMÁRII ÁDHÁRE MOR ANUBHAVA
TOMÁKEI GHIRE JIVAN ÁSAVA UCCHALA DIKDIKE
DHARÁ DÁO DHYÁNÁLOKE
PATHER DISHÁRI MAMA
DHARÁ DÁO DHYÁNÁLOKE**

(Madhumálainça, Calcutta 12.10.1984)

**O mine own Pathfinder
Let me hold You, embrace You
In the realm of my Dhyana
Just like a pearl in a shell
You please appear deep
In the realm of my Consciousness.
Let me hold You, embrace You
In the realm of my Dhyana**

**Now nothing like vice, sin, virtue or piety remains
That past, I do not want to look at ever again
I only want to attain a tiny bit of Your Grace
Each and every moment of my life.
Let me hold You, embrace You**

In the realm of my Dhyana

**I am just a tiny divine instrument (yantra)
Of Yours, O my Beloved Lord
You are the foundation for all my experiences
Surrounding You with love is the vital essence of my life
Which overflows in all directions.
Let me hold You, embrace You
In the realm of my Dhyana**

Baba is our own Pathfinder. We never know what the Path is, let alone how to find it. Baba is the Path, He is the Pathfinder and He travels the path with us. We may know something about the worldly realm but in the realm of Dhyana we are small babies lost by the ocean - we are completely helpless. So we are singing to Baba to please come in our Dhyana and let us hug Him to our heart's content. We no longer both with the sins, vices, virtues and spiritual actions of the past. We only want Baba's Grace so we can hold Him once more in Dhyana. Our life is nothing but endless waiting before we hold Baba once again in Dhyana. We are Baba's spiritual dynamos and yet Baba is the foundation of all our material and spiritual experiences. And so we live just to surround Him on all sides, overwhelming Him with love. This is how Sixth Lesson becomes no longer a lesson but rather our entire life.

2151

**TOMÁRE DEKECHI GÁNE GÁNE
DEKHECHI TOMÁRE PRÁÑE
ÁR KICHUTEI MAN NÁHI MÁNE
TÁNO MORE TAVA TÁNE
DEKHECHI TOMÁRE PRÁÑE
ÁR KICHUTEI MAN NÁHI MÁNE
TÁNO MORE TAVA TÁNE
DEKHECHI TOMÁRE PRÁÑE**

**LAKŚA ÁSHÁ JÁ ANTARE CHILO
BÁ.....BÁ.....
LAKŚA ÁSHÁ JÁ ANTARE CHILO
SAMÁHÁRE SABE EK RÁGA HOLO
ANEK HÁRIYE EKE MILE GELO
PRIYATAM TAVA DHYÁNE
DEKHECHI TOMÁRE PRÁÑE**

**JADER MÁJHÁRE TUMI CETAN
BÁ.....BÁ.....
JADER MÁJHÁRE TUMI CETAN
AYUTA ANUTE CITTA MOHAN
TOMÁRE TUŚITE GAMANÁGAMAN
CALI CEYE TAVA PÁNE
DEKHECHI TOMÁRE PRÁÑE
TOMÁRE DEKECHI GÁNE GÁNE
DEKHECHI TOMÁRE PRÁÑE**

(Madhumálainça, Calcutta 30.11.1984)

**I call and cry out unto You
Through song after song**

I see You in my life's breath, my heart
My mind pays no heed to anything else
With Your attractive pull
Please pull me towards You.

Hundreds of thousands of hopes that were within
All together fused into
A single colour, single raga, single passion.
So many were lost and merged into one
By Dhyana upon You
O my utmost Beloved.

In crude, material realm
You alone are the Consciousness
Amidst innumerable molecules
You are pure enchantment as my ectoplasm.
For satisfying and satiating You
Arriving and departing
I am on the move, ever gazing towards You.

The crux of this song is about psychic transformation. People are full of hopes, expectations and dreams. This is what people's lives revolve around. A new society will be created with a new human psychology where all these psychic expressions are merged into one flow of love pouring into Baba's Heart. This involves Dhyana of the collective mind. This alone will create a spiritual society where the entire social activity is nothing by calling out to Baba and trying to satiate Him with love while at the same realizing Him in every part of one's being. All the clash and chaos in society in the coming years is simply to force the collective mind into the higher kosas (layers of mind) and the Atma. Dhyana is associated with the Hiranmaya Kosa or golden realm of flaming devotional yearning. A society whose collective mind is dominated by this Kosa is the real Ananda Parivara (Blissful Family) and the path to this state is Ananda Marga which culminates with merging into Baba's Heart.

2393

PRIITTE ESECHO BHUVAN BHARECHO
NECE CHÚTE JÁO TUMI KÁHÁR PÁNE, BOLO
MARME HESECHO BHÁLOBESECHO
MAN KERÉ NIYE GELE AJÁNÁ GÁNE
NECE CHÚTE JÁO TUMI KÁHÁR PÁNE, BOLO

BHUVANE KEHO NÁI TOMÁRI SAMA
BÁ.....BÁ.....
BHUVANE KEHO NÁI TOMÁRI SAMA
ARÚPA RÚPE ELE HE PRIYATAMA
AYUTA CHANDE GIITE SABÁR MAN MÁTÁTE
SABÁRE KÁCHE ÁILE MADHUR TÁNE
NECE CHÚTE JÁO TUMI KÁHÁR PÁNE, BOLO

TUMI ÁCHO TÁI ÁCHE SRIŚTÁ JAGAT
TOMÁR ÁLOY NÁCE ANÚ O MAHAT
DVAETA BODHE DEKHI KŚUDRA BRIHAT
MORÁ, DVAETA BODHE DEKHI KŚUDRA BRIHAT
SABE MILE MISHE JÁY TOMÁRI DHYÁNE
NECE CHÚTE JÁO TUMI KÁHÁR PÁNE, BOLO

**PRIITITE ESCHO, BHUVAN BHARECHO
NECE CHÚTE JÁO TUMI KÁHAR PÁNE, BOLO
(Madhumálainça, Calcutta 19.2.1985)**

**With all Your love, You came
Filling this entire world
Dancing You rush away
Towards whom? Please tell me
You smiled in the core of the heart
And yes You loved me
You seized and took all minds with You
With Your unknown, mysterious songs**

**In this world, there is no one at all like You
In a formless, beauteous Form You came
O my utmost Darling.
In tens of thousands of rhythms and song
You intoxicated the minds of everyone.**

**Because You exist, the created universe exists
In Your radiance molecules and the Macrocosm are dancing
Due to our dualistic mind we see things as tiny or great
Everything mingles and merges now in Dhyana upon You.**

We never realise that when Baba comes within our mind, He come also in the collective mind. This is why doing sadhana is a service to society. Baba always comes but always departs. Those who are blessed souls are given the Darshana of Baba dancing. This is a most precious experience in Dhyana and in Darshan (physical experience). Those who are blessed with love are blessed with divine jealousy. They alone realise how by Baba's songs Baba is actually snatching away everyone's mind. We have to realise in our Sixth Lesson how the the entire universe is dependent upon Baba. We have to realise how Baba's radiance is the ultimate reality o the universe. When we do then our dualistic mindset that makes us judge and condemn others will come to an end. Everything will merge into the bliss of loving Baba in Dhyana.

2602

**TOMÁKE CEYECHI ÁMI DHYÁNE,
TUMI MOR MANE ESO,
TUMI MOR MANE ESO, ESO PRÁNE
TOMÁKE CEYECHI ÁMI DHYÁNE,
VEDIITE PHÚL SÁJIYE ÁCHI BASE
E VEDI MAN VITÁNE,
TOMÁKE CEYECHI ÁMI DHYÁNE,**

**SHEŚA KAKHANO HOY NÁ CÁOÁR,
BÁ.....BÁ.....
SHEŚA KAKHANO HOY NÁ CÁOÁR
TÁI THEKE JÁO SAUNGE ÁMÁR
NITYA KÁLER PARASH MANÍ,
TÁKÁO ÁMÁR PÁNE
TOMÁKE CEYECHI ÁMI DHYÁNE,**

STABDHA HOYE JÁY JE BHÁŚÁ,
BÁ.....BÁ.....
STABDHA HOYE JÁY JE BHÁŚÁ,
TOMÁY PELE PÚRNÁ ÁŚHÁ
CÁOÁ PÁOÁ URDHVE BHÁSE
TRIPTI DHÁRÁR SUR SARITÁR GÁNE
TOMÁKE CEYECHI ÁMI DHYÁNE,
(Madhumálainça, Calcutta 18.4.1985)

Ah, I yearn for You for You in my Dhyana
You please come into this mind of mine.
Come into this life, this heart
At the altar adorned with flowers
I am sitting and waiting

There will be no end to this yearning
That is why You remain with me.
O magic stone that turns all to gold
Since time immemorial
Please look towards me.

Stunned into silence are all words and language.
By attaining You, all my hopes are fulfilled
Above all craving and getting
I am floating
Satiated by flowing melodies
From streams of songs.

This is what Dhyana does, it makes one's heart no longer a realm of various emotions and sentiments but instead sublimates it into an altar adorned for Baba to come. Just like devotees will keep a physical cot in a room for Baba to come into, devotees also do this in the internal realm. This is just hinting at the overwhelming way in which immersion in Dhyana transforms one's psychic life. Once a margi asked Baba how to be more closer to Him. Baba told the margi to ask a senior dada. The dada asked the margii how long he did Sixth Lesson. The margi replied that he did it for 20 minutes. The dada replied that when the margi did two hours of only dhyana in one session, then he would be ready to understand how to be close to Baba. Dhyana develops yearning and when one has yearning, Baba is always there. As yearning blossoms all words die, and we are just floating in the streams of Baba's songs. To be immerse in even one Prabhat Samgiit is a type of Dhyana.

2666
ESO ESO DHYÁNE,
ESO ÁMÁR PRÁÑE
TOMÁR PATHA PÁNE CEYE ÁCHI DIN GUNÍ
MADHUMÁSE EI PHÁGUNE
ESO ESO DHYÁNE,
ESO ÁMÁR PRÁÑE

NISHÁR SVAPANE DEKHI TOMÁRI RÚPER CHATÁ
BÁ.....BÁ.....
NISHÁR SVAPANE DEKHI TOMÁRI RÚPER CHATÁ
SUNIIL ÁKÁŠHE BHÁSE TOMÁRI MEGHER GHATÁ
TOMÁR BHÁVANÁY KON SUDÚRE JÁY

UDDVEL MAN SURE TÁNE
ESO ESO DHYÁNE,
ESO ÁMÁR PRÁÑE

JYOTSNÁ NISHIITHE BHÁSE TOMÁRI KALADHVANI
BÁ.....BÁ.....
JYOTSNÁ NISHIITHE BHÁSE TOMÁRI KALADHVANI
ÁMÁR CIDÁKÁSHE TAVA JHAUNKÁR SHUNI
TOMÁR DYOTANÁY ALOK DYUTI JHARÁY
MARMER PRATI KONÉ KONÉ
ESO ESO DHYÁNE,
ESO ÁMÁR PRÁÑE

(Madhumálainça, Calcutta 9.5.1985)

Come, O come into my Dhyana
Come into my life, my heart.
I am just gazing towards Your Path
Counting these days
During these sweet days of Spring.

In the dreamy night I behold
Glowing flashes of Your beauteous Form.
In divine, deep-blue skies Your grandeur
Floats like a multitude of clouds.
In Your ideation, so far away goes
This mind so overwhelmed and overflowing
With Your melodies and keynotes

In moonlit nights there floats
Your sweetly murmuring resonance.
In the ether of my Consciousness
I hear Your chiming, tingling sound.
Your enlightening suggestive expression
Cascades the splendour of Your radiance
Into every corner after corner of the core of my heart.

There are two basic ways to start Dhyana. The first is to ideate as taught. The second is not to ideate, but to wait and wait for Him to come, no matter how long it takes, no matter how much heartbreak this brings. So in the sweet Spring months both inside and outside, I am just waiting gazing and gazing at Baba's path. The Spring of Union only enflames the heartache and makes it so much more sweeter. Everything is nothing but a dark, dark night without Baba but that night is filled with my endless dreaming about meeting Him and truly loving Him. In this night Baba's beauteous forms flashes like lighting, gone in seconds, leaving our heart in ashes. In the deep-blue realm of Vrindavan (beyond the Sahasrara), Baba's gorgeous grandeur floats like majestic fleets of clouds. When the nights are lit by the moon of Your presence shinning so lovely but remaining ever-distant, one is able to hear Baba sweetly murmuring to us. One stage of Dhyana is where Baba will always be talking to us - all day long. When our minds are crude it will seem like a warbling murmuring which we can dimly understand at times by His Grace. In our Chidakasha, (the divine realm where one becomes established in the Sahasrara) it this chiming that makes our hearts tingle with thrills of delight, each and every sweet, sublime suggestion coming from this whispering of Baba - like a fountain rains down Baba's radiance in every part of the core of our heart.

2764

MEGH SARECHE CÁNDÁ UTHECHE,
MAN METECHE TAVA DHYÁNE
DUKHER GIITI SUKHER SMRITI,
BASECHE ÁJ EKÁSANE
MAN METECHE TAVA DHYÁNE

JYOTSNÁ DHÁRÁY BHÁSE DHARÁ
BÁ.....BÁ.....
JYOTSNÁ DHÁRÁY BHÁSE DHARÁ
UDDVEL MAN BÁNDHAN HÁRÁ,
RIKTATÁ PRIITITE BHARÁ,
TAMASÁRI AVASÁNE,
MAN METECHE TAVA DHYÁNE

SABÁR MÁJHE ÁCHO TUMI,
BÁ.....BÁ.....
SABÁR MÁJHE ÁCHO TUMI,
ÁCHO SÁGAR ÁKÁSH CUMI
PÚRNÁ KARE SAPTA BHÚMI,
GOPANE GAHANE
MAN METECHE TAVA DHYÁNE
MEGH SARECHE CÁNDÁ UTHECHE,
MAN METECHE TAVA DHYÁNE
(Madhumálainça, Calcutta 6.6.1985)

The clouds have vanished, the Moon has risen
My mind is intoxicated in Dhyana
Sorrowful songs, joyous memories
Rest today in one and the same place.

The moonlight flow, beaming upon the Earth
The restless overflowing, overwhelmed heart
Has lost and destroyed all bondages.
All my poverty and emptiness is filled with love.

Within everyone, You are there
You are where the ocean kisses the sky
Having filled and fulfilled the seven worlds
In hiding, so intense, inaccessible and incomprehensible.

Pure Dhyana can often be very difficult. Partly it is due to the fact that often we cannot raise the mind to the Guru Cakra and hence cannot concentrate on it properly. When we persist then Baba's Grace comes and the dark clouds leave our mind and Baba's Form fills our mind like the moon. Then everything becomes merged in one intoxicating flow of Dhyana. All our sorrowful songs yearning for Baba and all our blissful memories of His Darshna all merge in this flow. The flow pours out of the body onto the very Earth itself. The bursting heart breaks down all barriers and all feelings of poverty or emptiness are gone.

3306

BHÁLOBÁSÁ ELO JIIVANE,
KENO KE JÁNE KENO KE JÁNE

TANMAY HOYECHI DHYÁNE,
BÁNDHÁ PARÉCHI PRÁÑE,
KENO KE JÁNE KENO KE JÁNE

JAMÁT' BĀNDHĀ HIM PALAKE GALIYĀ GELO
BĀ.....BĀ.....
JAMÁT' BĀNDHĀ HIM PALAKE GALIYĀ GELO
JAMÁT' BĀNDHĀ HIM PALAKE GALIYĀ GELO
VARŃOJJVAL HEM PULAKE PHUṬE UṬHILO
SABĀR TARE MANE MAMATĀ DEKHĀ DILO
SABI TAVA CHANDE GĀNE,
KENO KE JÁNE KENO KE JÁNE

ĀKĀSHA BHARĀ MEGH NIMEṢE BHĀSIYĀ GELO
BĀ.....BĀ.....
ĀKĀSHA BHARĀ MEGH NIMEṢE BHĀSIYĀ GELO
ĀKĀSHA BHARĀ MEGH NIMEṢE BHĀSIYĀ GELO
CIDĀKĀSH JYOTSANĀY UDBHĀSITA HOLO
JĀHĀ BHĀVI NĀI TĀHĀ RÚPĀYIT HOYE ELO
TAVA MADHURIRI TĀNE,
KENO KE JÁNE KENO KE JÁNE
BHĀLOBĀSĀ ELO JIIVANE,
KENO KE JÁNE KENO KE JÁNE
(Madhumālaiṅca, Calcutta 2.1.1986)

O Love has come into mine life
Why who knows? Why who knows?
I have become totally absorbed in Dhyana.
I have become bound up in Your Heart.

The pack ice binding me melted away in just a moment
Blazing golden colour blossomed with thrills of joy
In Your mind, You gazed upon everyone with
Such compassion and possessive love
As everyone is within Your rhythms and songs.

Clouds filling the sky floated away in just a blink of an eye
In the ether of Consciousness, the moonlight began shinning.
What I could never even imagine, that came and materialized into shape
Pulled by the sweetness of Your attraction.

There is a famous poem of Kabir where he says that people talk of “love, love” but that alone is the real love where one is absorbed in twenty-four hours a day, where one’s tears are always flowing. By Dhyana, when one comes into the land of Baba’s Grace, one learns what love is for the first time. Even this beginning experience that is just the start of the path of love is so overwhelming. One is lost in wonder as to why one has been graced with such bliss. One becomes totally lost in Dhyana because one starts to have experiences of Baba’s Heart. To lose oneself in Baba’s heart is a path that few go upon but it is a path that is ever-glowing and beckoning all sadhakas. Normally the mind is lost in its own feelings and sentiments and hence becomes trapped and frozen by various complexes. By the power of Baba’s Love unveiled in Dhyana, these disappear in a moment. Then there arises the radiant golden colour with thrills of joy. This golden colour can refer to the Hiranmaya Kosa (subtle causal mind) which is the realm of divine longing for the Beloved. However the joy felt in this stance is nothing compared to when Baba

releases the full splendour of Darshan in a Golden Form. Just the memory of even a part of this golden form can send one into ecstasy. In that state of ecstasy one realises how much Baba loves every single creation of His. The realm of Chidakasha, when Baba manifests this is a special experience. It is at this state one sees Baba in utterly wondrous forms and feels the more intense force of His attraction.

3597

TOMÁRI DÁNE TOMÁRI GÁNE
JIVAN ÁMÁR BHESE JÁ Y
TOMÁRI DHYÁNE TOMÁRI PÁNE
CEYE THÁKI SAKÁL SANDHYÁY
JIVAN ÁMÁR BHESE JÁ Y

ALAKHA NIRAINJANA TUMI PRIYA ,
BÁ.....BÁ.....
ALAKHA NIRAINJANA TUMI PRIYA
BHAVA BHAYA BHAINJAN ÁDARNÍIYA ,
RÚPE GUÑE BHÁVE ADVITIIYA
ANÚ PARAMÁÑU NÁCE GHIRE TAVA PÁY
JIVAN ÁMÁR BHESE JÁ Y

TUMI CHÁRÁ KE BÁ ÁCHE EI JAGATE ,
BÁ.....BÁ.....
TUMI CHÁRÁ KE BÁ ÁCHE EI JAGATE
SHRISTÍ STHITI LAYA STHITA TOMÁTE
SABÁKÁR SÁTHE ÁCHO OTAH PROTE
SABÁR BHÁVANÁY TAVA DYUTI JHALAKÁY
JIVAN ÁMÁR BHESE JÁ Y
TOMÁRI DÁNE TOMÁRI GÁNE
JIVAN ÁMÁR BHESE JÁ Y

(Madhumálainça, Calcutta 24.6.1986)

By Your Gifts, by Your Songs,
My life goes on floating
In Your Dhyana, toward You
I ever remain gazing,
Day and night.

Unseen, Flawless, You my Darling Beloved
Destroying all worldly fear, You are the Adorable
In beauteous Form, in selfless, noble qualities
And in Ideas and ecstasies – You are truly matchless.
Atoms and molecules dance around Your Feet.

Aside for You, who else is there in this universe?
Its creation, preservation and dissolution is within You.
You are with everyone by Your Ota Yoga and Protá Yoga
In the thoughts and ideation of everyone
It is Your radiance that is beaming.

Everything is Baba's Gift. This realization comes especially by Sixth Lesson by which one starts to see the flows of Baba's Grace and realise how each and every moment of inspiration, conscience, courage, etc arise out of direct Grace being showered upon us by Baba. Then there are Baba's songs. Baba said that when You sing

Prabhata Samgiit you will feel My Presence.” So singing Prabhat Samgiit is a kind of Dhyana and a kind of Darshan of Baba. In these ways are life goes on floating in the paradise realm of Dhyana for in joy of union or sorrow of separation, we go on gazing and gazing upon the infinite manifestations of Baba’s Love. Baba who remains unseen and pure beyond this Earth becomes a reality in Dhyana, becomes our utterly adorable Darling. The ideas in this song such as how atoms and molecules dance around Baba’s Feet are not just poetical talk. One has to experience the truth of this oneself and begin to fathom the endless mysteries of Baba’s Form in Dhyana. Then we realise that He alone is everything. It is His light that shines in everyone and He is playing with His own reflections in countless games of love. This is why no one can even begin to understand anything about this world without being blessed with the Grace of Dhyana upon Baba.

4631

DHYÁNE TOMÁY DHARABO DHÁTÁ,
PRIITITE PÁBO PARICAYA,
ALAKH NIRAINJAN TUMI TRÁTÁ,
KARUNÁ KARO ÁMÁY;
PRIITITE PÁBO PARICAY,

MANER DUÁR REKHECHI KHOLÁ,
VISHVA BHUVAN DICCHE DOLÁ,
MANANE HOI ÁPAN BHOLÁ
SAB BHOLÁLE HE GIITIMAY;
PRIITITE PÁBO PARICAY,

JHINUK KURÍECHE ANEK RAJAT,
BHRAME NÁ THEME KŚNĒK,
TÁI TO TUMI TÁKÁO TILEKA,
MANER MUKTÁ MADHUMAY
PRIITITE PÁBO PARICAY,
DHYÁNE TOMÁY DHARABO DHÁTÁ,
PRIITITE PÁBO PARICAY,
(Madhukoraka, Calcutta 21.4.1989)

**In Dhyana I shall hold and embrace You O Creator
And shall discover and become introduced to true Love
O Unseen, O Flawless, You are the Saviour
Please bestow Your merciful compassion upon me.**

**I have kept the door of my mind open
You give so much swaying to the world and universe
In my meditation I forget myself
You made me forget all, O Embodiment of Songs.**

**I have been collecting so many shells
With silvery mirages, without stopping for a moment.
That is why You gaze at me from moment to moment
In the pearl of my mind, O Embodiment of Sweetness.**

This is a song that deals with the downfall of the devotee. Devotees fall not just by leaving the path but also by leaving the intense devotional realm of dhyana and then concentrating mechanically on other lessons to get peace and bliss. This peace, this cheap bliss is just a mirage, just like the silvery glow we sometimes see on

seashells. Baba once said that when a feast is over, the dogs come out and joyously find different morsels of leftover food. So Baba said, "Do not be a dog and run after experiences." When we run after these cheap thrills, Baba remains in the pearl of our Guru Cakra gazing at us again and again to see if we will turn and look at Him but we do not. And it is because of His unrequited love for us that we call Him Sweetness Incarnate. When the devotee repents and leaves all these obsessions and keeps the mind open to the truth, then one starts to realise how Baba is directly swaying this universe. Some philosophers and yogis run away from a devotional relationship in search of Consciousness but in meditation they realise Prapatti that behind the movement of every blade of grass is Baba - the omnifarious One (All-Doer). This is why the devotee then by Baba's Grace takes the samkalpa (divine determination) to always embrace Baba in Dhyana.

4693

PRÁÑE TOMÁY PELUM PRIYA,
DHYÁNE TUMI DHARÁ DILE,
GÁÑE ÁMÁR PRANÁM NIO,
AHAETUKII KRPÁ EKE BOLE,
DHYÁNE TUMI DHARÁ DILE,

PRAJINÁ PRATITI CHILO NÁ MOR,
SHÁSTRA JINÁÑER BANDHAN DÓR,
CAKRÁKÁRE MANE CAKOR,
GHURATE GHIRE PALE PALE,
DHYÁNE TUMI DHARÁ DILE,

ÁJKE TOMÁY KÁCHE PELUM,
NIJER BALE BUJHE NILUM,
"ÁMI" KE ÁMÁR DHELE DILUM,
SIIMÁR SAKAL BÁDHÁ BHULE
DHYÁNE TUMI DHARÁ DILE,
PRÁÑE TOMÁY PELUM PRIYA,
DHYÁNE TUMI DHARÁ DILE,

(Madhukoraka, Calcutta 21.1.1990)

In my heart I attained You, O my Beloved
In Dhyana, You gave Yourself into my embrace.
In this song please accept my utter surrender.
This is truly Your causeless Grace.
In Dhyana, You gave Yourself into my embrace.

I had no wisdom, intuition or realization.
Nor any binding string of scriptural knowledge
In a circular orbit the patridge of my mind
Goes round and round You, every moment.
In Dhyana, You gave Yourself into my embrace.

Today I have found You so close by
And realised You with Your own strength
I poured out my own self ("I")
Oblivious to all obstacles
In Dhyana, You gave Yourself into my embrace.

In my very life's breath, in the core of my being (my heart) I found You Baba. In

Dhyana Baba gives Himself to our embrace. This is so much harder with other lessons, especially when they are not done while ideating of Baba's Name and Form (i.e. in Baba Margii style). So even while singing this song I am able to surrender myself to Baba. This is truly real freedom and the real Grace. I have lost everything, all knowledge, all spiritual experiences, all knowledge of scriptures is all gone. Our mind keeps circling around and around Baba in Akhanda Kiirtana. We have poured out our entire Self and realised Him. And all of this bliss beyond all yoga and jinana (wisdom) comes from embracing Baba just once in Dhyana.

4830

TOMÁR CARAÑ TALE ATAL ANAL DOLE,
TAVA PARASH KŚAÑIK DOLAY,
TOMÁR DRŚÍTITE TOMÁR SRŚÍTITE,
TAVA VENÚKÁTE MAN BHARÁY,
TAVA PARASH KŚAÑIK DOLAY,

ÁMI TAVA CARAÑER RAJAHKANÁ,
BÁ.....BÁ.....
ÁMI TAVA CARAÑER RAJAHKANÁ,
NIJER BÁHIRE DEKHITE PÁI NÁ,
PÁI NÁ LAUNGHITE NIJER SIIMÁNÁ
DHYÁNER BENICE ÁCHI PÁOÁR ÁSHÁY,
TAVA PARASH KŚAÑIK DOLAY,

UPAVANE TUMI PHÚLERI SUVÁS,
BÁ.....BÁ.....
UPAVANE TUMI PHÚLERI SUVÁS,
KARNÍKÁ MÁJHE MADHURI NIRYÁS
SURABHITE BHARO ÁKÁSH VÁTÁS
MRG JÁNE NÁ KASTÚRII KOTHÁY,
TAVA PARASH KŚAÑIK DOLAY,
TOMÁR CARAÑ TALE ATAL ANAL DOLE,
TAVA PARASH KŚAÑIK DOLAY,
(Madhukarak, Calcutta 9.4.1990)

Below Your Feet,
At unfathomable depths,
Infinite fire swings and sways,
With swaying vibrations
Caused by just an instant of Your touch.
By Your adoring gaze, by Your endless creations
By notes of Your flute
My mind is filled to the brim.

I am a Dust Particle
Of Your Feet.
Beyond myself, I just cannot see.
I am unable to surmount my own limitations.
I am surviving only
By Dhyana with the hope
Of finding You

In parks, You are the floral fragrance
In laburnum flowers You are the oozing honey.

**With fragrance You fill the sky and air
The musk-deer does not know
From where this musk perfume comes from.**

This is most profound and precious song. Let us try to simply understand it. This song refers of deep realizations of Baba in Dhyana. Not so many people do Dhyana on Baba's Feet in detail and hence do not have these experiences. Baba has been increasing the number and power of His Foot-hits upon this planet and its collective psychology. These footfalls are creating a tremendous fire in the collective psychology. This is one dimension to understanding these words of this song. To someone who is weak, if they get an affectionate slap on the back to make them take action, they will fall and feel they are being attacked. Similarly the coming calamities are actually coming from Baba's Grace and touch upon this planet and in the collective mind. They will create tremendous fire in the psychic and to some extent in the physic-psychic realm as well. One can see these future events in Dhyana and also one can realise how in this Macrocosm, fire rages forth from beneath the tender dancing steps of Baba. But most of us rarely even glimpse, mostly we cannot go beyond our mind, samskaras and worldview we received from our society. This is why we can find no true living, true survival except in the hope to finally meet our Baba and become the Dust of His Feet.

4875

**ESECHO TUMI PRIYA KÁCHE THEKE JEO,
E BÁR SARIO NÁ,
ANEK ĐEKE GECHI ANEK KENDE GECHI,
ÁR VYATHÁ SAHIBE NÁ,
E BÁR SARIO NÁ**

**KHUNJECHI LOKE LOKE BHULOKE DYULOKE,
BÁ.....BÁ.....
KHUNJECHI LOKE LOKE BHULOKE DYULOKE,
TIIRTHE TIIRTHE ÁRATIR ÁLOKE,
KONO KHÁNE PELUM NÁ,
E BÁR SARIO NÁ**

**BASECHI TAVA DHYÁNE,
SUDRÁHA ÁSANE,
BÁ.....BÁ.....
BASECHI TAVA DHYÁNE,
SUDRÁHA ÁSANE,
DRÁHA PRATYAYE VAJRA ÁNANE,
E BÁR CHÁRIBO NÁ,
E BÁR SARIO NÁ
ESECHO TUMI PRIYA KÁCHE THEKE JEO,
E BÁR SARIO NÁ,
(Madhukoraka, Calcutta 5.6.1990)**

**Since You have come, my Beloved
Then please remain so close
This time do not withdraw Yourself
I have been calling You, O so much
I have been crying for You, O so much
Still more agony, I just cannot bear.**

**I have searched in Macrocosmic realms
In this world and in the realms of light
In pilgrim place after place
In the circling of lamp lights (arati)
In no place did I find You.**

**I sit in Your Dhyana,
In a sublime firm, steady posture (asana)
With firm conviction and a stern, thunderous Face.**

Searching for Baba in external realms or even Macrocosmic realms, one ends up only with empty hands, empty mind and empty life. After realizing this, all that remains is to just call You closer and closer and beg to be with You. When this become truly unbearable the Baba comes. Then we beg Him to remain always close like this. With this yearning we then sit in Sixth lesson with absolute discipline and devotional surrender.

4881

**TUMI SABÁR SHREYA,
TUMI ANUPAMA, TUMI GYEYA,
CARAÑ DHARIYÁ VINATI KARE JÁI,
MORE KABHU BHULIYÁ NÁ JEO
TUMI SABÁR SHREYA,
TUMI ANUPAMA, TUMI GYEYA,**

**KATA DIN RÁTA ÁSE KENDE KOTHÁ SARE JÁY,
BÁ.....BÁ.....
KATA DIN RÁTA ÁSE KENDE KOTHÁ SARE JÁY
KATA TÁRÁ HESE MAHÁKÁSHE NIJERE HARÁY
THÁKE TAVA AKŚAYA KÁLORDDHVA VARÁBHAYA
SAKAL PRIYER TUMI PRIYA
TUMI SABÁR SHREYA,
TUMI ANUPAMA, TUMI GYEYA,**

**KATA RAVI SHASHII ESE MAHÁKÁLE HOYE LAY,
BÁ.....BÁ.....
KATA RAVI SHASHII ESE MAHÁKÁLE HOYE LAY
KATA BHÁVA MÚRTI DHÚLI LUNÍHITA HOY
NÁHI TAVA ÁSÁ JÁOÁ NÁHI KONO CÁOÁ PÁOÁ
PURUŚOTTAMA TUMI DHYEYA
TUMI SABÁR SHREYA,
TUMI ANUPAMA, TUMI GYEYA,
(Madhukoraka, Calcutta 5.6.1990)**

**You are the noble feeling of benevolence within everyone
You are incomparable and the subject & goal of our knowledge.
Holding Your holy Feet, bowing, I keep on pleading
“Please don’t ever remain oblivious of me.”**

**How many days and nights came?
In crying where do they go away?
How many stars smile only to
lose themselves in vast outer space.
Transcending time, Your inexhaustible,**

**Immortal Varabhaya Mudra ever remains.
Out of all loved ones, You alone are the Beloved.**

**How many suns and moons come
Only to become lost in Eternity?
How many imaginary idols now wallow in the dust?
For You, there is no coming or going
Nor is there any craving or finding
O Macrocosmic Nucleus, Supreme Subjectivity
You alone are the subject & goal (Dhyeya) of our Dhyana.**

So many times we feel compassion, empathy of affections for suffering people. But rarely do we realise that in fact that feeling is nothing but Baba Himself. So much knowledge we think we have and want to have. Everyone has their own special treasure trove of knowledge - be it material, theoretical or spiritual. But no one ever realises that this knowledge is nothing but Baba. These are all realisations that come to us by Dhyana. This is why in our Dhyana, in our physical Darshana of Baba we catch His Feet and beg Him, not to act oblivious to us, because we realise He is everthing noble and beautiful within us. We cannot live without His direct affection which gives us the power to love Him with the power of His own love. As we keep holding His Feet, so many days and nights die away as we keep on pleading with Him. Then we realise that there is only one permanent reality of this universe and that is Baba's Varabhaya Mudra. This is how we start to realise how He is the Dhyeya or Goal in whom we merge by Dhyana.

Varabhaya Mudra

272

**TUMI, KATANÁ LILÁI JÁNO TUMI
KATANÁ LILÁI JÁNO
VISHVA BHUVAN CÁLIYE BEÁÓ
KONO MÁNÁ NÁHI MÁNO
TUMI, KATANÁ LILÁI JÁNO**

**TAVA, RATHER CÁKÁ EGIYE CALE
RATHER CÁKÁ EGIE CALE
RATHER CÁKÁ EGIE CALE
DIG DIGANTE NABHO NIILE
SABÁR PRÁÑE PARASH DIYE
KONO BÁDHÁY NÁHI THÁMO
TUMI, KATANÁ LILÁI JÁNO**

**SABÁY TUMI BHÁLOBÁSO
SABÁY TUMI BHÁLOBÁSO
SABÁY TUMI BHÁLOBÁSO
SABÁR LÁGI KÁNDÓ HÁSO
DUHKHER SAMAY DÁÓ VARÁBHAY
MÍSTÍ HÁSI SAUNGE ÁNO
TUMI, KATANÁ LILÁI JÁNO**

(Madhumainjusá, Ranchi 17.2.1983)

**O You, how many divine games do You know
You go on surrounding this universe and world
Without heedless of all restrictions.**

**Your chariot wheel advances ahead
In all places throughout the blue skies
Bestowing a touch in all lives, all hearts
Never pausing for any obstacle.**

**Everyone You are loving
Feeling for everyone
You cry and smile for their sake.
At the time of sorrow,
You bestow Your Varabhaya Mudra
And Your sweetest smile
Bringing all with You.**

This is such an entrancing song. Its lilting melody matches with words revealing Baba's cosmic mission. The first step in true love is wonder. And with Baba, an invariable source of wonder is Baba's games of love. This song is referring to the divine play of His Mission. With His Presence, with His psycho-spiritual, psychic and physical vibrations, Baba is surround this planet, this universe, this collective mind and the Cosmic Mind. This is a realization that comes from Varabhaya Mudra in Sixth Lesson. Baba's chariot is something discussed in a number of songs and at different time while singing one of the songs, devotees will have different realisations of what this chariot is. This chariot is His Cosmic Mission as Taraka Brahma. It manifests itself in different ways in different planets. Just to meditation on this Mission brings tremendous bliss and singing the Chariot Prabhat Samgiit is a true blessing because right away it connects us with the heart of Baba's Mission. That mission is also doing what Baba said in the discourse "Desire and Detachment". Baba afflicts Himself with the heartache and joys of all beings and cries and smiles joyously more than they do. Devotees know that Baba does cry far more when we are in pain than we ever would. But the speciality of Dhyana is one starts to live this realisation on a moment-to-moment basis. Then we see how often Baba blesses us and all beings with His Varabhaya Mudra and His regally sweet smile. This is what it means to be wise. Be wise.

1245

**DIVYA DYUTITE PRAJINÁRI PATHE
KE ESECHO TUMI OGO KRIPÁMAYA
MRIDUL ÁVESHE MANDRIL ÁKÁSHÉ
SHUNE CALI TAVA VÁNII VARÁBHAYA
KE ESECHO TUMI OGO KRIPÁMAYA**

**DÚR VÁ NIKATÍ NÁIKO TOMÁR
SABAI SAMÁN SABE ÁPANÁR
MADHUR HÁSITE MOHAN BÁNSHIITE
DÁK DIYE JÁY SADÁ SUDHÁMAYA
KE ESECHO TUMI OGO KRIPÁMAYA**

**AHARNISHI JEGE ÁCHO TUMI
BÁ.....BÁ.....
AHARNISHI JEGE ÁCHO TUMI
SHIYARE RAYECHO ANTARYÁMII
TAVA ANUKAMPÁ JÁCI ÁMI JÁNI
SE KARUNÁ PÁVO NISHCAYA
KE ESECHO TUMI OGO KRIPÁMAYA**

(Kanpur 14.2.1984)

With divine effulgence along the path
In the chariot of spiritual intuition
You came O Embodiment of Grace.
With tender rapture in trembling skies
I go on listening to Your message (vanii)
Of Varabhaya Mudra.

There is nothing like far or near for You
Everyone is equal for You
Everyone is Your very own dear ones.
Your sweetly majestic smile
Your entrancing flute
Go on calling out always
O Embodiment of Nectar.

Day and night You are awake
Remaining in my head (Guru Cakra)
O All-pervasive, All-knowing Lord.
For Your soothing sympathy I beg
For I know for sure
That I will be blessed with that compassion

The dormant intuition and dormant Consciousness or prajina within us is Baba's chariot. If we surrender fully, then Baba drives the chariot and this is the reality of sadhana in Ananda Marga. When Baba manifests Himself in this chariot this is our Dhyana. The sky of that internal world is trembling as Baba's blazing radiance and sweetest tenderness comes closer. Feeling all this is how we go on listening to the message of His Varabhaya Mudra which He will manifest. Too many people enjoy or are entranced by Baba's Mudra but few seriously think of what message (vanii) Baba is giving through His Mudra in Dhyana. Next to no one thinks to use the power of this Mudra to give Baba more and more love. For Baba's smile always calling out to us like the blazing fire calls out to the moth to true love.

1457

AMÁR JATA MALINATÁ
SARIYE DÁO PRABHU ÁJIKE
KÁJ KARE JETE DHYÁN DHARE JETE
DÁO ÁRO SHAKATI AMÁKE
SARIYE DÁO PRABHU ÁJIKE

TAVA CARANÁ DHÚLI ÁMI JE CIRA TARE
BÁ.....BÁ.....
TAVA CARANÁ DHÚLI ÁMI JE CIRA TARE
TAVA KÁJE MORE LÁGÁO BHÁLOKARE
TOMÁR YANTRA KARIYÁ NÁO MORE
LÁGÁO SAB KÁJE CHARÍYE DIKE DIKE
SARIYE DÁO PRABHU ÁJIKE

DHARÁY ÁSIÁCHI KÁJ KARE JETE
BÁ.....BÁ.....
DHARÁY ÁSIÁCHI KÁJ KARE JETE
TAVA ÁDESH PRATI PÁLAN KARITE

**TOMÁR ICCHÁKE RÚPE ENE DITE
DÁO MORE VARÁBHAYA PRATI PALAKE
SARIYE DÁO PRABHU ÁJIKE
ÁMÁR JATA MALINATÁ
SARIYE DÁO PRABHU ÁJIKE
(Daltonganj, 31.3.1984)**

**All this filth of mine
Please remove it today, O Lord.
To do Your work,
To embrace You in Dhyana
Please bestow more power upon me.**

**O eternally I want
To hold the Dust of Your Feet.
Establish me in doing Your work
More skillfully, more effectively
Making me into
Your Tantric dynamo (yantra)
Taking all sort of work from me
Sending me forth in all directions.**

**I have come into this world
In order to do Your work.
To carry out Your commands
Every single moment.
To manifest Your will please bring forth
And bestow upon me, Your Varabhaya Mudra
Each and every single moment.**

Devotees never ask for Baba's Mudra. Selfish disciples ask for it and exploit it when graced by it. Those who are Dharmic devotees they ask for Baba's Mudra so as to carry out His mission for suffering souls everywhere. Devotees also ask for the Mudra so that by its shakti, they are purified of all their dirt and then can be immersed in hugging Baba all day long. Devotees long to hold the Dust of His Feet. The Dust of His Feet are all His Blessings for this world and the devotee yearns to serve every single dust particle and become His sandals. Dharmic devotees do not yearn for blis. Rather they want their body and mind to be utilised to the utmost by Baba for all His work. For they have come into this world not for joy or bliss but to manifest each of Baba's commands throughout their lives. For this reason they alone can ask for and received the blessing of the Varabhaya Mudra every single moment of their lives.

2206

**TOMÁRE BHÚLE BHESECHI AKÚLE
KARUNÁ KARO HE KRPA NIDHÁN
DIN CALE GECHHE VRITHÁY AKÁJE
BHÚLE CHINU ÁMI TOMÁRI DÁN
KARUNÁ KARO HE KRPA NIDHÁN**

**PÁTHIYE CHILE KÁJ KARE JETE
BÁ.....BÁ.....
PÁTHIYE CHILE KÁJ KARE JETE
TAVA ABHIIPSA PÚRNA KARITE**

TOMÁR DHARÁY RAUNGA RÚPA DITE
PULAKE BHARITE SABAR PRANA
KARUNA KARO HE KRPA NIDHAN

EKHAN HÁTE RAYECHE SAMAY
BÁ.....BÁ.....
EKHAN HÁTE RAYECHE SAMAY
TAVA KRPA HOLE KI BA NAHI HOYE
PRARTHANA JENO PAI VARABHAYA
KAJ KARE JETE GAITE GAN
KARUNA KARO HE KRPA NIDHAN
TOMARE BHULE BHESECHI AKULE
KARUNA KARO HE KRPA NIDHAN
(Madhumalainca, Calcutta 11.12.1984)

Having forgotten You,
I simply floated away, ever shoreless
Please have mercy upon me, O ocean of Grace
Days have gone by uselessly
Without fulfilling Your Mission
Because I had forgotten all Your gifts to me.

To do Your work along Your path,
You made me take birth.
To fulfil Your aspirations for all
To provide colour and beauty to Your world.
To fill with joy, every single heart.

Even now there remains time at hand.
When Your Grace is there, then what cannot happen?
My prayer is just that You bestow me
With Your Varabhaya Mudra
So that I can do Your work
While singing Your songs.

This is such a relevant song for us today as we have wasted a quarter of a century without fulfilling His Mission because we have forgotten, we never really realised how much Baba was blessing us. So let us simply read these simple words in silence and speak only with our tears and our hard work.

4341
TUMI, KRANA KUHELKA KATIE ELE,
ALOKOJVALA EI RAUNGA PRABHATE,
MOHER MARICKA SARIE DILE DRIHA PADE,
SHEKHALE PATH CALITE,
ALOKOJVALA EI RAUNGA PRABHATE,

KSUDRA BHAVANATE BADDHA CHILO MAN AMAR,
TOMARE BHULE GIYE CHILO,
ESANAY ASPADE BHRANTI CHILO,
SE BHRANTI SARALE NAVA DRSTITE
ALOKOJVALA EI RAUNGA PRABHATE,

ÁJ, TUMI CHÁRÁ ÁR ÁMÁR KEU KOTHÁ NÁI
SAMVITE SAMPADE TOMÁREI CÁI
DHYÁNE ANUDHYÁNE, TOMÁ PÁNE TÁKÁI,
ESO, PARAMA PRIYA VARÁBHAYA HÁTHE
ÁLOKOJVALA EI RÁUNGÁ PRABHÁTE,
TUMI, KRŚNA KUHELIKÁ KÁTIE ELE,
ÁLOKOJVALA EI RÁUNGÁ PRABHÁTE,
(Madhukoraka, Calcutta 29.4.1988)

You came, slicing through the black fog
In the sparkling light and colours of this Dawn
You removed the mirage of
My obsessive attachments with a firm Foot.
And taught me how to move on the proper path.

In petty, mean thoughts, my mind was bound up
And had just about forgotten You
My opportunities and the desires motivating my actions
Were full of confusions and misconceptions.
You removed this confusion with a New worldview

Today aside from You, no one else is mine at all.
Due to the wealth of spiritual awareness You gave,
I want, I yearn for You alone
Ever gazing towards You alone
In my Dhyana, in my chasing You in Dhyana (Anudhyana)
Come now, O Supreme Beloved
With Your hands in Varabhaya Mudra.

What is Dawn? Dawn within is when Baba reveals the splendour of His beauty. So many times a dark fog surrounds our life and we do sadhana mechanically and try to pretend we are doing Dhyana. This is meaningless. Baba puts us in this Cimmerian darkness to force us to cry out to Him, so that we cannot even rely upon our sadhana to save us. Only when we fully surrender will Baba come in our Dhyana, in our life and then he will dispel the evil spell of our infatuations with a swift kick and then set us back upon the path. Baba will then clear the cobwebs in our heads and then we will re-discover His ideology for the first time. Then we realise that only Baba is there, only Baba is truly for us and we yearn and cry to make Him ours in our Dhyana and then in our Anudhyana we chase Him, determined to catch Him and offer up our entire being at His Feet. This is how genuine Sixth Lesson dawns at certain times in our lives after being lost in the fog of ourselves.

Waiting

1958 (13/10/1984) K
TOMÁKE BHEVE BHEVE BOLO KII PHAL HOVE
JADI NÁ ELE GHARE
BHÁVIBO NÁ BHÁVI TABU KENO BHÁVI
ESE BOLO ÁMÁRE
JADI NÁ ELE GHARE

ÁSHÁR DIIP KHÁNI JVÁLIYE RÁKHÁ CHILO
ÁSHÁR DIIP KHÁNI JVÁLIYE RÁKHÁ CHILO

ÁSHÁR DIIP KHÁNI JVÁLIYE RÁKHÁ CHILO
BÁ.....BÁ.....
ÁSHÁR DIIP KHÁNI JVÁLIYE RÁKHÁ CHILO
PHULER MÁLIKÁ SÁJÁNO HOYE CHILO
MÁNASA KUSUME NIBHRITA VANA BHUME
MADHU RÁKHÁ CHILO BHARE
JADI NÁ ELE GHARE
TOMÁKE BHEVE BHEVE BOLO KII PHAL HOVE
JADI NÁ ELE GHARE

KII KARI KI NÁ KARI EKHANI BOLE DÁO
KII KARI KI NÁ KARI EKHANI BOLE DÁO
KII KARI KI NÁ KARI EKHANI BOLE DÁO
BÁ.....BÁ.....
KII KARI KI NÁ KARI EKHANI BOLE DÁO
SAMARPAÑERA MANTRA SHIKHÁO
EKÁNTA MANE BASIYÁ DHYÁNÁSANE
DHARITE CÁI TOMÁRE
JADI NÁ ELE GHARE
TOMÁKE BHEVE BHEVE BOLO KII PHAL HOVE
JADI NÁ ELE GHARE
BHÁVIBO NÁ BHÁVI TABU KENO BHÁVI
ESE BOLO ÁMÁRE
JADI NÁ ELE GHARE
TOMÁKE BHEVE BHEVE BOLO KII PHAL HOVE
JADI NÁ ELE GHARE

(Madhumálainça, Calcutta 13.10.1984)

Thinking and thinking, ideating and ideating upon You
O what is the fruit of all this,
If You do not come to mine home?
I feel I should not feel so much for You
But still why do I feel so much
O this, You just come to me now and tell me.

In my room I have kept the lamp of hope burning.
And have decorated my flower garland
In the soil of my secret garden
Are the flowers of my mind
I have kept them full of sweet honey.

Now please speak unto me
What I should do and what I should not do
Please teach me the Mantra of Surrender
Sitting all alone in my mind
Upon the seat [Guru Cakra] of Dhyana
How I yearn to embrace You.

We want Baba to come into our external home and we want Baba to come to our internal home. This is born in the Prana Dharma of human beings. Religious devotion is without longing and so sounds formal. Mystical devotion cries out for Him saying that if He does not come to my house, then I will stop feeling so much for Him. But of course we cannot stop feeling for Baba. And this is the drama of love that he loves. Those who do not appreciate how they are being blessed by being part of such a drama, quickly find out that this blessing leave their lives

forever and haunts their routine sadhana. We decorate Baba's room within and externally with all our detailed caring and we keep the flowers of our cakras full of devotional honey. Then we ask Baba to guide us. In Dhyana we can get Baba's direct guidance and Baba said that at the start of Dhyana one should address Him for some period of time. But ultimate everything begins and with waiting and yearning for Baba.

2355

OGO, PRIYA, BOLATE PÁRO
LUKIYE KENO THÁKO
TOMÁR RÚPE JAGAT ÁLO
KUHÉLI KENO MÁKHO
OGO, PRIYA, BOLATE PÁRO
LUKIYE KENO THÁKO

JÁRÁ TOMÁY CÁY GO DHYÁNE
BÁ.....BÁ.....
JÁRÁ TOMÁY CÁY GO DHYÁNE
KAITE KATHÁ SAMGOPANE
TÁDER KATHÁ BHEVE MANE
KENO ÁSO NÁKO
OGO, PRIYA, BOLATE PÁRO
LUKIYE KENO THÁKO

SABÁR PRIYA SABÁR ÁPAN
BÁ.....BÁ.....
SABÁR PRIYA SABÁR ÁPAN
NITYAKÁLER TUMII NÚTAN
KICHUI TAVA NAY PURÁTAN
NAVÁNURÁGE DÁKO
OGO, PRIYA, BOLATE PÁRO
LUKIYE KENO THÁKO

(Madhumálainça, Calcutta 12.2.1985)

O Beloved, please tell me,
Why do You remain hidden?
Due to Your beauteous Form,
The universe is illuminated.
Why do You let us become lost in fog?

To those who yearn for You so in Dhyana,
And talk to You secretly,
Thinking of them in Your mind,
Why don't You come?

You are the Beloved of everyone.
You are everyone's very own dearest one.
You are newest amidst the ever new.
There is nothing old for You.
You always call out with ever-new
Attraction and love for us all.

When our child or elderly parents are gone and we don't know where, we worry and ask them where they were. This is common amongst friends. If a family member

disappears and is never seen again, the police will be contacted and all will worry and cry. However the fundamental fact is that 99.999% of the time we do not know where Baba is and we simply do even care enough to ask Him. So Baba wrote this song for us to sing these words to Him. Our heartless indifference is also revealed in our Dhyana. We do Dhyana and suddenly, one day, Bba gives us a special Darshan. The next day we are doing standard ideation. Do we ever care to wonder or ask what happened and where has Baba gone. The answer is that we ask only when we need something -- knowledge, shakti or love. So let us sing this song and ask our Baba to never leave and let us watch and wonder about every time He comes and departs from our Sixth Lesson.

3432

SE JE CHILO MOR NAYANER TÁRÁ
PRABHÁTER DYUTI PRIITIR PRATIITI,
AMEYA SMRITI SONÁ JHARÁ
SE JE CHILO MOR NAYANER TÁRÁ

YADI KÁRO TÁR SÁTHE JÁNÁ THÁKE,
BÁ.....BÁ.....
YADI KÁRO TÁR SÁTHE JÁNÁ THÁKE,
BOLO TÁRE ÁMÁR KATHÁ
SHARATE SÁDÁ MEGHERI PHÁNKE PHÁNKE
NIYATA JHARICHE MOR VYATHÁ
TÁRE BHÚLI NÁI BHOLÁ JÁY NÁI,
ÁJO SE ÁMÁR HIYÁ BHARÁ
SE JE CHILO MOR NAYANER TÁRÁ

SATATA DOLÁ DIYE JÁY SE JE,
BÁ.....BÁ.....
SATATA DOLÁ DIYE JÁY SE JE,
ÁMÁR MANER GABHIIRE
NANDAN MADHU JHARE PARÉ SHUDHU,
KHUNJITE GIYÁ TÁHÁRE
ÁSHÁ CHÁRINI BHÁUNGIYÁ PARINI
JÁNI DHYÁNÁLOKE DEVE DHARÁ
SE JE CHILO MOR NAYANER TÁRÁ
(Madhumálanca, Calcutta 2.3.1986)

O He was the pupil of mine eyes
The light of Dawn, the realization of true love
His memories are like a measureless fountain of gold.

If anyone person is moving towards or staying with Him
Please tell unto Him, my story.
Between gap after gap in the
White clouds of autumn.
My agony continually rains.
Never did I forget Him
It is impossible to forget Him
Today He is filling my heart.

He sways and vibrates me endlessly
From deep within my mind.
Joyous nectar cascades down only

**Only when I go to search for Him.
Haven't given up hope,
Haven't broken down
I know that in the radiance of Dhyana
He shall come into my embrace.**

Dhyana-adhyana [permanent dhyana] means we see through Baba's eyes and He becomes our eyes. There is no dawn except when He is being loved. Memories of mortal people, place and feelings can be soothing but our minds cannot stay there. Our minds long for infinity and refuse to be bound by anything limited. But with Baba, even a small incident is filled with infinite golden light from His Golden Form and from His utter tenderness that melts our hearts into a flow of divine light. And you know, we do not know where we are or who we are. All we know is that Baba is not here. We are not holding Him now and so we just cannot bear it anymore. We go and ask those great souls who are close to Baba to please tell Him our story - about how we are waiting and we are dying to love HIM. And in this beautiful autumn our aching for Him rains down upon everyone as He is always raining in our hearts. And when we go out searching for Him deep within and deep within everyone, then alone does He rain down pure joy in our hearts. And we never give up hope, we never collapse because we know that at least in our Dhyana, we shall catch Him and hug Him so tightly that He will be forced to come physically.

4027

**KOTHÁ GELE OGO PRIYA,
ÁMÁY PHELE AKÚLA PÁTHÁRE
ÁMI TAVA ÁSÁR ÁSHÁY PALA
GUNE JAÍ ÁVEGA BHARE
ÁMÁY PHELE AKÚLA PÁTHÁRE**

**DIN ÁMÁR ÁNE NÁ MADHU,
NISHITHE NÁI SAHÁS VIDHU
NIRÁLÁTE THÁKI SHUDHU,
EKER DHYÁNE BHÁVERAI GHORE
ÁMÁY PHELE AKÚLA PÁTHÁRE**

**KÁCHE DÚRE JEKHÁNE THÁKO,
KÁCHE DÚRE JEKHÁNE THÁKO
KÁCHE DÚRE JEKHÁNE THÁKO,
LILÁY ÁMÁY KÁNDIO NÁKO,
PRIITIR PARÁG ÁMÁRAO MÁKHO,
SINJINE OI SMITA NÚPURE
ÁMÁY PHELE AKÚLA PÁTHÁRE
KOTHÁ GELE OGO PRIYA,
ÁMÁY PHELE AKÚLA PÁTHÁRE
(Madhumálainça, Calcutta 29.2.1987)**

**O where did You go my Beloved
Casting me aside in this
Dangerous, boundless ocean.
In hopes of Your coming
I am counting all Your wondrous qualities
Filled with such tremendous anguish and passion.**

My days do not bring any sweetness

**My nights are without You, my smiling moon
I only remain all alone
In deep, intense ecstasy of Dhyana
Upon You, my only One.**

**Near or far, wherever You may remain
Please don't make me cry so with You divine play.
With the pollen of true love anoint me please
With the lovely chiming
Of the ankle bell of Your smile.**

Imagine being abandoned in the vast ocean, endless struggling to stay afloat and breathe. And all around in endless water. This overwhelming danger is like what it is being like apart from Baba. One feels that this is the greatest catastrophe of our life. The Greek prefix *cata*, refers to a descent—a going down and inward. “*Strophe*” is a suffix that is associated with braiding or interweaving a connection. In summary, Jenkinson asserted that this time of “catastrophe” compels us to descend—to go downward into our “I-feeling” to find a connection with Baba and then to move outwards to weaves a connection with Baba in all beings. Devotees do this most simply by elaborately analyzing all Baba’s noble, sweet and awesome qualities. By doing this we are realizing just how wonderful He is, in detail and we become filled with tremendous aching pain to have His Darshan. The devotee is only able to survive because of Dhyana but the devotee cries for His physical Darshan. So the devotee prays to be blessed with that true love and with at least the sound of Baba’s smile.

4594

**DHYÁNETE ÁJI DEKHECHI GO,
ÁSBE TUMI ÁMÁR GHARE
VEDII SÁJÁI ÁLPANÁ DII,
TOMÁR ÁSÁR PATH PARE
ÁSBE TUMI ÁMÁR GHARE**

**KATA DIVAS KATA RAJANII,
KETÉCHI HISÁB RÁKHINI
GANDÍ CHILO TÁI ÁSONI ÁJ,
BHEUNGE TÁ ELE ANTAH PURE
ÁSBE TUMI ÁMÁR GHARE**

**TOMÁR ÁMÁR EI PARICAY,
SAHASRA SHATAKERA O NAY,
CHILE SÁTHE HE SARVA MAY,
ÁDI KÁLE O AGOCARE
ÁSBE TUMI ÁMÁR GHARE
DHYÁNETE ÁJI DEKHECHI GO,
ÁSBE TUMI ÁMÁR GHARE
(Madhumálainça, Calcutta 2.1.1986)**

**In my Dhyana today, O I have seen You
Your were supposed to come to my home.
I have decorated the altar
And painted the arrival path with chalk designs.**

**How many days, how many nights
Went by, I have not keep account.
Due the spell of my false boundaries
You could not come to me.
Breaking all this today You came.**

**This introduction between You and I
Did not happen hundreds and hundreds of years ago.
You were with me, O Embodiment of the entire creation
Since primordial time, O Transcendent One.**

You know we wait for Baba and we plan that Baba will come to the room inside our house and inside to the special place in our Guru Cakra. We decorate our house and we cleanse our Guru Cakra and fill it honey of devotion for You. And we do not ideate, we just wait and wait. And actually due to the selfishness, due to the complexes in the ego at the heart of our devotion, we prevent Him from coming. Then finally at least He comes in our Dhyana. This is something we should all celebrate - when Baba comes in our Dhyana without our ideating. This simple gratitude, we heartless disciples do not have. For we have been loved by Baba since time began and so rarely do we ever see, even more rarely do we have any gratitude for how much He has loved us.

4773

**TÁRE ÁMI CEYE CHILUM,
PRATI PALERA PULAKE
PULAKE GO PULAKE,
DHYÁNÁSANE KHUNJE CHILUM**

ALAKÁRI ÁLOKE;

**HE KÁLO MEGHA JÁO TRIDASHE,
HE KÁLO MEGHA JÁO TRIDASHE,
HE KÁLO MEGHA JÁO TRIDASHE,
BÁ.....BÁ.....
HE KÁLO MEGHA JÁO TRIDASHE,
BOLO TÁRE TÁRI ÁSHE,
YUGE YUGE ÁCHI BASE,
YUGE YUGE ÁCHI BASE,
DÁKCHI PRATI PALAKE,
PULAKE GO PULAKE,**

**HE PHUL PARÁG JÁCCHO BHESE,
HE PHUL PARÁG JÁCCHO BHESE,
HE PHUL PARÁG JÁCCHO BHESE,
BÁ.....BÁ.....
HE PHUL PARÁG JÁCCHO BHESE,
JEO JENO TÁRI DESHE,
SIIMÁ JETHÁY ASIIME MESHE,
SIIMÁ JETHÁY ASIIME MESHE,
SHUNIO MOR KATHÁ TÁKE,
PULAKE GO PULAKE,
TÁRE ÁMI CEYE CHILUM,
PRATI PALERA PULAKE
PULAKE GO PULAKE,**

(Madhukoraka, Calcutta 1.3.1990)

**Him, I have been loving
Every moment with thrills of joy.
Thrills of joy, O such thrills of joy.
Sitting in Dhyana, I have been searching
For transcendental light.**

**O black clouds begone from the
33 divine forces within me.
Tell Him that I am expecting Him for sure.
That for age after age I have been sitting, waiting.**

**O flower pollen drifting away
Please find out and go into His Land
Where all limits merge into limitlessness
Please let Him hear this story of my waiting.**

This is what real love starts like. To every moment get a thrill of joy at the ways in which Baba blesses, radiates light, smiles, gazes, turns His head. Sitting in Dhyana I have been searching for the divine light of this pure love. The 33 forces (sometimes called gods) in the body as Baba explains in the Footnotes to the discourse "The Intuitional Science of the Vedas - Part 3". When they are cleansed then we feel with full power our yearning for Him. Here the devotee is asking those dark clouds of negative microvita to please tell Baba how much we have been yearning for Him. This is sublime desperation where one asks even negative microvita to give our love letter to Baba. Of course we must ask the pollen of our cakras and of all flowers in this world to go into Baba's land and tell His the sad story of how we are aching for Him.

4967

JINÁNE DHARÁ NÁHI DILE,
DHYÁNE DHARIBO TOMÁRE,
SHAYANE SVAPANE JÁGARANE,
GÁNE, MAN TOMÁRE SMARE,
DHYÁNE DHARIBO TOMÁRE

NIDÁGHE HUTÁSHE GANGAN
MOR KÁCHE SE O SHUBHA KŚAN
VARAŚAR VÁRI VARŚAN,
MOR MANE KARE UCHAĀTAN
SE BHÁVEI HOK ÁGAMAN,
SE BHÁVE DÁNŔÁYE RABO DVÁRE,
DHYÁNE DHARIBO TOMÁRE,

SHARATE SHEFÁLI KUSHE KÁSHE,
HEMANTE HIMEL VÁTÁSE
SHIITER NĪTHUR JADÁBHÁSE,
KISHLAYE SMITA MADHU MÁSE
BÁR MÁSE JE KONO PRAHARE,
DHYÁNE DHARIBO TOMÁRE,
JINÁNE DHARÁ NÁHI DILE,
DHYÁNE DHARIBO TOMÁRE,
(Kalikata, 26.8.1990)

By knowledge, You do not come into my embrace
Now with Dhyana, I shall bring You into my embrace.
Sleeping, dreaming or waking
Through songs, my mind remembers You.
Now with Dhyana, I shall bring You into my embrace.

Dejected in the scorching heat
O such an auspicious moment comes so near
The sound of falling rain in the rain season
My mind becomes so eagerly excited.
In this ecstasy, I shall welcome You
In this ecstasy, I shall remain standing at Your Door.
Now with Dhyana, I shall bring You into my embrace.

In the shefali flowers and kasha grasses of Autumn
In early winter's icy winds
In late winter's merciless lifelessness
In the smiling new plants of Spring months
During any period in the 12 months
Now with Dhyana, I shall bring You into my embrace.

So long as we know anything, we cannot taste true love. Even if we know how to tie our shoes that also is knowledge and we will not be able to live in Baba's embrace except during times of most special Grace. For yogis, Dhyana brings jinana which remains wisdom and realization. Devotees renounce these two and for them Dhyana enables to have the Darshan of actually embracing Baba. Our society boasts about love but runs away from. Who really wants to be in a state of pure union ALL the time, even when eating, sleeping? We want true love so much but are so afraid of it.

And when once we have loved and lost Him in Dhyana, each part of external life has its unique varieties of agony and rapture. But longing for Baba in the monsoon season is an unforgettable experience. We see the clouds darken the sky but rain never falls and it just reminds us how we see Baba but never, ever embrace Him and then as Mirabai said - before the clouds burst, we burst into tears. And when lost in depression, all of a sudden a sweet smell of moist earth fills our nose, then we feel the thrill of knowing the rains have come and we just know, know that now He will surely come. And so we just wait to welcome You. We go nowhere, talk to no one - we are just waiting, aching to welcome You with our heart's garland. To live in heartache like this is something most devotees have experienced but almost all have run away for spending one's life like this. But for those few who do spend their life like this - this is what Sixth Lesson is all about - to stand our whole life long, waiting outside Baba's Door.

Coming of Surrender

3986

RAJANI GANDHÁ BOLE NISHIITHE,
SABE ESO MOR KÁNANE
MITÁLI KARIÁ REKHECHI GOPANE,
SHARAD SHEFÁLI SANE
SABE ESO MOR KÁNANE

SARÁITE CÁI BHÁR DHARANÍIR
SHOKÁHOTER MUCHÁBO ÁNKHI NIIR
BHÁVA JADATÁY BAHÁBO SAMIIR,
MANUJER MANE MANE
SABE ESO MOR KÁNANE

SÁMARTHYA MOR BESHI KICHU NÁI,
JATA TÚKU ÁCHE KÁJETE LÁGÁI
PARAMA PURUŚA SMARI JE SADÁI,
PRIITI NISÍKTA DHYÁNE
SABE ESO MOR KÁNANE
RAJANI GANDHÁ BOLE NISHIITHE,
SABE ESO MOR KÁNANE
(Madhumálañca, Calcutta 20.1.1987)

The tuberoses spoke out into the night
"Everyone, please come into my garden.
Secretly, I have made and kept my friendship
With night-jasmine flowers of autumn.

"I yearn to remove all the Earth's burdens
I shall wipe away the tears
In the eyes of the grief-stricken.
Like the wind I shall carry away all dogmas
From mind after mind of the human community.

"I do not have any talent at all.
Whatever little is there, I have used for service work.
I always remember the Supreme Consciousness.
In my Dhyana drenched with love."

What a beautiful song. Do we think that maybe there are some plant devotees like this? We know that there are some highly evolved souls reborn as animals but rarely do we think that an ordinary plant may be a great soul. You know the flower cannot even move, it can just sway in the wind but it is full of love for everyone and full of yearning to end their suffering. Is this not a beautiful role model for us? We may spend our lives in a tiny corner but let our hearts be full of aching at the suffering in the world, let our hearts pour out love to them. Let our minds be full of noble aspirations to save everyone. Let our tiny talents be used for His work. Let us in this way do our Sixth Lesson soaked in tears of love for Baba.

4348

JE PATH CALIÁ GECHÉ SUMUKH PÁNE,
SE PATHE CALIÁ GECHI PRABHU GO ÁMI,
TÁKÁINI VÁME DÁNE PICHUR TÁNE,
SATATA CALIÁ GECHI KABHU NÁ THÁMI;
SE PATHE CALIÁ GECHI PRABHU GO ÁMI,

ESECHE JHAINJHÁ JHAŔA VARASÁ KATA,
PÁ HOLO KÁNTÁR GHÁTE RAKTÁPLUTA,
UPAL DIYECHÉ BÁDHÁ SHATA SHATA,
ESECHE RAODRA ROŚA ASHANI NÁMI;
SE PATHE CALIÁ GECHI PRABHU GO ÁMI,

CALECHI TOMÁR NÁM HRIDAY DHARI,
PRIYA PRAHARÁNE PÁNÍ PRATIITI BHARI,
REKHECHI DHYÁNER DHYEYA KIRIITÓPARI
DEHA MANE TOMÁRE KOTÍSHAH PRANÁMI
SE PATHE CALIÁ GECHI PRABHU GO ÁMI,

(Madhumálança, Calcutta 30.4.1988)

Facing towards that path that leads forwards,
On that path I keep on moving O my Beloved Lord.
Without looking left or right
Without being pulled backwards
Constantly I keep on moving without ever stopping.

Even when cyclones and rain storms come
Even when thorn pricks flood my feet with blood
Even if boulders obstruct me hundreds and hundreds of times
Even if terrifying lightning crashes down
I will only surrender unto You

Holding Your Name in my heart I move onwards
O Beloved by the blessing of being struck by Your hand
I have become full of conviction and realization.
I will make You stay as the goal of my Dhyana
Above the crown of my head.
With my body and my mind
I surrender unto You
Hundreds of thousands of times.

May Baba bless us all to become like this. May all of us do Sixth Lesson with this spirit. Let us again and again do Sastaunga Pranama to Baba seeking His blessings

to become like this. Baba said in Jail, "I am Karma Brahma. I am Karma Brahma. By action alone can you please Me. You can please Me only by action."

4589

TOMÁY ÁMI BHÁLOBÁSI,
ÁMI TOMÁR ÁJINÁKÁRII,
SHRAVANĀ MANAN NIDIDHYĀSAN,
DHYĀN KARE JĀI PRABHU TOMÁRI,
ÁMI TOMÁR ÁJINÁKÁRII,

BHÁLOBÁSO KI NÁ JĀNINÁ,
JĀNITEO TÁ CÁHI NÁ,
TAVA CARANĒ PRĀRTHANÁ,
BHAKTI DĀO KARUṂĀ KARI,
ÁMI TOMÁR ÁJINÁKÁRII,

CÁOÁ PÁOÁ ÚRDHVE TUMI,
CETANÁRI ÁDHĀR BHŪMI,
DEHA MANE TOMÁY NAMI,
JĀCI ESO TAMAH VIDÁRI
ÁMI TOMÁR ÁJINÁKÁRII,
TOMÁY ÁMI BHÁLOBÁSI,
ÁMI TOMÁR ÁJINÁKÁRII,
(Madhumálança, Calcutta 28.2.1989)

You, yes I love
You are my Commander.
Shravana, Manana and Nididhyasana
And Dhyana I perform for You, Beloved Lord.*

I do not know whether You love me or not.
I do not even want to know this at all**
At Your Feet, is this prayer
"Bless me with devotion, O Compassionate One."

You are the summit of
Desires and their fulfilment,
The foundation and homeland of Consciousness
With all my body and mind I prostrate to You.
I beg You to please come and dispel the darkness.

* **Shravana** is the spiritual practice of constantly hearing and singing the Divine Name. **Manana** is the practice of constantly meditating on the Supreme Consciousness alone as in First Lesson. **Nididhyasana** means taking all mental propensities that are introverted and sublimated by shravana and manana and surrendering that entire psychic energy and one's self unto Supreme Consciousness. This is done through Guru Puja at the end of meditation.

** We are here to love Baba and that is all. When people are able to see Baba's Love they say He loves them and when they cannot see or when He scolds them out of love then they say that He does not love them. This is childish selfishness. We are here to sacrifice ourselves for Baba. We do not even want to know how much love Baba has for us. We want only to give Him more and more love so that He swoons

will love. We want to make Him mad with the shakti of His own love. Everything else is irrelevant. We are here to love Him.

Anudhyana

Anudhyana is a special form of Dhyana that Baba says is the heart of Dhyana. It means that when Baba leaves one must chase Him, one must catch Him, one must hold Him so tight that He cannot escape. And then one must surrender all one's "I" unto Baba who is the Supreme "I" deep within our heart. Baba said that when in this Anudhyana one becomes totally oblivious to oneself, then this is called Aradhana or the height of divine love. This is how Aradhana or the burning love that bestows His Physical Darshan arises from one's Dhyana. As we run, our flame of yearning becomes a torch; as we run we forget our yearning and lose ourselves in His yearning. This is how we become totally lost in loving Baba. Yet many people do not do Anudhyana at all in performing Sixth Lesson. They simply ideate as taught for a short while and then move on to the next lesson. They never learn to wait for Baba to reveal Himself (instead of ideating upon Him) and hence rarely even enter into the world of Anudhyana.

350

TUMI BINÁ KE BĀ KRPÁ KARITE PÁRE
ĀR KÁKE MÁNE SĀRÁ CARÁ CARE

TOMÁR KARUNÁ LÁGI SABE CEYE ÁCHE GO
SABÁKÁR SANTÁP SAKAL ANUTÁP
EKÁKÁR HOYE TAVA DAYÁ SÁGARE
TUMI BINÁ KE BĀ KRPÁ KARITE PÁRE
ĀR KÁKE MÁNE SĀRÁ CARÁ CARE

DOŚĀ GUŅ NÁHI DEKHI SABE BHÁLOBĀSO GO
MÚRKHA ABODH BOLE GHRINÁ NÁHI KARO GO
SAKAL PRĀNER PRĀŅ SAKALER ANUDHYĀN
SABĀR TRIPTI TĀI TOMÁKE GHIRE
TUMI BINÁ KE BĀ KRPÁ KARITE PÁRE
ĀR KÁKE MÁNE SĀRÁ CARÁ CARE

(Madhumálanca, Calcutta 17.3.1983)

Besides You who else can bestow Grace
Besides You who else can I count on
Or believe in, amongst all animate and inanimate souls.

For the sake of receiving Your compassion
O everyone is gazing towards You
The afflictions and grief of everyone
The remorse and contrition of all
Become one in the ocean of Your melting kindness.

The failings and merits You never look at
O You just love everyone.
If ever a slow-witted fool speaks
You never despise or feel ashamed of him.
You are the life of all lives
You are the heart of all hearts
You are their Anudhyana

**That is why the joy and true bliss of everyone
Lies in moving round and around You alone.**

These are the most basic facts but our lives are not based on these facts. We look for peace elsewhere although it comes from His Grace. We count on others when we know we cannot expect anything. But still when it comes for getting what they need from Baba people are there gazing hungrily for His Grace with crocodile eyes. Despite our heartless hearts, He takes all our agony and all our burning remorse for past mistakes into the ocean of the infinite mercy of His heart. And the truth is that Baba is our Anudhyana. It is He who inside our hearts makes us chase Him - ultimately He alone is chasing Himself. And with this bliss we circle round and round Baba in Akhanda Kiirtana.

2256

**ÁSÁR KATHÁ CHILO ANEK ÁGE
ELE NÁ, KENO ELE NÁ
BUJHI ÁMI SIKTA ANURÁGE
KATHÁ KAILE NÁ, KENO KAILE NÁ
ELE NÁ, KENO ELE NÁ**

**PRAHAR KÁTE TOMÁR DHYÁNE
DIN CALE JÁY NÁME GÁNE
CHUTÍ TOMÁR ANUDHYÁNE
DHARÁ DILE NÁ KENO DILE NÁ
ELE NÁ, KENO ELE NÁ**

**BHÁVER GHARE TUMI MÁNIK
TOMÁR DYUTIR ANU KHANIK
THIKARE PHELO HE PRANÁDHIK
ÁNDHAR MANE ÁMÁR, NEIKO MÁNÁ
ELE NÁ, KENO ELE NÁ
ÁSÁR KATHÁ CHILO ANEK ÁGE
ELE NÁ, KENO ELE NÁ**

(Madhumalañca, Calcutta 22. 1.1985)

**About Your coming there has been, O so much talk.
But You just did not come. O why, why did You never come.
You understood that I was drenched with
Your burning attraction and love.
But You did not speak, why did You not speak.**

**Hours pass away in Dhyana upon You
Days pass away in Your Name, in Your song
I am rushing towards You in Anudhyana.
But You did not give Yourself to my embrace
O why did You not give Yourself.**

**You are the crown jewel
In the house of Your ecstatic expressions
Even a tiny glimpse of Your effulgence
Please scatter, O utmost, Heart of my heart.
In the darkness of mine mind,
Nothing will hinder You.**

You know the times when if Baba does not even come one time and we are mad with grief. Those are the times when we are really alive. The rest of the time we are like devotional zombies. To be drenched; to feel Baba's burning attraction in every pore of one's being and then not only does not come, He does not even call us – what speakable agony. This is our Dhyana in which our nights pass away. The days pass away whispering, singing His Name and His song. But ultimately, in the core of our heart we are only rushing towards Baba in our Anudhyana, running while crying out for Him; running while sobbing our hearts out because He just will not even let us touch Him, let alone hold Him. And you know, all His gazes, gestures, smiles, scolding – all of these are His ecstatic expression or His bhavas. And they all radiate from Him like sparks from the fire. And we beg you, please Baba scatter just one spark in our mind so we can adore You, remember You and cry over You with the memory of just one glimpse of Your Bhavas.

2813

TOMÁRE CÁHINI
DÚRE RÁKHITE,
CEYECHI MANER GAHANE,
CETANÁRI AVAGÁHANE
BUJHITE PARINI,
SHUNEOCHO KI SHONO NI
MARMER SEI VANÍI,
MADHURER ANUDHYÁNE
CETANÁRI AVAGÁHANE

ESO TUMI DHIIRE DHIIRE,
MANANER GABHIIRE
SVARNA BELAR PARE,
KALER MUKTI SNANE
CETANÁRI AVAGÁHANE

DEKHÁ NAHI DÁO KÁATI NAÍ,
DÁKILEI JENO KACHE PÁI
TAVA NAM GAN JENO GÁI,
SVAPANEO JÁGARANE
CETANÁRI AVAGÁHANE
TOMÁRE CÁHINI
DÚRE RÁKHITE,
CEYECHI MANER GAHANE,
CETANÁRI AVAGÁHANE

(Madhumálança, Calcutta 17.6.1985)

O I never wanted You
To keep so far away
I longed in the depths of my mind
In the utmost depths of my Consciousness.
I never could understand
If you heard or did not hear
That message from the core of my heart.
In sweetest Anudhyana.

O come You please come – slowly, slowly
Into the depths of my meditation
Upon the golden sands

Bathed in liberation from all time.

**If You will not let me see You
There is no harm at all.
Your Name and song You know I sing.
While dreaming, while waking.**

Many times we say we want things but do we really want to merge in them. The answer is no. When we love Baba in the same way we are forced to face the most fundamental fact of our existence - that we just do not want to surrender that existence of ours unto Him. As Baba says human beings make attempts to surrender - no one actually surrenders. Through Dhyana, this fundamental aspect of our character changes slowly, slowly or faster deeping upon our sincerity in trying to surrender. When Baba plays hide-and-seek with us in Anudhyana and makes us run, it forces us to face the fact that this is exactly how we live our lives. Some want occasional contact like with a distant friend; some want close contact like a relative; some want intimate contact like living in a family - but none want to surrender or merge in Him. By running after Baba and trying not to slow down is the state of those who want close contact with Him. Running after Baba and trying increase one's speed or accelerate towards Him is the state of those in His family. Running after Baba and doing what needs to be done to seize Him and love Him is Aradhana or the state of divine love.

3129

**ÁMI, TÁI BHEVECHI TÁI BHEVECHI,
MAN JÁ BHÁVITE PÁRE NÁ
ÁNDHÁR GUHÁY CÁNDE PETE CEYECHI
MARU MÁJHE NIRJHARÁNÁ,
MAN JÁ BHÁVITE PÁRE NÁ**

**JÁ BHEVECHI TATODHIKA PEYE GECHI
BÁ.....BÁ.....
JÁ BHEVECHI TATODHIKA PEYE GECHI
SHATA VIDHU SAMÁHÁR ÁNDHÁRE DEKHECHI
JVÁLAMUKHITE SVADU JHARÁNÁ DEKHECHI
JÁ AHAETUKII KARÚNÁ,
MAN JÁ BHÁVITE PÁRE NÁ**

**PÁOÁR ÁNANDE HÁRIYE GECHI,
BÁ.....BÁ.....
PÁOÁR ÁNANDE HÁRIYE GECHI,
BHÁVANÁ DHÁRÁY UDDVEL HOYECHI
MANANEO ANUDHYÁNE TÁKE JENECHI
SHÁSTRE JE JÁNÁ JÁY NÁ,
MAN JÁ BHÁVITE PÁRE NÁ
ÁMI, TÁI BHEVECHI TÁI BHEVECHI
MAN JÁ BHÁVITE PÁRE NÁ**

(Madhumálainça, 5.9.1985)

**I have thought, felt so much and ideated upon
On that which is beyond my mind's
Thought, feeling & ideation.
I longed to find the moon in the cave of darkness
And the water fountain in the desert.**

Whatever I wished for,
I received O so much more –
A collection of hundreds of moons in the darkness I saw
In the volcano I saw a sweet gushing fountain.
By Your unconditional Mercy.

I have lost all joy in receiving
And have become overwhelmed
With the flow of Your ideation
In my meditation and my Anudhyana
I am coming to know Him
Who cannot be known by scriptures.

This is the fundamental mystery of Dhyana – that we transcend our mind starting with our mind's doing sadhana. Baba is beyond everything, how can we ideate upon Him, how can we chase after Him in Anudhyana? We dream of finding Baba, of Baba revealing Himself to us in our Dhyana. However, the reality of what we find is beyond our very imagination or what we have heard from others. Just to see Baba's effulgence one time is beyond words. When we are running we cannot think clearly and we cannot focus in detail on our selfish desires. And in the drama of running after Baba, Baba plays so many dramas that in end live just to play with Him. To be in a state of divine play (liila) becomes the ultimate happiness of one's life. Thus the miracle of Sixth Lesson unfolds.

3179

VIRÁT TUMI ANÚ ÁMI,
ÁMÁR PARE KENO ABHIMÁN
DEKE GECHI KENDE GECHI,
KARE GECHI TAVA ANUDHYÁN
ÁMÁR PARE KENO ABHIMÁN

TOMÁR RABHASE METECHI,
BÁ.....BÁ.....
TOMÁR RABHASE METECHI,
SUDHÁ RASE BHÁSIÁCHI
TOMÁR BHÁVE BHÚLIYÁCHI,
JATA GLÁNI JATA APAMÁN
ÁMÁR PARE KENO ABHIMÁN

PATHE VÁ VIPATHE GECHI,
BÁ.....BÁ.....
PATHE VÁ VIPATHE GECHI,
TOMÁY SUMUKHE REKHECHI
SHUDHU TOMÁRE DEKHECHI
GEYE GECHI SHUDHUI TAVA GÁN
ÁMÁR PARE KENO ABHIMÁN
VIRÁT TUMI ANÚ ÁMI,
ÁMÁR PARE KENO ABHIMÁN

(Madhumálañca, Calcutta 13.10.1985)

You are infinitely Vast
I am just a tiny particle
Because of me why

Are Your feelings wounded?
Afterward, I have called out unto You
I have cried out unto You.
In doing my Anudhyana.
Because of me why
Are Your feelings wounded?

With Your deep upsurges of passion
I am completely intoxicated
Floating in relishing Your nectar.
In Your ecstatic expressions
I have become oblivious to
All past downfall and degradation
And to all insult and indignity.
Because of me why
Are Your feelings wounded?

Whether moving on the right or wrong path
I have always kept You before me
Seeing You alone
Singing only Your songs
Because of me why
Are Your feelings wounded?

The most precious event in a child's life is when they find out just how much their parent loves them totally. When a child who feels lost in a world of giants sees that even their all-powerful parent becomes hurt by their actions this creates tremendous tenderness and sympathy for their parent. On this day, the child becomes the father of their Father. This is one aspect of love that Baba sometimes shows after having tested the purity of a devotee by seeing how determined they are to chase Him endlessly in Anudhyana. The reality is that Baba has the utmost tender, sensitive Heart but He almost never shows His Abhimana (wounded supra-feelings) due to His supreme self-control and above all due to His supreme self-effacement. Unlike us, Baba lives to heal the wounds of others and remains willfully oblivious of His own. Those who after Guru Puja surrender unto Baba ask Him to show them, how they have disappointed and hurt Him. This is the real jinana of the devotee that shatters their hearts into pieces. Those who take up as their life mission to give true love to Him, they are are real karmiis.

3675

TÁHÁRI ÁSHÁY PATH CEYE HÁY
DINER PAR DIN ÁMÁR CALE JÁY
KEU BÁ BOJHÁY BHOLO E BHÁVANÁY
SE JE ÁKÁSHER CÁNDÁ TÁRE KE BÁ PÁY
DINER PAR DIN ÁMÁR CALE JÁY

JYOTSNÁLOKE ÁMÁR PRIITI LUN'THITA DEKHI
BÁ.....BÁ.....
JYOTSNÁLOKE ÁMÁR PRIITI LUN'THITA DEKHI
JYOTSNÁLOKE ÁMÁR PRIITI LUN'THITA DEKHI
JYOTSNÁLOKE ÁMÁR PRIITI LUN'THITA DEKHI
AVAGUN'THITA ANKHI SALAJE KACHE DAKI
TARI PARAG MANER ANU ANUTE MAKHI
DHARANA ANUDHYANE MURACHAY

DINER PAR DIN ÁMÁR CALE JÁY

KAMAL KESHAR KAY KAMANIIYA TÁY
BÁ.....BÁ.....
KAMAL KESHAR KAY KAMANIIYA TÁY
KAMAL KESHAR KAY KAMANIIYA TÁY
KAMAL KESHAR KAY KAMANIIYA TÁY
KE KABE KOTHÁ PÁY KETAN KARUNÁY
DHYÁNE JE DÉKE JÁY RAUNGETE RAUNGA MESHÁY
TÁRI HIYÁY SE JE JHALAKÁY,
DINER PAR DIN ÁMÁR CALE JÁY
TÁHÁRI ÁSHÁY PATH CEYE HÁY
DINER PAR DIN ÁMÁR CALE JÁY
(Madhumálainça, Calcutta 15.8.1986)

Hoping for You and gazing upon the path
Days after day of mine just go away
Who can at all understand or forget this ideational state?
O He is the Moon in the sky,
Who can find Him, who can attain Him,
Who can identify with Him?

In radiant moonlight, I behold my Love
Plundering, reveling with utter delight
With veiled eyes, shyly I called Him near.
Anointing atom after atom of my mind with His pollen.
In concentration, in Anudhyana
I have swooned away and lost myself.

The lotus stamen whispers gracefully
“When and who will attain the colours of compassion?”
Thus the disciple who calls out unto Him in Dhyana
Mingling and merging all colours into His colour.
In that heart alone, He is blazing and sparkling.

To spend even one day aching for Baba and ever further, to do nothing but simply wait for Him and just gaze at His pathway all day - who does this? When will we do this? Who has the sincerity even to understand this state of being? This is why to those who refuse to live like this kind of madman/woman - they never really attain Him or merge in His Heart. And thus these people never see Baba reveal His blazing Heart coming, shining with lustrous beauty like the Moon and plundering our entire being and rejoicing and delighting in every part of our being. And so we anoint every atom of our being with His fragrant pollen in our Anudhyana. So Anudhyana does not mean just running after Baba. It means losing ourselves anointing every part of our being with His fragrant pollen and then beginning to really love Him. And the stamens of our cakras whisper wondering when we will be graced by Him to truly love Him like this, merging all colour of the universe into His colour.

3755
ESO TUMI ÁMÁR MANE,
SHÁSHVATA ANUDHYÁNE
SHEFÁLIIR SUVÁSE SUMADHURA SVANANE
KISHALAYER BHARÁ KÁNANE,

SHÁSHVATA ANUDHYÁNE

EI JE PRABHÁT EI JE RAVI RÁUNGÁ
ARUNER KIRANE RANANE NANA
JIVANER UTSEER PRIITIR UTSAYER
SE TOMÁRAI HITA RAJANE,
SHÁSHVATA ANUDHYÁNE

RAINJITA VANDITA CHANDAYITA PRÁNE
ESO TUMI NÁCE GÁNE VARÁNE VARÁNE
MANER MADHUVANE,
TRIPTIR TAPOVANE
CIRA PRASHÁNTA ÁNANE,
SHÁSHVATA ANUDHYÁNE
ESO TUMI ÁMÁR MANE,
SHÁSHVATA ANUDHYÁNE
(Madhumálanca, Calcutta 15.9.1986)

Please You come into my mind
Eternally in Anudhyana
With night-jasmine fragrance
With divinely sweet chiming
Into this garden filled with sprouting, new leaves.
Eternally in Anudhyana

O this Dawn, O this crimson sun
Sunbeams with so many vibrant vibrations
The festival of love from the origin of life -
Out of Your urge for the welfare of all.
Eternally in Anudhyana

With Your colourful, adorable and rhythmical
Life and Heart, You please come
In dances, in songs You, we will welcome,
Will welcome with all our devotion.
In the sweet garden of intimacy, in the mind.
Eternally in Anudhyana

Such an exquisite song. We so many forms of beauty in this world that are actually tiny fractals of His own beauty. So we are asking Baba that when he reveals Himself in Anudhyana (so that we can chase Him) - that He appear will all the unique varieties of His Beauty that we see in the physical universe. This is a special fact about Anudhyana. Baba will appear in beauteous Forms from the external world and if we becomes attracted to them, then He will abandon us and we will find we are left with a mirage. Similarly if we becomes attracted to one or more of Baba's qualities and do NOT lose ourselves completely in that aspect (by surrender of all our being), then we move away from the path of truly loving Baba for who He really is. But this beauteous danger is all part of the thrills of chasing and loving Baba in Anudhyana.

4359

ESECHO ÁJIKE TUMI
ÁKÁSHE PÁTÁLE BHRAMI
SHUNÁYECHO TAVA GÁN

BHUVANER KÁÑE KÁÑE

**BESECHO SABÁRE BHÁLO
ÁNDHÁRE JVELECHO ÁLO
SARÁLE MANER KÁLO
BRIHATER ANUDHYÁNE
BHUVANER KÁÑE KÁÑE**

**HE VIRÁTA TAVA KATHÁ
AMITA SMITA VÁRTÁ
DURJJEYA ITIKATHÁ
NANDAN SPANDANE
BHUVANER KÁÑE KÁÑE**

**KICHU NÁ REKHECHO BÁKI
RÁKHONI KICHUI DHÁKI
PRIITI SUDHÁRASE MÁKHI
VILÁYECHO NIJA PRÁÑE
BHUVANER KÁÑE KÁÑE
ESECHO ÁJIKE TUMI
ÁKÁ SHE PÁTÁLE BHRAMI
SHUNÁYECHO TAVA GÁN
BHUVANER KÁÑE KÁÑE**

(Madhumálança, Calcutta 21.5.1988)

**Yes You have come this day
Roaming through
Etherial and netherworlds.
Having sung Your songs
Into ear after ear of this world.**

**You love each and everyone
You ignite spiritual light in darkness
Removing darkness in the mind
Through Anudhyana on the Measureless One.**

**O Boundless One, Your stories, Your words
Are immeasurable messages of Your Smile.
Their fathomless histories are throbbing with joy.**

**You have held back nothing,
Have not hidden anything.
Anointing with nectarean flows of love
Dissolving, extinguishing
Your own life-force, Your own heart.**

Baba is the eternal wanderer in every part of every realm of this cosmos and in every part of our hearts. And by making us run after Him in His wanderings, He teaches how to love everyone and then how to love Him. The words in this song are not simple praises, they are a collection of experiences that devotees have. We while doing Dhyana while walking can see how Baba is pouring love upon all the plants, stones and people all around us. There is one most precious thing in this song and that is the realisation that all Baba's discourses and all the Baba stories (known and unknown) are nothing by the Vaniis of Baba's undulating, rapturous Smile. The absolute grandeur of this smile is beyond our comprehension even if we become

the greatest saint. Can we imagine that in one smile that Baba gives us in Dhyana is all His ideology and all His liilas (Baba stories)??? And this brings us to final verse. Openheartedly, Baba gives everything to us selfish scoundrels. And treating like Princes and Princesses, He anoints us with the nectar of His love with the vain hope that we will truly serve and love all beings on this planet. And while doing this in His 68 years on this planet Baba was so self-effacing that He extinguished His own life-force and His own Heart. This is the ultimate truth of Baba's Life on this planet - the ultimate Baba story. Who will do Dhyana, will chase Baba in Anudhyana with this heartbreaking truth in their minds and hearts, you please tell me?

4580

**TOMÁR SNEHER SEVAKE BHULE GELE PRABHU
APARÁDHA KENO KŚAMILE NÁ
TOMÁRI PATHE CALE CALI KABHU,
BÁREK PHIRIÁ CÁHILE NÁ
APARÁDHA KENO KŚAMILE NÁ**

**KARMER SÁTHE KARI NÁM GÁN,
EKÁNTE KARI TAVA ANUDHYÁN
TYAJIÁCHI JATA MÁNA APAMÁNA,
THÁIN CARAÑE TABU DILE NÁ
APARÁDHA KENO KŚAMILE NÁ**

**TUMI ÁMÁR JIVANER DHÁRÁ,
TUMI BINÁ ÁMI JE SARVAHÁRÁ
VIITHIKÁ SHIKHARE TUMI DHRUVA TÁRÁ
E KATHÁ BUJHEO BUJHILE NÁ,
APARÁDHA KENO KŚAMILE NÁ
TOMÁR SNEHER SEVAKE BHULE GELE PRABHU
APARÁDHA KENO KŚAMILE NÁ
(Madhukoraka, Calcutta 21.2.1989)**

**O Beloved Lord, You just forget
Your affectionate serving devotees
Their crimes why did You not forgive?
When I am moving onwards on Your path
Why not even one time did You
Turn back and gaze at me.**

**Along with doing Your work
I song Your Name and song
All alone I perform Your Anudhyana
I renounce all honour and dishonor.
Still no place at Your Feet, You bestowed upon me.**

**You are the very flow of my life
Without You, I am totally lost and destroyed
Towering above the path You are the Pole Star
Understanding this truth,
You refuse to understand and act upon it.**

Just see, when Baba shows Himself, then we try to exploit Him and then when He hides, we cry and say He is cruel. What to do? For when He does not look at us, our heart smashes to pieces and we just cry and cry. We have to renounce all our hopes

to be respected and our fear of being disrespected and just abandon ourselves to chasing Him in Anudhyana - trying to catch Him in our embrace. We have to embrace all this thrills of getting His Darshan and the piercing agonies of losing it again and again and again. We have to just learn to love purely expecting absolutely nothing in return.

4637

TOMÁR SURER KATHÁ
NÁ BOLÁ JATA VYATHÁ,
ÁJIKE CHARÍYE DIO,
VASUDHÁR PRAÑE PRAÑE,
PHÁGUNER RAUNGER GÁNE,
KISHALAYER RAÑANE,
VITÁNE BHARIE DIO MARMER VÁTÁYANE,
VASUDHÁR PRAÑE PRAÑE,

JE GÁN HOECHE SÁDHÁ,
JE MÁLÁ HOECHE GÁNTHÁ,
TÁR ANÚ TRYASARENÚ,
HÁRÁYE VIJANE SVAPANE,
VASUDHÁR PRAÑE PRAÑE,

JÁRE BHÁLOBESECHILE,
TÁRE YADI NÁHI PELE,
TÁR DHYÁNE ANUDHYÁNE,
MISHE JÁO MANERI CIDÁSANE
VASUDHÁR PRAÑE PRAÑE,
TOMÁR SURER KATHÁ NÁ
BOLÁ JATA VYATHÁ,
ÁJIKE CHARÍYE DIO,
VASUDHÁR PRAÑE PRAÑE

(Madhukalápa, Digha 7.5.1989)

Your melodies, Your stories
All the untold agonies
Today You diffuse
Into every life, every heart
Upon this Earth.
The colourful songs of Spring
The tingling sound of tender sprouting leaves
Fills the summer house
And the windows of the core of my heart.

The song that was my sadhana
The garland that was woven
Their molecules and particles
Become lost in lonely dreams.

He whom You loved so
If You cannot find Him,
Cannot attain Him,
Cannot identify with Him,
Then in your Dhyana
Do Anudhyana.

Thank you so much for this prayer in this song. O Baba we beg You that let all the melodies of Your heartfelt song and all the Baba stories - Above all the untold agonies You suffered doing Tapasya taking our samskaras upon Yourself - let this all go into every life-form, into every feeling heart upon this planet. And Baba we are waiting for the Spring when those stories, songs, and heartache of Yours will blossom in the Spring in every heart - filling every house of every homeland. This is our Dharma, this is our dream in the night, this is the only blessing we beg from You.

Abhidhyana

573

BHÁVE BHARÁ ÁKÁSHE BHÁVÁTIITA SAKÁSHE
MANER MÁDHURI DHELE JÁI
VIINÁR TANTRIITE PRÁÑER SAMGIITE
TUMI CHÁRÁ ÁR KICHU NÁI
MANER MÁDHURI DHELE JÁI

ANÁDI KÁLER SÁTHI NIYE CALO DIVÁRÁTI
DYUTI BHARÁ TAVA DYOTANÁY
ASIIMER RÚPA RÁSHI SASIIM PARÁGE BHÁSI
MISHÁIÁ DÁO AJÁNÁY
TOMÁR ANUDHYÁNE TOMÁRI ABHIDHYÁNE
HIYÁY TOMÁRE JENO PÁI
MANER MÁDHURI DHELE JÁI

BHÚMÁR PARASH ÁSHE ANÚR MÁYÁKÁSHE
SAMVIT O HLÁDINI JÁGÁI
RÚP THEKE RÚPÁTTITE PRÁN BHARÁ PRAETIITE
SIIMÁR SAKAL REKHÁ HÁRÁI
MANER MÁDHURI DHELE JÁI

(Madhukarniká, Anandanagar 3.6.1983)

Into the sky full of ecstasy of all Being (bhava)
Unto Your presence that is beyond all Being (bhavatiita)
My mind's sweetness I have poured forth
In my vina's strings,
In song, dance and music of my life, my heart
Aside from You, there is nothing at all.

O my Companion, since before time began
Take me along day and night.
Your enlightening splendour full of radiance
Your infinite Form's beauty is
Floating in countless finite pollen
Please merge them into this Unknown Mystery
In Your Anudhyana, in Your Abhidhyana
May I find You, may I attain You, may I identify with You.

When the Cosmic Touch comes
In the magical, illusory sky of microcosms
There awakens samvit (Spiritual conscience arousal)
And hladini (racing towards the Beloved).

**From the world of form and beauty
To transcendence of beauty and formlessness
With my heart full of love
All demarcated borders become totally lost.**

The first 2 lines are Dhyana in a nutshell. True Dhyana leaves the chittakasha (sky of the mind) for Cidakasha (sky of Consciousness). There we find Saguna Brahma or the Macrocosmic Mind and beyond all this is our Baba. When Baba comes then we realise that even the Macrocosm is just a flash of His desire, and He as Taraka Brahma is all that exists. And that Form of Baba has so many sparks of irresistible beauty that are floating like and we want that all these sparks should merge back in the Great Mystery of Your heart as we run after you in Anudhyana and as we lose ourselves completely in the culmination of Dhyana (abhidhyana). This is how we are begging You to let us experience You and identify and unite with You in our Sixth Lesson. Your touch in Dhyana is full of divine shaktis that make us lost, that make all our distinctions, discriminations die away as we are bursting with love for Him and losing ourselves completely.

993

**PUŚPE PUŚPE ALAKE ALAKE
KON SE SUŚAMÁ TRIDIVE DHÁY
ANÁSVÁDITA VARÑANÁTIITA
ASIIMER SUDHÁ JHARIYE JÁY
KON SE SUŚAMÁ TRIDIVE DHÁY**

**SE SUŚAMÁ CHOṬÉ DÚRANTA SROTE
KÁLAGATA THEKE DÚR KÁLÁTIITE
RÚPER JAGAT CHÁRÁIYÁ GIYÁ
ARÚPER MÁJHE SE MURACHÁY
KON SE SUŚAMÁ TRIDIVE DHÁY**

**VYAŚTÍ JIIVANE PATANOTTHÁNA
ÁÁÁÁÁÁÁÁÁÁ
VYAŚTÍ JIIVANE PATANOTTHÁNA
BANDHUR PATHE KATA ABHIDHYÁN
SE SUŚAMÁ ÁCHE SHÁSHVATA HOYE
UTKRAMI SHATA SHATA BÁDHÁY
KON SE SUŚAMÁ TRIDIVE DHÁY**

(Madhumálainça, Calcutta 2.11.1983)

**In flower after flower, in curl after curl of hair
Whose Beauty rushes toward the divine realm?
Untasted and beyond any description
Limitless nectar, He goes on cascading like a fountain.**

**That Beauteous One rushes forth in wild, powerful streams
Staying far from times gone by, He goes beyond all time.
Going beyond the world full of beauteous forms
Into Formlessness, He swoons and merges.**

**In individual life there are rises and falls
Along the path of the Beloved Friend
O how much Adhidhyana has happened.
That beauty is here, let it become eternal**

Let it leap over hundred of obstacles.

Baba's beauty is everywhere. Do we really realise this at all times? Do we realise that the beauty of a tree or children playing is directly an expression of the beauty of Baba's divine Form? When we do - after a while—even this becomes lost and all there is Beauteous Baba like a wild raging, infinite ocean - creating and losing Himself in His own Bliss. And so we are asking Baba that let this bliss we have realised by losing ourselves in chasing and loving Baba - let this beauty last for all eternity as a candle of love in Baba's Heart.

2864

ESO MOR MANE ABHIDHYÁNE,
NIRJANE PRABHU NIRJANE,
BÁ.....BÁ.....
ANEKERA BHIÍRE PAÍ NÁ TOMÁRE,
ESO EKÁNTE GOPANE
NIRJANE PRABHU NIRJANE,

JE KÁJ DIYECHO PRATI JANAMETE,
BÁ.....BÁ.....
JE KÁJ DIYECHO PRATI JANAMETE
KARE GECHI TÁHÁ TOMÁRE TUŚITE
CÁI EKBAR E KATHÁ BOLITE,
ÁRO KÁJE MORE BHARO GÁNE
NIRJANE PRABHU NIRJANE,

KONO KICHRI SHEŚA TAVA NÁI,
BÁ.....BÁ.....
KONO KICHRI SHEŚA TAVA NÁI,
KÁJERO NÁI PATHERO NÁ PAÍ
O HE ANANTA CIR PRASHÁNTA,
E ANÚRE TÁNO BHÚMÁ MANE
NIRJANE PRABHU NIRJANE,
ESO MOR MANE ABHIDHYÁNE,
NIRJANE PRABHU NIRJANE,
(Madhumálainça, Calcutta 4.7.1985)

**Come into my mind through Abhidhyana
All by Yourself, Beloved Lord, all by Yourself
In this crowd of so many people, I cannot find You.
Come unto me, all alone, in absolute secrecy.**

**That work, which You give unto me in every birth
I have been doing that only to please You
I want to say only one more thing
“Inundate me with more of Your work
While I sing Your songs.”**

**O nothing of Yours ever comes to an end
If there is no work for You, I cannot find the true path
O my absolutely serene, Infinite One,
Pull this microcosm into the Cosmic Mind.**

So we do not want Baba to come into our mind invisibly like usual. Nor do we want Baba to come into our mind like in simple ideational Dhyana. We want Baba to come into our mind, after we have renounced all our psychic expressions and raced after Baba and leapt forward to seize Him in an embrace like a rugby tackle only to end up in the dust and then to get back up and start running again. Running to push ourselves faster and faster with accelerated acceleration so that we can finally follow upon His Heels and so that when He dodges back and forth and when He plays with us acting as if we can finally hold Him - then we can finally seize Him and hold Him for eternity. This is how we want Baba to come into our minds. And in this external world we live to work for Him, to sacrifice for Him, to die for Him and to win for Him. When His work is not there, we fall away from His Path. So our prayer is Baba give us more and more work to fight exploitation, to create a meditation and kiirtana revolution, to create a cultural renaissance in every language, to create a scientific renaissance with microvita, to create a cultural, economic and spiritual headquarters of the world by Your Gurukula.

4704

SE DIN KÁNANE CHILUM ÁNMANE,
SE DIN KÁNANE CHILUM ÁNMANE,
SE DIN KÁNANE CHILUM ÁNMANE,
SE DIN KÁNANE CHILUM ÁNMANE,
KATHÁ KAYE GELE KÁNE KÁNE,
KÁNEKÁNE
TRIDASHER SUDHÁ PELO JE VASUDHÁ,
SUR BHARE DILE GÁNE GÁNE,
KÁNEKÁNE

PRÁÑA BHARÁ CHILO PAOÁR ÁSHÁTE,
SHRAVANÍ MANAN NIDIDHYÁSANETE,
SAMVIT ELO NÚPUR DHVANITE,
ÍŚTE PELUM ABHIDHYÁNE,
KÁNEKÁNE

PARIPÚRNÁ HOLO JATA ÁSHÁ,
AHAETUKI KRPÁ EI TAVA ÁSÁ,
MUKHE ELO SHUDHU EKATÍI BHÁŚÁ,
TIIRTHE PELUM DHYÁNÁSANE,
KÁNE KÁNE, KÁNEKÁNE
SE DIN KÁNANE CHILUM ÁNMANE,
KATHÁ KAYE GELE KÁNE KÁNE,
KÁNEKÁNE

(Madhukoraka, Calcutta 23.1.1990)

That day in the forest grove I was totally unaware
When You whispered Your words in both my ears
Immortal nectar was received by this very Earth
In song after song full of melodies.

My life, my heart was full of such hope
Of finding, attaining and identifying with You.
Consciousness came with the resonance of the ankle-bell
As I found and lost myself in
My Ishta (Ideational Desideratum) in Abhihyana.

**All my hopes and expectations were totally fulfilled.
You coming was truly because of Your
Grace - beyond rhyme or reason.
When You came, my mouth could speak only one language
Finding You in that holy place
I sat in Dhyana.**

The forest grove is the wilderness of our mind and within it we made our we build our love-nest. Thus far we have not talked much about Baba's words in Dhyana. When our inner being is hollow and void of ego, then those words are magnified by the organ of our hearts and the very soil we stand on is blessed by those words. This is a practical experience that if one is standing upon a mountain and Baba blesses the region, then we will feel how Baba's words is pouring nectar upon the very Earth and filling it with His love. This is also what Baba does with His Songs. His songs are immortal and are vibrating the realms of the Cosmic Mind. When we sing with love for Him those vibrations fill us and bless us with feeling His divine presence. Nupur (ankle-bell) sound is something one hears when the kundalini rises into the lower cakras. This here is referring to Baba's ankle-bell which is special. When Baba appears in our Dhyana as a dancer or when He appears to show His exquisite tenderness, often times, He appears with ankle bells. By the ankle-bell sound we are able to follow Him when we cannot see Him at all, (while running after Him in Abhidhyana). This way He never becomes lost to us. And we are running and crying adn when we catch a whiff of the sound of that bell, we leap up and sprint ahead trying to find Him. And when the ankle -bell sound can be heard by we never even get within eyesight of Him, we must keep on running even though we are breaking down completely with grief. In all these ways we lose ourselves in Him in our Abhidhyana.

**4808
MOHANER PARASH LÁGII,
MAN MOR TÁRI PÁNE DHÁY,
JADERI BĀNDHAN ĀR LÁJERI BHUŚĀNA,
SAB CHINRE TÁRE PETE CÁY,
MAN MOR TÁRI PÁNE DHÁY,**

**JE PHUL BHARIÁ CHILO RÚPERI SHOBHÁY,
BĀ.....BĀ.....
JE PHUL BHARIÁ CHILO RÚPERI SHOBHÁY,
JE PHÚL CÁHIÁ CHILO PRIITI DYOTANÁY,
SE PHUL ARGHYA DITE CÁI JE TOMÁY,
ABHÁVA ÁJ BHÁVE UPACÁY,
MAN MOR TÁRI PÁNE DHÁY,**

**JE BHÁVANĀ BHARĀ CHILO EKAK PRĀNE,
BĀ.....BĀ.....
JE BHÁVANĀ BHARĀ CHILO EKAK PRĀNE,
TÁ HOLO UTSĀRITA VISHVA GÁNE,
BHUMĀ TARE ANŪRI ABHIDHYĀNE,
GUĀ NIRGUÑE MURCHÁY.
MAN MOR TÁRI PÁNE DHÁY,
MOHANER PARASH LÁGII,
MAN MOR TÁRI PÁNE DHÁY**

(Madhukoraka, Calcutta 18.3.1990)

**Just for a brief touch of that Enchanting One
My mind rushes towards Him.
The bondages of crude matter
The spectres of shyness and shame.
Breaking them all down
My mind yearns to find Him.**

**Flowers that were filled with glorious beauty.
Flowers that yearned for radiant gestures of loves
Flowers which I wanted to offer You in adoration
Today their absence gives rise to so many spiritual feelings.**

**Those ideations that filled a solitary heart
They have burst forth in a universal song.
When the microcosm performs Abhidhyana
For the sake of the Macrocosm,
All attributes swoon away, lost in the Non-Attributional Stance.**

We all know that Baba said in dear, dear Timmern that unless we are blessed with Baba's Touch then we can never have any peace or bliss in our lives. So we are running like in the old English bhajan (taken from the popular song) "Just to touch You Baba, to be Free, alone and near You, we are sailing." So we are rushing so fast that all the complexes bedevilling our minds and all our crudity and materialism is all smasked to pieces and free at last, we run like a starving man for water - the soothing waters of Baba's carress. And you know all these cakras filled with Your beauty Baba, all these cakras that were crying for You Baba, these cakras I wantd to adorn Your Feet with Baba - they are all gone - only You are left - O what ecstasy! For when we finally hug Him after chasing Him in Anudhyana - everything we are, everthing He is becomes totally lost and all that remains is that Absolute that of love that is Baba's Heart or Nirguna. This is the ultimate truth of human existence.

Heartache

832

**TAVA, LILÁ RASE, BHESE ÁCHI
LILÁ RASE BHESE ÁCHI
TAVA, LILÁ RASE BHESE ÁCHI
LILÁ RASE BHESE ÁCHI
KABHU JÁO GO DÚRE SARE
KABHU ÁSO KÁCHÁ KÁCHI
LILÁ RASE BHESE ÁCHI
TAVA, LILÁ RASE BHESE ÁCHI
LILÁ RASE BHESE ÁCHI**

**KABHU DHYÁNE PALAKETE BASI
ÁSO NISHÁ UDBHÁSI
BHÁVI TOMÁY DIVÁ NISHI
MANO MÁJHE PEYE GECHI
ÁMÁY, MANO MÁJHE PEYE GECHI
LILÁ RASE BHESE ÁCHI
TAVA, LILÁ RASE BHESE ÁCHI
LILÁ RASE BHESE ÁCHI**

KABHU ÁNDHÁR GHERE TOMÁRE

ÁKUL KARE ASHRU NIIRE
VYATHÁY HIYÁ KENDE MARE
VYATHÁY HIYÁ KENDE MARE
BUJHI DÚRE PARÉ RAYECHI
ÁMI, BUJHI DÚRE PARÉ RAYECHI
LILÁ RASE BHESE ÁCHI
TAVA, LILÁ RASE BHESE ÁCHI
LILÁ RASE BHESE ÁCHI
(Madhumálainça, Calcutta 5.9.1983)

**In Your divine play's sweet flows I am floating.
Divine play's sweet flows I am floating.
Sometimes O You go so far away
Sometimes You come so close, O so close.**

**Sometimes in the blink of an eye
You sit in my Dhyana
You come and shine in the darkness.
I think about, feel for and ideate upon You
In the day and in the night.
Within the depths of my mind
O I discovered You.**

**Sometimes when darkness surrounds You
In anguish, my tears overflow
My aching heart cries out to You
Realizing, understanding
How far,
Far away
I am
From You**

This is one of the masterpieces of Prabhata Samgiita - a masterpiece of music and poetry. Rasa is a most mysterious word. It means "flow, nectar and also relishing". Here we are talking about the flow of Baba's lilas experienced during a session of Dhyana. People talk of Baba's liila generally to refer to His major organisation dramas or to the struggle to keep Ananda Marga alive during the Jail period. But these are very general and vague understandings of what is liila. Baba describes liila as the flow of His imagination. Sometimes in expressing this flow, He makes firm determinations (samkalpas) to accomplish certain tasks for the universe. Now this rasa liila is the Cosmic Drama of all beings circling and dancing around Him in a Cosmic Akhanda Kiirtana. So we are all floating in these flows and we are most aware of this reality when doing Dhyana. Baba said that when the waves become gigantic then this is the Tandava dance. It means sometimes Baba will seem so unbearably far that one is lost in crying and sometimes He is so close, so merged with us that one is lost crying trying to flood every part of His being with His own love. The coming calamities on this planet are designed to create a tremendous desperate yearning that when blessed by Baba's Name in kiirtana will enable the devotees to go beyond the ego (aham) into the state of living in union with Baba (mahat; savikalpa samadhi). When this happens we then become strong enough to start being graced with experiences of Baba's Heart. Baba many times asked people if they want to exchange hearts with them. Then we are blessed with overwhelming experiences such as described in the last verse of this song. Baba said that He created this universe due to longing to love. To come into contact with this longing is perfection of one's practice of Dhyana.

1075

BOLE JÁO MOR PARE KENO ABHIMÁN
KATA NISHI JÁGIYÁCHI KATA PHÚL TULIYÁCHI
BÁ.....BÁ.....
KATA NISHI JÁGIYÁCHI KATA PHÚL TULIYÁCHI
KARE THÁKI SADÁ TAVA DHYÁN
BOLE JÁO MOR PARE KENO ABHIMÁN

NIIRAS HRIDAY MOR TAVA NÁME BHIJÍACHE
ASÁR PARÁN MOR TAVA BHÁVE BHARIYÁCHE
CAINCALA HIYÁ MOR TOMÁTEI STHITAÁCHE
DARSHANE MÁTIYÁCHE PRÁN
BOLE JÁO MOR PARE KENO ABHIMÁN

KÁCHÁ KÁCHI ÁSIÁCHO PÁSHE NÁHI BASIYÁCHO
MADHUR ADHARE TAVA KATHÁ NÁHI KAHIYÁCHO
NÁHI KII PRIITIR KONO TÁN
BOLE JÁO MOR PARE KENO ABHIMÁN

(Madhumálainça, Calcutta 8.12.1983)

O please go on and say why because of me
You have such wounded feelings?
So many nights have I kept awake?
So many flowers have I collected,
Constantly doing Dhyana on You?

My withered, dry heart is being moistened
With Your Name.
My meaningless life and empty heart
Is being filled with Your ecstatic expressions.
My restless heart is truly established within You.
My very life-force, my heart is
Intoxicated with You Darshana (contact)

You come close, O so close
but never simply sit beside me.
With Your sweet lips
You never said even a word unto me
Is there not any love at all in You for me?
Is there not any attraction in me for You?

The fundamental jinana or wisdom lies in knowing how we have wounded Baba with our selfish exploitation of His love. Even many times when we are lost in crying for Him all night, when we spend time collecting flower to offer before His picture, when we collect flowers of love messages in our minds and yes even when we spend so much time doing Dhyana on Him - so much of the time we are doing everything for ourselves. As Baba said, we are meditating on Him and loving Him because of the bliss we feel when we do this. When we realise this we become humble. All our work for Him, all our tears for Him are seen to be without meaning when we cannot give Him true love that makes Him cry in bliss. And so this heart dried up in selfishness is brought back to life by His Name. When we say His Name with total

surrender -- accepting nothing, giving everything - then the dream of truly loving Him seems not just possible but impossible to deny. By His Name, our life-force, our heart is filled with His bhávas. Then the agony really comes. When one is crying for Baba based on the longing to enjoy the bliss of loving Him, then that heartache is not so strong because ultimately the root is one's own desires. But when one is oblivious to oneself and one aches in every part of one's being to give more and more love to Baba, then when Baba ignores us, one goes mad with grief. This is because our very life lies only in loving Baba and when that is not happening we dying a thousand deaths every moment. When we live to give Him love, for Him not to be attracted to receiving this love is like being on fire - the fire burns our nerves and every part of our being cries out in agony.

3397

GÁNER DESHER BHOMORÁ ESE,
KII JE KATHÁ KAYE GELO
KÁÑE KÁÑE
MANER MADHU NIYE NILO,
VASANTERI GÁNE GÁNE
KÁÑE KÁÑE

BÁDHÁ TÁKE DIINI KONO,
BÁ.....BÁ.....
BÁDHÁ TÁKE DIINI KONO,
LAJJÁ SE PÁYENI KAKHANO
ÁMÁR MANER UPAVANE,
ESECHILO GOPANE
KÁÑE KÁÑE

BHOMRÁ JAKHAN CALE GELO,
BÁ.....BÁ.....
BHOMRÁ JAKHAN CALE GELO,
ABHÁVER PRATIITI HOLO
RIKTA VANE SIKTÁNANE,
KENDE CHILUM TÁR DHYÁNE
KÁÑE KÁÑE
GÁNER DESHER BHOMORÁ ESE,
KII JE KATHÁ KAYE GELO
KÁÑE KÁÑE

(Madhumálainça, Calcutta 11.2.1986)

From the land of songs
My Bee has come.
But what words and stories
Did He murmur and whisper
Into each ear?
It brought honey into the mind
With song after song of Spring.

No one tried to obstruct Him at all
And He never had any shyness at all.
Into the small harbour of my mind
He came, so secretly.

O, when my Bee went away,
There was only the realization
Of the burning void
of separation heartache.
In the deserted, desert-garden
With my face all wet
I just kept on crying
Trying to do Dhyana on Him.

One of the magical Bee songs where Baba is described as the Bee and the devotee as the flower. Such a short song but full of such subtle feeling. Why is this so appropriate for Baba - because you know Baba comes so many times, in such ordinary ways like in a family. Only when He leaves do we realise what we have lost. All that remains is exquisite heartache as we remember the countless, subtle ways in which Baba thrilled us with His love. No matter what we do or how we look we are always drenched with tears crying for Him. This is the only reality behind our Dhyana.

3958

TOMÁRI TARE DIVÁ NISHI MOR ÁNKHI JHARE
KÁCHE KÁCHEO GHURE DHARÁ NÁHI DÁO MORE
PRIITI EKE BOLI KII KARE,
DIVÁ NISHI MOR ÁNKHI JHARE

ALAKHA NIRAINJANA BHAVA BHITI BHAINJANA
BÁ.....BÁ.....
ALAKHA NIRAINJANA BHAVA BHITI BHAINJANA
LOKE BOLE TUMI PRIYA MÁNASÁDHIRAINJANA
SARVA LOKÁSHRAY CIDÁKÁSHA NANDANA
KÁTHOR KENO MOR PARE,
DIVÁ NISHI MOR ÁNKHI JHARE

TUMI CHÁRÁ ÁMI NÁI, TÁI TO TOMÁRE CÁI
BÁ.....BÁ.....
TUMI CHÁRÁ ÁMI NÁI, TÁI TO TOMÁRE CÁI
BHÁVANÁ ANSHUK ĐORE BÁNDHITE CÁI SADAÍ
ESO ÁRO KÁCHÁ KÁCHI PATH PÁNE CEYE ÁCHI
DHARÁ DÁO DHYANA MANDIRE
DIVÁ NISHI MOR ÁNKHI JHARE
TOMÁRI TARE DIVÁ NISHI MOR ÁNKHI JHARE
(Madhumálainça, Calcutta 17.1.1987)

For Your sake, day and night, mine eyes are raining
Close O so close do You wander near me
But never do You let me hold You, embrace You
How can one call this love?

O Unseeable, Flawless One
You shatter all my worldly fright and terror.
The world says You are the Beloved
And the One who utterly charms the mind
The Shelter of everyone in this world
The One who delights the ether of Consciousness

Why are You so harsh towards me?

**Without You, I do not exist
That is why I yearn for You so
With sunbeams of ideation as the silken string
I wish to tie You down forever
O come more closer, so close
I am just gazing upon Your path
Please bestow Yourself
Into my embrace, in the temple of my Dhyana.**

So whether we are laughing or crying our hearts are always aching and tears are always pouring down for Baba. We are dying in slow motion - dying just to touch Him. We cannot and will not accept that when Baba refuses to touch us, that He loves us. This is the fundamental heartache revealed in Prabhata Samgiita. Why does Baba single us out for His rejection - such a heartbreaking form of attention. So we can only gaze down Baba's pathway while our mind weaves dreams of catching you in a woven quilt of all its tenderness. In this state we beg that at least He come in our Dhyana. But we are not in any way contented with that - we want Baba's Direct Darshan and are using Dhyana in hopes of entwining Him forever in our web of adoration and surrender.

3997

**TUMI ÁMÁY BHULE GECHO,
OGO NIÞHUR PRIYA,
ÁMI KABHU BHULINI TOMÁRE**

**DIIP JVELE GHAR SÁJIYE REKHECHI,
YADI TUMI ÁSO TÁRI TARE
BHORER ÁLOY BHARE NIYE PRAÑA,
SÁRÁTÍ DIN KARI TAVA DHYÁN
YADI TUMI BHULA KARE DEKHÁ DÁO ÁMÁRE
ÁMI KABHU BHULINI TOMÁRE**

**JYOTSNÁLOKE ÁKÁSHA PÁNE CÁI,
YADI PUÞPA RATHE ESE GELE TAI
UTTARE CÁI DHRUVA TÁRÁY YADI DEKHATE PÁI
SEO KI DÁKE TOMÁRE PRIITI BHARE,
ÁMI KABHU BHULINI TOMÁRE
TUMI ÁMÁY BHULE GECHO,
OGO NIÞHUR PRIYA,
ÁMI KABHU BHULINI TOMÁRE**

(Madhumálañca, Calcutta 21.1.1987)

**Ah, You have forgotten me totally
O my cruel Beloved
But I have never ever forgotten You**

**Igniting the lamp, I have decorated my home
Just in case that You would come unto me
My life-force, my heart I have filled with the light of Dawn
And so the entire day I have just done Dhyana upon You.
Just in case You that You might just let me see You.**

**In the glowing moonlight, I gaze towards the sky
Just in case You come gliding by in a flower chariot.
Northwards I gaze to see if I can behold You in the Pole Star
Does it too call out unto You full of love.**

Do devotees call Baba cruel? Those who are religious people will never do so. They do sadhana mechanically without tasting love and hence without the desire to really love Baba. Those who are blessed with love, the burning agony they feel is beyond the comprehension of religious people. Just one hour in that divine state of agony will reduce a normal person to a state of nervous breakdown. In that agony they will call Baba cruel and heartless because they cannot bear being away from His love. As they evolve their agony is because they cannot give Baba love. Then they call Baba cruel - because He loves everyone but does not allow people to love Him - because He is cruel to Himself and His own heart. And so beautifully this song describes this life. We become determined that yes Baba will come to this very room. He will come and sit on this chair on my lap and put His fingers on mine and type as one. Like this the whole day will become lost in Dhyana as this dream will become ideation and the ideation will become a physical Darshan with Baba.

4156

**TOMÁRE CEYECHI MANE PRÁÑE,
TUMI KENO ELE NÁ,
TUMI KENO ELE NÁ,
BÁ.....BÁ.....
MARME MEKHECHI BHÁVE BHARECHI
MAN KE DEKHILE NÁ,
BÁ.....BÁ.....
TUMI KENO ELE NÁ,
TUMI KENO ELE NÁ,
BÁ.....BÁ.....**

**HE LILÁMAY HARI TOMÁRE PÁSHARI,
BÁ.....BÁ.....
HE LILÁ MAY HARI TOMÁRE PÁSHARI,
THÁKITE NÁHI PÁRI JÁNO BHÁLO KARI
ANUR VEDANÁ TABU BUJHILE NÁ,
KARILE NÁ KARUNÁ
TUMI KENO ELE NÁ,
TUMI KENO ELE NÁ,
BÁ.....BÁ.....**

**KATA NÁ YUGA DHARI TOMÁRI DHYAN KARI
BÁ.....BÁ.....
KATA NÁ YUGA DHARI TOMÁRI DHYAN KARI
KATA JANAM BHARI TOMÁRI SMARI
DIVASE NISHIITE PRADOŠE PRABHÁTE,
TOMÁRI KARI SÁDHANÁ
TUMI KENO ELE NÁ,
TUMI KENO ELE NÁ,
BÁ.....BÁ.....
TOMÁRE CEYECHI MANE PRÁÑE,
TUMI KENO ELE NÁ,
TUMI KENO ELE NÁ,
BÁ.....BÁ.....**

(Madhumálainça, Calcutta 24.9.1987)

O You I have yearned for
With all my mind, my life, my heart.
But why did You never come
Why did You never come?
I anointed the core of my heart
And filled it with Your ecstatic expressions
But You never even peered into my mind.
Why did You never come?

O Embodiment of Divine Drama,
O Divine Thief of my sins, my soul.
I simply cannot live without You
And You know this full well.
This tiny being's agony,
You refused to understand
And never bestowed mercy upon me.
Why did You never come?

O for how many ages
I have been doing Dhyana upon You
For how many lifetimes
I only just remembered You
Day and night
Sunrise and sunset
For You I perform my sadhana.
Why did You never come?

Words are not just words. Words Baba said should mean more than our existence. We should be ready to die for those words. We have so many thoughts, can we imagine what it is like that all our mind will only be fused in just yearning for Baba? Can we imagine what it is like that even if thoughts come such as about the ideology of Prout, microvita or master units - every part of that thought will be burning with yearning for Baba? And we have so many feelings of hurt, hope, self-pity, courage, wrath etc. Can we imagine all that energy merging into just loving Baba. Then we will know how to sing the words of this song crying because He never comes. And these words will become our mantra which will save us from heartache and bring us into the state of union. So let us slowly sing and savour the words the words and let Baba come out and say as He did Priyadarshi from Maharlika - "My boy, you are making me weep."

4543

ÁLOR ISHÁRÁ DEKHIYE,
ÁLOR ISHÁRÁ DEKHIYE
ÁLOR ISHÁRÁ DEKHIYE,
KENO PRIYA GELE BHULE,
CHANDE RÁGE MAN RÁUNGIE,
KON ALAKÁY CALE GELE
KENO PRIYA GELE BHULE,

CHILUM ÁMI GHOR TIMIRE
CHILUM ÁMI GHOR TIMIRE,
JHAÁER MATA NIJERE? GHIRE

**SAMVITE JÁGÁYE MORE,
SAMVITE JÁGÁYE MORE,
SAMVITE JÁGÁYE MORE,
E KON LIILÁTE LUKÁLE,
KENO PRIYA GELE BHULE,**

**JÁNI NÁ VIJINÁN DARSHANE,
JÁNI NÁ YÁGA YAJINA HAVANE,
BHÁVI SHUDHU JYOTIR DHYÁNE,
KENO MANE DOLÁ DILE
KENO PRIYA GELE BHULE,
ÁLOR ISHÁRÁ DEKHIYE,
KENO PRIYA GELE BHULE,
(Madhumálança, Calcutta 17.1.1989)**

**Having shown the beacon of divine radiance
Why O my Darling Beloved, why did You forget?
Colouring my mind with Your rhythm
And Your colours, passion and ragas
To which otherworldly realm did You go away?**

**I was in utmost dense darkness
Circling around me like a cyclone.
Then awakening Consciousness within me
By which divine drama did You hide Yourself.
Why O my Darling Beloved, why did You forget?**

**I do not know any science or philosophy
I do not know about any ritual sacrifice or any offering
I only think, I only am feeling, I only ideate
Upon Your effulgent light in Dhyana
Why did You make my mind sway and throb.
Why O my Darling Beloved, why did You forget?**

We never remember Him truly and so how can we know what it means to forget or be forgotten? We only know that He showered us with beautiful blessings and when that ends and when we no longer can see Him, we say He has forgotten us. When we are in the depths of darkness, He comes only to awaken us. Then He leaves and it is the agony of His leaving and His forgetting that takes us to our goal. For only in that agony we can devote ourselves to dissolving in His radiance in Dhyana. This agony that drives into Dhyana and this agony that metamorphoses Dhyana into Darshana is what will save humanity. So let us face this agony right now. Right now we cannot feel Baba colouring our mind, right now we cannot feel our Consciousness become a river for burning love for Baba. Let us openheartedly face and accept this agony as a way of life. And so let us always ask Baba - why did He forget us, why did He leave. This way He will be forced to come back unto us individually and when we dedicate ourselves to the battle against exploitation, He will come back to us collectively.

**4592
BHÁLOBÁSI ÁMI TOMÁY,
TUMI BHÁLOBÁSO NÁ,
BHÁLO YADI BÁSATE ÁMÁY,
DÚRE THEKE JETE NÁ,**

BHÁLOBÁSI ÁMI TOMÁY,
TUMI BHÁLOBÁSO NÁ,

OGO ÁMÁR DÚRER PRIYA,
DÚRE THEKEI, NATI NIYO
EI SHUBHÁSHIISA PÁTHIYE DIO,
SAPHAL HOYE JENO SÁDHANÁ,
TUMI BHÁLOBÁSO NÁ,
BHÁLOBÁSI ÁMI TOMÁY,

CÁI NÁKO KONO VARADÁN,
CÁI KARE JÁI,
TOMÁRI DHYÁN,
ÁMÁR TUMI EI PARÁJINÁN,
BHARE JENO CETANÁ,
TUMI BHÁLOBÁSO NÁ,
BHÁLOBÁSI ÁMI TOMÁY,
(Madhumálainça, Calcutta 28.12.1985)

Love You, O yes I do
But You just do not love.
If You really loved me
Far away, You would not stay.
But You just do not love.

O my distant Darling Beloved
Far though You are, please accept
My bowing unto You in surrender.
Your auspicious blessing
Please transmit unto me
So my Sadhana bears fruit
And is completely perfected.
But You just do not love.

I do not want any other blessing from You
I yearn only for
Dhyana upon You.
With this higher wisdom of mine
Please fill my Consciousness.
But You just do not love.

Such simple sweet words to our Baba. Like a child saying to the Father that He does not love them because He is going away, so also we sing this song to Baba. A child cries its heart out when separated even one time from their parent. Let us become simple children like this. And like very small children we want no toys we want only our Dhyana to be perfected into Darshan, when He holds us in His arms.

4815
ÁMÁRE PHELE GELE,
DHULÁY AVAHELE,
E JENO JHARÁ PHULE,
KARILE HATÁDAR,

VEDITE CHILUM ÁMI,

**KIRITĒ DIVÁ YÁMI,
ESECHI NIICE NÁMI,
DHULÁY HOYE DHÚSAR,**

**CHILE ÁMÁR PRÁÑE,
CHILE ÁMÁR MANE,
THEKE JÁBE DHYÁNE,
ASIIM HE GUNÁ SÁGAR,**

**KONO KICHU CÁHI NÁ,
DILEO NOBO NÁ,
ÁCHE SHUDHU VÁSANÁ,
DHYÁNE HESO MANOHAR
(Madhukoraka, Calcutta 25.3.1990)**

**Casting me away
Carelessly, disdainfully
Into the dust
Just like a fallen flower
Is slighted and neglected.**

**I was on Your altar
Like a crown, day and night
I came down
Falling into the grey dust.**

**You were in my life, my heart
You were in my mind
You shall remain in my Dhyana
For infinity, O ocean of
Auspicious qualities.**

**Nothing at all, do I want
Even if You give, I won't take anything
I have only one desire and samskara
That in Dhyana I should have
Your mind-melting Smile.**

Such a tender, heart-shattering song. You know after Baba has gone, we have gotten to see just how wretched we truly are - just like old flower around Baba's photo thrown in the dust. We were on the altar of His ideology - ready to fight for it and die for it but today we are in the dust as out of fear for our safety we abandoned the fight. So now after nothing is left, let us pick ourselves out of the dust and all together sing this last verse to Baba because we know that Baba will not really smile in Dhyana until on the hard soil of this Earth we establish His ideology and end the murder, torture, hunger with the rapture of living in Dhyana, seeing Baba's Form shining in everyone as we all build His Blissful Cosmic Family - Ananda Parivara.

Darshan

We are talking here about the times when Baba comes in our Dhyana and when Baba comes in the external realm and gives physical Darshan (contact). The bliss of this is the heartbeat of Sixth Lesson.

288

KATA KÁLA PARE PEYECHI TOMÁRE
KATA JANAMERA PRATIKŚÁY
YUGA YUGA DHARI ÁSÁ PATH CÁHI
BASE CHINU TAVA APEKŚÁY
KATA JANAMER PRATIKŚÁY

BHULE GIYE CHILE DÁKICHE TOMÁRE
EK JANA DHYÁNE JAPE BÁRE BÁRE
MANETE JAKHAN PAŔILO TAKHAN
NECE CHUŦE ELE RÁTUL PÁYE
TUMI NECE CHUŦE ELE RÁTUL PÁYE
KATA JANAMERA PRATIKŚÁY

SÁDHANÁR BALE PÁI NI TOMÁRE
AHAETUKII KRIPÁ KARIÁCHO MORE
TOMÁR KRIPÁY TOMÁRE PEYECHI
PÚRNATÁ DILE MOR ÁSHÁY
TUMI PÚRNATÁ DILE MOR ÁSHÁY
KATA JANAMERA PRATIKŚÁY
(Madhumálainca, Calcutta 22.2.1983)

After such a long time,
O I found You, I attained You
After waiting for so many lives!
For ages upon ages
With my gaze fixed
Upon the path of Your arrival
I have been sitting, waiting and expecting You.

Can You be oblivious to the
That person who is calling out to You
In Dhyana and in incantation
Again and again?
When You descended into my mind
Then dancing, You came rushing
With rosy-red Feet.

By power of sadhana I could not attain You
Still, by Your Grace, beyond all reasons it happened,
By Your Grace, I have found You.
Completely fulfilling all my hopes

So few people wait for Baba to come. Many of them wait only half-heartedly. But of those who suffer for ages upon ages, gazing and waiting to see their Baba, what can we about how they go mad with joy when Baba comes? We know then for sure that every second of that agonizing waiting, He was there with us. And we know we are completely undeserving and still He showers us with His love by coming. It is this fact that truly makes us break down sobbing with joy.

2617

DIINER E KUTÍIRE TUMI ESE GELE,
TITHI BHULE PATH BHULE KENO JÁNI NÁ

NAY SÁDHANÁR BAL, PUNYER PHAL
E JE AHAETUKI KARUNÁ
TITHI BHULE PATH BHULE KENO JÁNI NÁ

KAKHANO BHÁVITE PÁRINI ÁMI JÁHÁ
BÁ.....BÁ.....
KAKHANO BHÁVITE PÁRINI ÁMI JÁHÁ
JIVANE GHATÍYE DILE ÁJI KE TÁHÁ
BHAKTA VATSAL KRPA DHAL DHALA
CHAL CHALA ÁNKHI SAHITE PÁRO NÁ
TITHI BHULE PATH BHULE KENO JÁNI NÁ

DEKE DEKE KANÁTHA HOYE GECHÉ KÁSHI
BÁ.....BÁ.....
DEKE DEKE KANÁTHA HOYE GECHÉ KÁSHI
TOMÁR DHYÁNE KENDECHI NISHI DIN
ÁJ KARUNÁ KARE BHÚL SARANÍ DHARE
ELE TUMI UCCHAL ÁLO JHARNÁ
TITHI BHULE PATH BHULE KENO JÁNI NÁ
DIINER E KUTÍRE TUMI ESE GELE,
TITHI BHULE PATH BHULE KENO JÁNI NÁ
(Madhumálainça, Calcutta 24.4.1985)

To this poor one's tiny hut
O, You came.
Oblivious of the date
Oblivious to the pathway.
But why, I just don't know.
I did not have strong sadhana
Nor any good samskaras.
Even then You came
Out of Your compassion
That is beyond all reasons and rationality.

What I could never have thought,
Could never have felt or imagine.
Could never have even ideated upon
You have made it happen in my life
O adorer of Your devotees
You go on pouring down Your Grace
Because You could not bear
My eyes pouring tears.

Calling and calling You
My voice has become hoarse
I have been crying day and night
Doing Dhyana upon You.
By Your compassion
Today, firmly keeping aloof
From the streets (of the rich)
O You came
As an overflowing
Fountain of effulgence.

Baba bless those of us who are poor and we ask You to make still poorer so that

You come running to us. And you know when one has no security and hence no pride - when one suffers the many humiliations of poverty, one becomes so humble and so close to Baba. And then you know, like an overprotective mother, at the slightest trouble, He comes pouring out love because He cannot bear to see the tears in our hearts let alone the ones in our eyes. And you know when poor it is so easy to surrender everything and so easy to lose oneself in yearning for Him. And then one is blessed to spend one's days and year calling Him, crying to Him. This is what our Dhyana really is.

3295

AJÁNÁ PATHIK ESE CHILO,
MANER GAHANE KENO KE JÁNE
CHANDE CHANDE MÁTIYE DILO,
MADHUR GANDHE MANO VANE
MANER GAHANE KENO KE JÁNE

BHÁLOBESE CHILUM TÁKE,
BÁ.....BÁ.....
BHÁLOBESE CHILUM TÁKE,
NÁ JENE YUKTI NÁ MENE TARKE
JÁI NI KÁRO KONO VITARKE,
EKÁKI CHILUM DHYÁNÁSANE
MANER GAHANE KENO KE JÁNE

SE PATHIK MOR ÁJO RAYECHE,
BÁ.....BÁ.....
SE PATHIK MOR ÁJO RAYECHE,
PRATI PALAKE PRIITI DHELECHE
MANER MAYUR NECE CALECHE,
PEYE TÁHÁKE NIRJANE
MANER GAHANE KENO KE JÁNE
AJÁNÁ PATHIK ESE CHILO,
MANER GAHANE KENO KE JÁNE
(Madhumálança, Calcutta 26.12.1985)

That Unknown Traveler came
Into the mind's depths, why who knows?
With rhythm after rhythm, He intoxicated me
With sweet fragrance in the garden of mind.

I have simply just loved Him
Without knowing any logic or reasons
Without paying heed to any arguments.
Without going into any dispute or discussion
All alone I was sitting in Dhyana.

That Traveler of mind still remains even today
Pouring forth love each and every moment.
My mind's peacock goes on dancing
Finding Him in deep isolation.

As has been said Baba calls Himself Unknown for a reason. We say Baba alone loves us because He knows every single part of our being and He effaces Himself bring bliss to each and every part. But we do not know Baba at all and hence we do not

really love Him. This is the tragedy of being Mahasambhuti. But the bliss of being Mahasambhuti is how He surrounds us with His Love and makes us fall in love with Him. This is what this poignant symbolic song is all about.

3382

SE DIN SANDHYÁY SMITA VASUDHÁY
TUMI ESE CHILE MOR GHARE
CHANDA CHILO MANE ÁNANDA DHYÁNE
AINJAN ENKE DILE ÁNKHI PARE,
TUMI ESE CHILE MOR GHARE

SHIARE REKHE HÁT KATHÁ KAHILE
NIMEŠE SAB VYATHÁ SARÁIYÁ DILE
BOLILE NÁHI BHAYA JHAINJHÁ JHAR ELE
ÁMI ÁCHI TOMÁRE GHIRE,
TUMI ESE CHILE MOR GHARE

O'THÁNÁMÁ ÁR PATAN ABHYUDAY
CALÁR PATHE ÁSE O KICHU NAY
LAKŚYA SÁTHE REKHE CALIO NISHCAYA
MÁNAVTA'R JAY ÁNIVÁRE,
TUMI ESE CHILE MOR GHARE
SE? DIN SANDHYÁY SMITA VASUDHÁY
TUMI ESE CHILE MOR GHARE

(Madhumálainça, Calcutta 8.2.1986)

That day, at sunset on a smiling Earth
You came into mine home.
There was rhythm in mind
And such bliss in meditation
When You anointed mine eyes with collyrium.

Keeping Your palm on my head,
You finally spoke some words unto me
In the blink of an eye all my pain was removed.
You said, "Nothing is to be feared
Even if storms and cyclones come
I am there, all around you.

"Ups and downs, rising and falling,
They come along the path but they are nothing
Keeping the Goal out in front
Move onward with conviction
The victory of humanity is inevitable."

And this is why we do Dhyana - to get His physical Darshan and to receive His Command to establish His Mission. As in Guru Puja Baba anoints us with knowledge and then we become blessed to receive Baba's Command for His Mission. Baba's words in this song are like a direct Vanii (divine message). Let us all try to follow this Vanii by establishing Baba mission for serving suffering humanity.

3773

DHYÁNERI SUVÁSE CIDÁKÁSHE,
JE URMI JEJE CHILO
TÁKE RODHIBE KE TÁKE BHÚLIBE KE
MANERI MAYÚRE MEGHÁMBARE
KÁKE DEKHE NECECHI,
NIRNIMEŚE NIRNIMEŚE
TÁKE RODHIBE KE TÁKE BHULIBE KE

KEU JÁNE NÁ ÁMRÁ JÁNI,
BÁ.....BÁ.....
KEU JÁNE NÁ ÁMRÁ JÁNI
KÁKEO BOLINI SEI KÁHINI,
SHUBHRA SHUCI SE BARARUCI
KÉRE NILO ÁMÁKE KÉRE NILO ÁMÁKE
TÁKE RODHIBE KE TÁKE BHULIBE KE

KEU NÁ MÁNÚK, ÁMI JE MÁNI,
BÁ.....BÁ.....
KEU NÁ MÁNÚK, ÁMI JE MÁNI
MOR ANÚBHÚTIR PARASHA KHÁNI,
SAMGOPANE MOR SUPTA MANE
JÁGIYE DILO SE JE PRIITI PULAKE
TÁKE RODHIBE KE TÁKE BHULIBE KE
DHYÁNERI SUVÁSE CIDÁKÁSHE,
JE URMI JEJE CHILO
TÁKE RODHIBE KE TÁKE BHÚLIBE KE
(Madhumálainça, Calcutta 25.9.1986)

With the fragrance of Dhyana
In the sky of Consciousness
Those waves that arose
O who can resist them
Who can ignore them.
In that cloudy sky
The peacock of my mind
Began to dance, because
Of beholding Whom,
Without blinking?

No one knows, but we know
To no one have we told this story
The resplendent purity and holy virtue
Of that Bestower of boons
Enticed and seized me away
Enticed and seized me away.

No one accepts this or honour this
But I accept this and honour it.
Due to my experiences of that divine touch.
Secretly in my sleeping, dormant mind
He awakened such love that its thrills of delight
Made my hairs stand up on end.

What a profound symbolic song. Cidakasha or the sky of Consciousness is the realm above the Sahasrara where one drowns in the ocean of endless light. Most of the time we are in Chitta or the sky of the mind (chittakasha). Sixth Lesson converts our Chitta into Cid - this is the mystery no one can explain. Now when does our Dhyana become fragrant. It is when our Dhyana begins to turn into Darshan as Baba really comes. When Baba comes, the first thing to appear is His intoxicating scent. And this song is saying that this fragrance of Baba in Dhyana is creating waves in our Cidakasha - waves of Pure Consciousness. With these irresistible waves our mind or chitta begins to dance like a peacock. How Baba comes like this in Dhyana we never tell anyone. And how His resplendent sancity seizes us completely. And even today remembering these lilas, our hairs stand on end as storm waves of blissful thrills pound through our body and mind. This how He teaches us to love in Sixth Lesson.

4316

ÁJ VIHÁNE AMÁR DHYÁNE,
ÁJ VIHÁNE ÁMÁR DHÁNE
KE TUMI ELE
SHRAVANÁ MANAN NIDIDHYÁSAN,
BHÁVE BHARILE
KE TUMI ELE

KŚUDRA GHARER KŚUDRA VÁTI,
NIVIYE CHILO JHAĀER RÁTI
BHORE DEKHI CIRA SÁTHI,
TUMI HÁSILE
KE TUMI ELE

AKÚLE MOR BÁILE TARI,
ÁJ CINECHI TUMII HARI
TIIRER BĀNDHAN TVARÁ KARI, SARÁYE DILE
KE TUMI ELE
ÁJ VIHÁNE AMÁR DHYÁNE,
ÁJ VIHÁNE ÁMÁR DHYÁNE
KE TUMI ELE

(Madhumálainça, Calcutta 26.3.1988)

Today at daybreak, in my Dhyana
Who are You, who came?
My Shravana (listening and singing His Name)
Manana (meditating) and Nididhyasan
(complete surrender of one's "I"-feeling),
You filled with Your ecstatic expressions.

This tiny lamp in this tiny house
Was extinguished in this rainy night
At Dawn, I saw You, my eternal Companion
Ah, You were smiling.

In this shoreless realm
You steered my boat.
Today I have recognized You
As the Lord who steals all our sins.
All my mental bondages to the shore

You removed right away.

Who is Baba? Do we really know? Yes He is the one who loved us in so many ways on so many days but who is He? He comes in Dhyana and fills our meditation, kiirtana and surrender with all His ecstatic expressions or bhavas. You know His body has so many blissful expressions and He has so many blissful moods and with all of these He is filling our meditation, kiirtana and surrender. He is the One who steers our boat in the endless seas of Dhyana.

4456

**E BÁR TOMÁY KÁCHE PEYECHI,
ÁR DOBONÁ JETE DÚRE
KAMAL PARIMAL PEYECHI,
PANKILTÁY BHARÁ E SARE
ÁR DOBONÁ JETE DÚRE**

**DIN RÁTE BHORE PRADOŚE,
DHYÁN KARECHI NIRNIMEŚE
SRAVANĀ MANAN NIDIDHYÁSE
BHÁVANÁTE EKÁGRA KARE
ÁR DOBONÁ JETE DÚRE**

**KATA JANAM KATA VARAŚA,
KATA DUHKHA KATA HARAŚA
KATA ÚŚNÁ SHIITAL PARASH,
KÁTIE GECHI TOMÁY SMARE
ÁR DOBONÁ JETE DÚRE
E BÁR TOMÁY KÁCHE PEYECHI,
ÁR DOBONÁ JETE DÚRE**

(Madhukoraka, Calcutta 24.10.1988)

**O this time I found You so near
Never more will I let You go far
I found the stainless pristine lotus
In this pond full of mud.**

**Day and night, from sunrise to sunset
Without blinking I am performing Dhyana
And Shravana (listening and singing His Name)
Manana (meditating) and Nididhyasan
(complete surrender of one's "I"-feeling),
With all my ideation pinnacled into the One.**

**How many births, how many years
How much sorrow, how much delight
How much burning and cool touch
I have gone through remembering You.**

Yes, yes our precious has come and now we will hold Him so tight that we will not even be able to see Him. Our pure Guru Cakra lotus will close and seal Him inside. We have gone through too much agony, too many thrills remembering Him. Now we is the time for embracing Him to our heart's content. Now it the time for Sixth Lesson for eternity.

4814

ÁMÁR HRDAY MÁJHE,
ESECHO MOHAN SÁ JE,
TAVA KARUNÁR KONO SIIMÁ NÁI,
RAUNGE RÁUNGÁ PÚRVÁKÁSHE
ARUNÍMÁ PARAKÁSHE,
E ÁNANDA RUPE NIJERE HÁRÁI,
TAVA KARUNÁR KONO SIIMÁ NÁI,

E DHYÁNE PÁSHARIBO NÁ,
E ÁNANDE BHULIBO NÁ,
MANE MANE SADÁ BHÁVI, CINMAY E KI CHAVI,
ÁMÁR MÁJHÁRE ÁJI KÁRE PÁI,
TAVA KARUNÁR KONO SIIMÁ NÁI,

TITHI KÁLA JINÁN BHULI NIKKANE NECE CALI,
KÁCHERE SUDURE PHELI DÚR KE CIBUKE TULI,
JE MORE EMAN KARE TÁI CÁI,
TAVA KARUNÁR KONO SIIMÁ NÁI,
(Madhukoraka, Calcutta 24.3.1990)

Within my heart
You came adorned
With such rapturous charm
Your merciful compassion has no limits.
In crimson coloured eastern skies
In Kans grasses lit by the morning sun
In Your blissful beauteous Form I lose myself.

This Dhyana I shall never let pass away
This bliss I shall never, ever forget
In my mind, O in my mind
I am always thinking, feeling and ideating
O what was this image of Pure Consciousness of Yours.
And today, whom do I find within myself?

Knowledge of day and time I have forgotten
To Your chiming I go on dancing
What is near I cast far, far away
What is far, I clasp to my chest.
The One who makes me do like this
Ah He I yearn for.

Does anyone see with what beauteous clothes Baba so many times appears in our Dhyana. Such sweetness is there in His dress which He wears only to caress us when He puts us upon His lap. And so seeing this during Dhyana at the time of Dhyana, we feel that the entire sky and Earth is blessed and we lose ourselves in the beauty of Baba's Form. And we will not let this Dhyana end for we are always thinking, meditation and working - all the while remembering this divine image of Consciousness. And it is Baba then who make us throw away everything and then take Him from the farthest Infinity into our hearts. This is why today, we yearn for Him so.

4899

PRABHU ELE, TUMI ELE,
ELE ÁJI ÁMÁRI GHARE,
DIIRGHA TAPASYÁY MAN GALECHE,
ELE YUGA YUGERI PARE
ELE ÁJI ÁMÁRI GHARE,

TAVA KATHÁ SHUNIYÁCHI AYUTA BÁR,
BÁ.....BÁ.....
TAVA KATHÁ SHUNIYÁCHI AYUTA BÁR,
TAVA NÁME JHARIYÁCHE MOR ASHRU DHÁR
KATA DIVÁ KATA NISHÁ KETEÇHE ÁMÁR
TAVA DHYÁNE TOMÁRE SMARE,
ELE ÁJI ÁMÁRI GHARE,

TOMÁKE PETE HOLE TAVA KRPÁ CÁI,
BÁ.....BÁ.....
TOMÁKE PETE HOLE TAVA KRPÁ CÁI,
TUMI BINÁ JIIVER JE ÁR GATI NÁI
SHUDHU TAVA KARUNÁY TOMÁRE JE PÁI
E JIVAN TOMÁRAI TARE,
ELE ÁJI ÁMÁRI GHARE,
PRABHU ELE, TUMI ELE,
ELE ÁJI ÁMÁRI GHARE,
(Madhukoraka, Calcutta 7.7.1990)

O sweet Lord You came, O You came
Came today to this house of mine
Due to long austerities the mind has melted
And so You came after ages upon ages.

Your stories I have heard tens of thousands of times
With Your Name my tears pour down like a fountain
How many days, how many nights of mine passed away
In Dhyana upon You, in remembering You.

To find You, attain You, identify with You
For Your merciful Grace I am longing for
Without You, living beings have no destiny or refuge
Only by Your mercy, I have found You.
This life is for You alone.

O Baba came, can You just imagine Baba came to my house. And He sat down on the ground and put head in His lap. And you know all that torturous waiting He made us go through it was all to melt us (body, mind and soul) away so that we could be able to receive His Love fully. And you know, we just listen to His stories again and again - about Kalicharana, about His poisoning, about how His touch made the rhino cry. And when we sing His Name in kiirtana tears are always streaming down. And like this O so many nights and years have gone away with me being lost in Dhyana and in memories of You.

Conclusion

TUMI ÁMÁR KATA ÁPAN ÁGE BUJHI NI
CHILE ÁMÁR KÁCHE KÁCHE KENO DÁKI NI
CHILE ÁMÁR SAKAL KÁJE
CHANDE GÁNE SURERA MÁJHE
SE VIINÁR TÁR ÁJ O BÁJE TAKHAN SHUNINI
TUMI ÁMÁR KATA ÁPAN ÁGE BUJHI NI

OGO ÁMÁR CALÁR PATHE GABHIRA ÁNDHÁRE
JEJE CHILO SEI SMRITITÍ MANE BÁRE BÁRE
ABHIMÁNE GELE SARE ÁMÁY PHELE ANEK DÚRE
KENO TAKHAN PÁYE DHARE HIYÁY RÁKHINI
SAKAL DVIDHÁ SARIYE DIYE DHYÁNE DHARI NI
TUMI ÁMÁR KATA ÁPAN ÁGE BUJHI NI
(Madhumainjusá, Ranchi 30.1.1983)

O You were so much mine own dear one
I could not understand or realise this before
You were close, so close to me
But why did not I call out unto You.

You were in all the work I did for You
The string of that vina, even today is playing
But I just could not hear it then.

O on this journey path of mine
In the depths of the darkness
There awakened that memory
In my mind, again and again -
With a wounded heart You went away
Pushing me away and going so, so far
Why then did I not clasp Your Feet
At least within my heart?
Why did I not cast aside all doubts and dilemmas
And at least hold You in my Dhyana?

This is the ultimate story of our lives - yesterday and today. Do we know how much Baba is our very own Darling today? Do we know how much we have wounded His heart? Do we know how many moments in our lives were wasted because we did not use them to hold Baba's Feet and did not absorb them in Dhyana. And do we know about how this very moment we are wasting our lives because we cannot see how Baba is loving us most special ways right now. So let us go into Sixth Lesson and see how much He has sacrificed and is sacrificing Himself out of His madly intense love for us.