

## **Maha'kaola Shrii Shrii Anandamurti**

**One who raises his Kundalini to Sahasrara Chakra and thus attains Samadhi is called Kaola. But besides raising His own Kundalini to Sahasrara Chakra, One who can also raise others Kundalini to Sahasrara is called Maha'kaola.**

**There are two fundamental differences in the spiritual status and state of the two. Firstly, Maha'kaola virtually always remains in Samadhi since He is always in communion with the Supreme. Therefore He has the capacity to give a word the status of Mantra (incantation) by empowering it with spiritual vibrations. Kaola goes into**

**Samadhi by making conscious effort and is in no position to accord the status of Siddha Mantra to a word. Secondly, Maha'kaola can raise others Kundalinii by His touch or merely by His will even. Kaola can't do it. Needless to say, Kundalinii is the sleeping divinity, the coiled serpentine, at the bottom of the spine. Diiksa (initiation) and Guru Krpa (Grace of the World Teacher) are indispensable for its arousal and for elevating it higher and higher up. When Kundalinii reaches Sahasrara Chakra (Pineal Gland), ignorance vanishes totally and one is illumined with the real knowledge. Then one indeed enjoys ineffable bliss.**

## **MAHAKAOLA**

**A Kaola is essentially a tantrika and a tantrika is inevitably a yogi. Thus who is Maha'kaola in the language of tantrikas is Yogeshwara in the language of yogis. Maha'kaola and Yogeshwara are one and the same entity. In common parlance He is called Sadguru or Jagadguru, the Supreme Master or the World Teacher. He alone possesses the faculties and genius, capacity, and potency to guide and lead all to truth, beauty and bliss. He is perfect in Himself.**

**Before Maha'kaola, becomes the best of all. He belongs to entire humanity. He lives and works for everybody. None is**

**outside His scheme of welfare. His sole concern is the welfare of all without discrimination. His mission is therefore global and universal.**

**We are fortunately the contemporaries of BABA ANANDAMURTI (henceforth only BABA) who is Maha'kaola, the great Tantrika. His towering personality is comparable only to Sada'shiva and Shrii Krishna who has blessed the earth by their benevolent presence about 7000 years & 3500 years ago respectively.**

**It is not possible to dwell at length on the distinctive qualities and attributes of BABA in the limited space of this**

**article. Nevertheless I would like to speak something about Him, but before that see what BABA's ideas explain about the state of Maha'kaola in various discourses.**

### ***Three States***

***With the help of Sadhana of self realization, one attains Brahma hood (unicity with the Supreme). There can be three distinct states of this realization. The Jiiva (a unit) may attain only one, or two, or all the three states according to his capacity and the goal of his endeavors. FIRST IS THE STANCE OF SAGUNA BRAHMA WHO IS THE CREATOR, SUSTAINER AND CONTROLLER OF THE EXPRESS AND UNEXPRESSED WORLD. WHEN THE UNIT MERGES IN HIS NUCLEUS, HE ATTAINS MUKTI(EMANCIPATION). BUT IT IS NOT THE FINAL AND THE HIGHEST STATE FOR THE SIMPLE REASON THAT MAYA (THE PRAKRTI IN ACTION) CONTINUES TO REMAIN HIS OBJECT WITH ALL HER ACTIONS AND MANIFESTATIONS. THE UNIT WHICH ASPIRES FOR THE OBJECTLESS STATE MERGES IN THE NIRGUNA BRAHMA WHO IS BEYOND THE INFLUENCE OF PRAKRTI. THIS IS MOKSA (SALVATION). THIS MEANS THE UNIT WON'T COME BACK IN THE CYCLE OF CREATION AGAIN. THAT IS, IT'S HIS JOURNEY'S END. BUT THERE IS YET ANOTHER, THE MOST EXALTED AND GLORIOUS, STATE. THE UNIT WHO HAS ATTAINED THE SUPREME STATE (EITHER OF THE AFORESAID TWO), ENJOYS THE STATE INDIVIDUALLY. IT IS HIS INDIVIDUAL ACHIEVEMENT. THEREFORE HE CAN'T BLESS OTHERS WITH THE SAME ACHIEVEMENT. IF HE SHOWERS HIS GRACE, OTHERS MAY HAVE THE GLIMPSE OF THE SUPREME STATE- ONCE OR EVEN***

**REPEATEDLY – BUT THIS EXPERIENCE CAN NOT BECOME THEIR PERSONAL ATTAINMENT. ONLY WITH THE DIRECT ASSISTANCE OF THE REALIZED UNIT, THEY GET THE SUPREME VISION – THEY ARE IN NO POSITION TO MAKE THE EXPERIENCE THEIR PERSONAL ASSET. HENCE THIS REALISED UNIT, DESPITE A VERY GREAT SPIRITUAL ACHIEVEMENT, CANNOT IN THE TRUE SENSE SERVE THE PURPOSE OF WELFARE OF ALL. HE CAN ONLY OFFER TREMENDOUS INSPIRATION AND GRANT OCCASIONAL VISION TO OTHERS BUT CAN'T ENABLE THEM TO OWN THE EXPERIENCE PERMANENTLY. SUCH A REALISED UNIT THEREFORE CANNOT ACQUIRE THE STATUS OF GURU. TWO FACTORS ARE ESSENTIAL FOR GURU. HE HAS TO CONQUER THE BONDAGES OF MAYA; AND AT THE SAME TIME HE SHOULD BE THE REPOSITORY OF SUPREME'S GRACE. IT MEANS THAT THE SUPREME MUST MAKE HIM THE MEDIUM OF THE EXPRESSION OF HIS GRACE. OTHERWISE THE UNIT WILL SIMPLY REMAIN THE OWNER OF THE VAST TREASURES OF PSYCHIC AND SPIRITUAL POWERS, BUT WON'T BE ABLE TO DO ANY MEANINGFUL WELFARE TO PEOPLE AND WORLD. NOW, IN CASE ONE HAS CONQUERED MAYA PARTIALLY, BUT IS ENDOWED WITH THE GRACE OF THE SUPREME, HE CAN ACT AS GURU WITH HIS LIMITED ACHIEVEMENT. ENDOWMENT OF GRACE IMPLIES THAT HE IS CAPABLE OF ENABLING OTHERS ASSIMILATE A PARTICULAR EXPERIENCE OF LORD, THIS EXPERIENCE HOWEVER MAY OR MAY NOT BE OF VERY HIGH ORDER. THE INFLUENCE, POWER AND FUNCTIONS OF GURU ARE LIMITED TO THE ARENA OF MAYA CONQUERED BY HIM. HE CAN'T THEREFORE BE JAGADGURU. IN ORDER TO BE JAGADGURU ONE HAS TO CONQUER MAYA FULLY BESIDES, OF COURSE, POSSESSING THE POWER TO TRANSMIT THE OMNISCIENT'S GRACE. IF A UNIT HAS CONQUERED MAYA, FULLY OR PARTIALLY, BUT THE SUPREME DOES NOT MANIFEST HIS GRACE THROUGH HIM, HE CAN THEN ONLY BE THE MASTER AND ENJOYER OF LIMITLESS WEALTH AND GLORIES BUT THE TERM GURU WON'T APPLY TO HIM. FOR THE ACQUISITION OF OCCULT POWERS AND OTHER SPIRITUAL POWERS,**

**ONLY VICTORY OVER MAYA – PARTIAL OR TOTAL – IS NECESSARY, BUT FOR THE WELFARE OF JIIVA (UNITS) AND JAGAT (WORLD), FUND OF OMNISCIENT’S GRACE IS INDISPENSABLE. UNLESS THE TWO MEET TOGETHER, ONE CANNOT SEVE AS GUIDE OR MASTER**

### **JAGADGURU**

**WHO CAN THEREFORE BE JAGADGURU? ONE WHO HAS ATTAINED THE SUPREME BUT DOES NOT MERGE IN IT (SINCE MERGER ENDS ALL THE GAME), AND THEREBY RETAINS THE POWER OF THE SUPREME WITH HIM AND THEN DESCENDS TO THE NORMAL PLANE WHILE IDENTIFYING HIMSELF WITH EVERY TATTVA, EVERY PARTICLE OF EVERY TATTVA AND ALL EXISTENCE. IN SUCH A STATE, THE PHYSICALLY VISIBLE UNIT REMAINS IN THE STATE OF THE SUPREME ATTAINMENT WHILE THE ENTIRE JIIVA AND JAGAT SIMULTANEOUSLY DWELL WITHIN HIM. EVIDENTLY, ONE HAS TO ELEVATE TO THE HIGHEST POINT, THEN RETAINING THAT STATE HE HAS TO DESCEND. NOW THIS DESCENT SHOULD BE TO THE LOWER MOST POINT OF EXISTENCE, I.E., TILL THE SOLID FACTOR. THIS MEANS HE VIRTUALLY IDENTIFIES HIMSELF WITH EVERY TATTVA THOROUGHLY. IN THIS STATE ALOND, HE CAN PERFROM THE ROLE OF JADADGURU SINCE THE ENTIRE CREATION DWELLS WITHIN THE STATE OF HIS SUPREME PERFECTION.**

**ONLY ONE QUESTION MAY ARISE HERE. IS IT POSSIBLE TO REALIZE THE SUPREME WITHOUT MERGING IN HIM, OR IS IT POSSIBLE TO ENTER INTO THE SUPREME AND NOT GET DISSOLVED IN HIM? THIS IS HOWEVER ANOTHER TOPIC AND CAN BE DISCUSSED ELSEWHERE. THE AFORESAID PHENOMENON CAN BE UNDERSTOOD IN ANOTHER WAY.**

### **THREE SITUATIONS**

**BEFORE JIIVA ATTAINS BRAHMAHOOD (SUPREME REALISATION) IT REMAINS IN THE JIIVA BHAVA, THERE IS NO BLOSSOMING OF BRAHMA BHAVA THERE. SIMILARLY WHEN IT ATTAINS**

***BRAHMAHOOD, THERE IS NO EMERGENCE OF JIIVA BHAVA THERE. BUT BEYOND THIS BRAHMAHOOD THERE IS YET ANOTHER STATE. IN THIS STATE, THE FEELING AND MEMORY OF THE JIIVA AND JAGAT EMERGE WITHIN THE REALIZATION OF BRAHMAHOOD. AS A RESULT THEREOF AN UNPRECEDENTED EXALTATION IS EXPERIENCED WITHIN THE BRAHMAIC STANCE. CONSEQUENTLY THE SUPREME JOY MANIFESTS IN THE FORM OF SUPREME LOVE.***

***IN THE STATE OF JIIVA BHAVA, THE LIFE AND WORLD IS FULL OF SUFFERINGS, THE REAL HAPPINESS DOESNOT MANIFEST THERE. WHATEVER SO-CALLED HAPPINESS IS AVAILABLE THERE, IT IS ONLY ANOTHER FORM OF UNHAPPINESS. THIS IS THE FIRST SITUATION. BUT IN THE ATTAINMENT OF BRAHMAHOOD, THE DISAPPERANCE OF ALL AFFLICTIONS AND THE ATTAINMENT OF SUPREME BLISS OCCUR SIMULTANEOUSLY. IN SUCH A STATE THERE IS NO FEELING OF UNHAPPINESS WHATSOEVER. THERE IS NO FEELING OF JIIVA AND JAGAT HERE. EVERYWHERE ONE SEE ONLY ONESELF. EXCEPT PERENNIAL UNINTERRUPTED BLISS NOTHING APPEARS IN HIS VISION. THIS IS THE EXACT STATE OF THE REALISATION OF THE SELF. IN THIS STATE BESIDES PURE CONSCIOUSNESS THERE REMAINS ABSOLUTE PEACE AND BLISS.***

***FOR HIM THE WHOLE UNIVERSE THEN APPEARS PURE CONSCIOUSNESS. THE PHYSICAL BODY, WHICH HE USED TO LOOK UPON AS CRUDE AND MATERIAL, APPEARS CONSCIOUSNESS ONLY. THEN THE BONDAGE OF TIME AND SPACE EXIST NO MORE. THERE REMAINS EXALTATION OF PERFECT FREEDOM EVERYWHERE. THE JIIVA ACHIEVES SIMILARITY WITH THE STATE OF THE BRAHMA. THIS IS THE SECOND SITUATION. THIS IS HOWEVER NOT THE LAST STAGE OF PERFECTION. IN THE SUBSEQUENT STAGE, THE SENSITIVITY OF THE AFFLICTIONS OF THE FIRST SITUATION GETS STIRRED UP WITHIN THE JOY OF THE PERFECTION OF THE SECOND SITUATION. THEN THE JIIVA, JAGAT AND THEIR NUMEROUS SUFFERINGS BLOSSOM WITHIN THE PERENNIAL JOY. THAT WHICH REMAINED***



***SUPPRESSED UNDER THE COVER OF SAMADHI, EXPRESSES ITSELF WITH THE AVAILABILITY OF OPPORTUNITY. AS A CONSEQUENCE, THE AFORESAID JOY ASSUMES THE FORM OF LOVE. GREATER THE MANIFESTATION OF THIS LOVE IN ONE, GREATER HIS CAPABILITY TO ATTAIN THE PINNACLED PERFECTION. THIS THIRD SITUATION IS THE STATE OF SADGURU MAHAKAOLA. HE IS EVER IN THE BRAHMIC STATE, BUT HIS HEART IS SIMULTANEOUSLY EVER FULL OF LOVE AND CONCERN DUE TO THE TOUCH OF MISERY OF EVERY JIIVA, EVERY EXISTENCE.***

### **SADGURU**

***Unless one is moved by the suffering of others, compassion or love for latter can't arise in Him. And without the arousal of love, removal of someone's sufferings is not feasible. Till the existence of other entity, its sufferings will also exist and so there will remain the need to remove it and this removal is verily necessary. But as stated earlier there is no feeling of the existence of others in the second situation. There is thus the want of feeling of others' sufferings. But with the lapse of the state of Samadhi, the feeling of others sufferings consequent upon the feeling of others awakens in the heart of the realized unit very much within the perpetual experience of His perfection. This arouses unending love for the Jiiva and the Jagat. He feels infinitely moved by their lot. This is the state of the Jiivanmukta Sadguru (Ever free Supreme Master).***

***Since, within the state of His perfection dwells the entire Jiiva and Jagat, therefore He is competent and capable to grant salvation to all, to each and every unit. Hence He alone deserves to be called Jagadguru. We can then say that through the name and form of a physical structure, the Supreme Love and the Supreme Grace are revealing themselves. The physical structure undoubtedly belongs to a unit in the cosmological cycle. But since the Supreme Lord makes it the medium of the expression of His love and His grace, it performs the***

### ***role of Sadguru.***

***Philosophically we can say that Sadguru's position is at the tangential point of the Sagun'a Brahma and Nirgun'a Brahma. This points ever remains in the Supreme state (Nirgun'a) but at the same time it is ever connected and concerned with the entire creation. This tangential state of Brahma is also called Taraka Brahma. This is the third state of realization, quite distinct from realization of Sagun'a and Nirgun'a.***

### **SADGURU BABA**

At this stage of discussion, I can say that the Maha'kaola Sadguru BABA A'nandamu'rti, is expressing through the physical appearance of Shrii Prabhat Ranjan Sarkar. The form is not the Sadguru. The entity active within the form is Sadguru.

The elevated Sadhakas have numerous vivid experiences of BABA in their Sadhana. They find BABA is not a corporal body of flesh and bones. He is instead pure consciousness, Supreme effulgence and perennial sweetest bliss. They find His room surcharged with subtle vibrations of numerous powers. It appears that all those powers are moving round Him to get an opportunity to serve Him. Not only that, when one fixes his gaze intently at Him, he finds charming fair and play of endless colors taking place there.....

The skeptics and materialists may say this is all non-sense.

They may also say this is glib talking by a credulous disciple and a blind devotee. But such a statement, such an immature judgment, betrays only their ignorance. For the experience and actualization of every truth, certain degree of mental development is essential. Subtler the truth, subtler should be the state of mind for its perception. Just as same balance is not used for measuring wood, rice, gold and chemical substances, similarly same mental make-up and psychic state is not conducive to the experience of every truth. For the realization of spiritual truth, one needs to develop intuitional faculty and acquire higher psychic powers. Conscious and deliberate effort along with sincere desire to experience the Supreme Truth enables one to avail Lord's grace for the purpose and he or she finally achieves the goal. I can only say here that truth needs no certification from anyone. Truth remains truth regardless of its recognition. Truth is truth not because someone certifies it to be truth, but because it contains nothing except truth.

**BABA**

**BABA Anandamurti is the Mahakaola Sadguru. One has to seek His shelter for true knowledge and real Happiness.**

**Without His guidance, none can get the clue to the correct path. Anybody else has neither the capacity to lead others on the righteous path nor has the direct knowledge of the Supreme Goal.**

**O Lord Anandamurti! You are Sadguru. You are the Jagadguru. You alone can show path of your achievement, how else can we ever attain You by mere search? You are the path as well as the destination of path. You alone know whether this path is short or long. By Your grace, even a long path can become short. Due to slackness in your Grace, even a short path can become a longer one. And in the event of Your Supreme Grace, the path can disappear altogether in no moment – You alone**

**then shine with the infinite beauty of  
Your ever effulgent entity. The flow of  
Your attribution and power, Your  
sweetness and love, is never ending.  
However the ability of Jiivas varies, You  
express before different Jiivas with  
different bhavas. But You are invariably  
the shelter of all. You alone are the  
deliverer of all. Under Your sweet  
shelter, the future of humanity is safe  
and secured.**