



Ánanda Vánii

Seek Him within with earnest zeal,
with sincerity and love. Then that
glittering Entity will emerge within
your heart with Its Supreme
Effulgence.

Shrii Shrii Anandamurtiji

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(English)

Shrii Shrii Anandamurtiji

Buscalo internamente con ferviente afán, con sinceridad y
amor. Entonces esa Entidad brillante surgirá dentro de tu
corazón con Su Suprema Refulgencia.

(Spanish)

Shrii Shrii Anandamurtiji

Cherchez-Le en [vous-même](#) avec ferveur, sincérité et amour.

Alors cette Entité étincelante émergera dans votre cœur avec
Son rayonnement supreme.

(French)

Shrii Shrii Anandamurtiji

Cercatelo con lo zelo, la sincerità e l'amore più sinceri.
Allora quelì Entità splendente sorgerà nelvo strocuor enella-
Sua Suprema Effulgenza.

(Italian)

Shrii Shrii Anandamurtiji

Sucht Ihn in Euch mit aufrichtiger Inbrunst, mit
Ernsthaftigkeit und Liebe: Dann wird dieses glitzernde Wesen
in seinem unvergleichlichem Glanz in Eurem Herz erscheinen.

(German)

Shrii Shrii Anandamurtiji

The Supreme Abode of Satya

A'nanda'ddhyeva khalvima'ni bhu'ta'ni ja'yante.

A'andena ja'ta'ni jiivanti.

A'nandam' prayantyabhisam'vishantiiti.

Everything, micros or macros, whatever is caused or created, cometh from that composure of bliss. And "a'andena ja'ta'ni jiivanti", that is, because of the presence of this infinite composure of bliss each and every created entity want to remain in this world. This is the only reason for one's longing for more and more life. And "a'nandam' prayantyabhisam'vishanti", that is, finally, each and every entity goes back to that composure of bliss – to that blissful stance. This composure of bliss is the only satya in this universe.

And what is satya? "Sat", that is, the non-metamorphic entity, when it is finally established, when it attains the final rank of non-metamorphosis,

is called "satya". So one must move along the path of satya and one must have the satya as one's only desideratum. And this is the only path, this is the path of fearlessness; that is, there is no fear in it, nothing to be afraid of. The Yajurveda says:

*Satyameva jayate na'nrtam'
Satyena pantha' vitato devaya'nah
Yena'kramantyr's'ayo hya'ptaka'ma'
Yatra tat satyasya paramam' nidha'nam.*

Finally satya becomes victorious in each and every fight, in each and every clash and in each and every work. Satya comes our successful. "Satyameva jayate na'nrtam'." That is, the falsehood won't be victorious. "Satyena pantha' vitato devaya'nah": your path to godhood becomes widened with the help of this satya, that is, this satya makes the path wide so that progress towards godhood is achieved.

"Apta vakya" is the word of God and "Praapta Vakya" are the words of the worldly authorities: books and other things.

A person whose all desires have been fully quenched due to coming in proximity to the Supreme Entity is called "hyaptakama". These hyaptakama rsis moved along this path of satya in the past and finally came in contact with the supreme abode of satya. "Yatra tat satyasya paramam', nidha'nam". That is, they reach that place which is the final abode of satya. So the rsis said,

*Satyabratam' Satyaparam' trisatyam'
Satyasya yonim' nihitam' ca satye
Satyasya satyamamrta satyanetram'
Satya'tmakam' tvam' sharan'am' prapanna'h.*

This Satya-Svarupa Supreme Entity or that composure of bliss – what are Its characteristics?

*Brhacca taddivya macintyaru'pam' su'ks'ma'cca tat su'ks'mataram' vibha'ti
Du'ra't sudu're tadiha'ntike ca pashya'tsvihaeva nihitam' guha'ya'm.*

"Brhacca taddivya macintyaru'pam". He is very big, very very big, very

very very big and so big that your ocular capacity can not come in contact with Him. Your ocular capacity is limited. From a particular wavelength to another particular wavelength is its scope. But He is bigger, far bigger than the scope of your ocular region. And not only does it not come within the scope of your ocularity but it is “acintyarupam”, that is, It does not come within the pulsations of your microcosm. That is, neither is It within the perception of your organs nor is It within the scope of mental conception. And Its divine effulgence can not be measured by your mind or your organs. “Suksmaacca tat suksmataram vibhakti”, that is, not only is It very very great but It is very very small, very minute, so little that organs can not see It, perceive It, or touch It. It is small but still It is effulgence. I have already told you something about deva-yoni. It is small but It is effulgence.

“Duraat sudure tadihantike ca”. Dura means long distance and sudura means very very long distance. Sometimes you may think that your sound and your expressions may not be audible or visible to Him. If you think like this then all your efforts, all your acoustic expressions or all sorts of mental endeavour will be of no avail. Because when you think that He is at a long distance, He is not at a long distance but He is at a longer distance. If you think that He is not near you, He is at a long distance, then actually He is at a longer distance. If you think that He is near, then He is not only near, He is more near. He is much closer than you can ever imagine.

Those who have developed their inner vision will realize that Parama Purusa is within one's self. When He is within your own “I” feeling, why then do you wander or roam here and there to know Him, to find Him, like a King who has all the riches with him but goes out begging from door to door?

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Shrii Shrii anandamurti, 20 September 1978, Patna

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