

BODHAYANTI PARASPARAM

VOLUME - VI



**BODHAYANTI
PARASPARAM**

VOLUME --- 6

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PUBLISHERS NOTE

Sri Ramchandra Publishers is proud to place before you the following publication “**Bodhayanti Parasparam – Volume 6**”. The contents of the present book contain articles presented at various seminars held by “**Imperience**” over the last 5 years relating to various practical aspects of sadhana with respect to the system of Pranahuti Aided Meditation.

The volume contains all the papers presented at the seminars excluding the first two seminars. The first seminar was on the topic “Moulding is the preceptors business” in which only one paper was presented. This paper has been published in “Bodhayanti Parasparam – Vol 4”. The second seminar was on “Meditation is not enough”. In this seminar 35 aspirants participated and they were asked to give an improptu writeup about the topic in question. These has not been included as part of this presentation.

In this volume one can see the depth of understanding of the participants with respect to the various practical aspects related to sadhana, truth, dogma, duty, moulding, demolition of samskaras and imperience.

From the articles in this volume it can be seen that while in regular seminars held at academic institutions the discussion is primarily limited to philosophical arguments herein one can see the practical input and effort of the

participants and the desire to share and learn from fellow aspirants.

The present volume starts with the seminar on “when out of reality we become satan” and ends with the seminar on “happiest man is he who is happy under all circumstances.

There are quite a large number of practical experiences from which the ardent aspirants of the system can gather hints for better sadhana. All the seminar articles are very indepth and gives ample indication of the seriousness of the practicants who participated in the seminars.

Keeping in view the philosophy of the Institute “Bodhayanti Parasparam” the present volume has been brought out. We hope the readers take advantage of these articles and speeches now published in this volume which we hope will help the aspirants to have a better perception of the Great Masters Rajayoga.

We would like to offer our thanks to Bro. K.C. Srikrishna for having compiled the articles and made it available for publication.

HYDERABAD

R. RADHAKRISHNAN

August 2007

FOR SRI RAMCHANDRA PUBLISHERS

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Seminar on “When we are out of Reality we become Satan”

1. Sri V. Sreekanth Reddy

“The end of religion is the beginning of spirituality; the end of spirituality is the beginning of Reality and the end of Reality is the real Bliss.” (DR 6)

The above statement of the Master, viewed from the topic of the seminar ‘When we are out of Reality we become Satan’ has shown the scope of satanical influence one faces in ones journey towards the Infinity.

Satanical forces or influences are nothing but our own notions or wrong attitudes or ideas or illusions or delusions etc. Becoming Satan is nothing but being under the influence of the notions. Notions of any nature will make us being away from the Reality. Questions like whether I am eligible for practicing the system, am I deserving, can I follow the commandments given by the Master etc. are also nothing but notions which are based on our wrong thinking or wrong guidance. From a practical stand point I can tell that all these kind of notions and many more like these are dispelled by my trainer through guidance and explaining the efficacy of the system and the benefits one can reap by following it in Toto rather than thinking that everything will be taken care by the Master and how one can be away from Satan and nearer to the Reality by adhering to what Master asked us to do. It is not out of context to quote Master’s words here about these kind of notions and expectations of us. “People follow what they want and do as they desire but expect the result to be as I want it and which is so dear to them and to me. The result is that a sort of block is formed. I find this in many hearts. This hides the Reality and keeps it out of the sight of the *Abhyasi*. If I

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am to be held responsible, I will request you to follow what I say.” (SDG 53)

Commandments given by the Master for our way of living revolves around Reality and how they help us to abide in Reality is what understood by this insignificant being. Any non-compliance or following of these commandments to the best of one’s ability and perfection is only an indication of one being still in the satanical influence. Excuses of any nature to follow these commandments are only one’s notions about one’s inability. One needs to understand that Masters will never ask us to follow any thing that can not be followed. They may be difficult but not impossible.

Living in the consciousness of the Master means living for the cause of the Master which is nothing but the universal good or happiness of the humanity and human transformation. One can not live in that consciousness by being in the influence of the Satan. Only when one negates oneself by knowing one’s insignificance and nothingness and lives for the good of the humanity by understanding, following and practicing the commandments of the Master, one can be out of the clutches of the Satan, is what the saints of the Order had shown and showing to the world.

Nothingness is the Reality – is the imperience we have experienced during our meditations. Having imperienced this reality, craving for name, fame, glory, significance etc. are only making us to be away from that Reality which is nothing but being in the company of Satan or becoming Satan or succumbing to the satanical forces. Enormity of the Goal is what is being indicated in all these.

How to be out of these notions or misconceived ideas is the question one faces. The guidance given by

Shri K C Narayana that there are only verbs, no nouns while explaining the Dr K C V Spiritual Order of ISRC has got immense value for the above question. The extract of that is produced here. “Beej- Dagdh has to happen in all. We can have nothing but ash. Identities have to be created each time based on work. Actually identities are to be created by us for work and this is the reason why we say that there are only Verbs, no Nouns. Nouns are non-existent. Verbs alone exist. According to the Verb a Noun takes shape; for a particular work to be done a particular form takes shape. Every action demands a particular type of instrument or body and that body has to be structured for that work. (Dr. K.C.V.Spiritual Order of ISRC – K. C. Narayana)

While this approach is accepted and tried to follow one may have a notion of different kind i.e. one’s own self effort is enough, there is no need for the help from the trainer or the Master. The following extracts from the messages of the Master may help us in knowing the need of the trainer and to come out of this kind of notions.

“That is, first of all, the teacher should destroy the old edifice, then erect a new edifice without bricks and mortar.” “Then everything is destroyed, the people may think what will come after. Nothing but purity, which has been defined as Reality.” (SDG 38, 39)

“In short the help of the Master, who has himself travelled the entire distance and has developed in himself the Divine force, is therefore of immense value. It is then alone that the Divine force begins to flow into the *abhyasi* from the Divine centres. This subtle force is very strong, so much so that in higher regions even if an *abhyasi* attempts to go up he is pushed down by the effect of this strong flow of the force. In that case it is only the Master's

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dynamic force that pulls him up through the flow and enables him to have a view of Reality.” (SDG 83)

As long as we have body the flow of energy to the lower portion of the heart is going to be there, whatever may be the advancement or progress of the abhyasi is what the masters of the Order have stated or explained on various occasions. This must make us aware of the fact that we are at a striking distance from satanical influence and must make us understand the possibility of the fall at all times and at all places if we are not on our guard. At the same time it shall not deter our efforts to be true to our nature which is Divine.

Constant remembrance as a practice has led to the state of constant remembrance and paved the way to become only a verb, not a noun wherein one is in close proximity or in touch with the Reality or abiding in Reality, is what we have observed in a few cases. By example they have shown how to be in the fold of Reality and not to be under the influence of the Satan, thereby inspiring all of us to become verbs, no nouns, by following the system in Toto.

2. Sri B.Narasimhulu

Prior to commencement of creation the individual souls of human beings were existing in their naked form as separate entities very near to the Ultimate Reality enjoying the same conditions of the Reality (i.e.) unblemished purity, bliss and balanced state. When the creation commenced, the individual souls jumped out of the Homeland into the creation, taking the human form duly getting away from the Reality.

As time went on we, the humans, marched on from subtler form to grosser and grosser form of existence with the additions of more and more coverings round the

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soul forming in due course of time Samskaras which brought about their resultant effects. The effect of Samskaras is the commencement of the feelings of comforts, miseries, joys and sorrows.

Our liking for comforts and joys gained momentum to lead a pleasurable life. To attain it, the man started exploring ways and means. He even went to the extent of achieving it at the cost of others being put to hardships. When his attempts were thwarted he has fallen so low as to get possessed by anger, prejudice, arrogance, egoistic behaviour etc. thus commenced the Asuric pravritti in human beings under the influence of Satan. This is all due to his losing sight of the origin from where he has descended, getting attached to worldly pleasures deeming them to be all in life. The bliss and the balanced state in which he was existing prior to coming into creation were completely lost sight of.

The more we indulged in worldly pleasures, greater are the attempts made to indulge in them, with our energies getting sapped in due course of time. However, in the ultimate analysis, we discover that we are not enjoying the worldly pleasures, rather they are enjoying us. It is like a fly, seeing honey spilled on the ground, very cautiously remaining at the edge tries to suck the same initially. However, intoxicated by the taste of the honey, it gets emboldened, sits right on the honey, sucks to its heart's content. However, when it wants to fly away from it, it realizes its inability to get its legs released from the honey which got stuck up, ultimately it dies a sweet death. It is all true in our case also, having plunged headlong in worldly pleasures we find ourselves helpless to get out of the clutches of the satan. It is all the play of the satan.

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This state of asuric pravritti can be reversed only through enlightenment with the grace of a competent Guru, who can lead us back to our original homeland.

This has been made possible by Shri Ramchandraji Maharaj [Babuji] of Shajahanpur through His system of modified Raja yoga, called Sahaj Marg System of Yoga. Unlike in other systems of Yoga, in Sahaj Marg, we continue to get the support of Guru [i.e.] Babuji through the trainers in transmitting Pranahuti [i.e.] Godly effulgence into us to commence our travel back to our original Homeland so as to be as near to the Ultimate Reality as possible.

Babuji poured out everything he had without judging the merits in us. His only aim is to see that all the men and women in the world groping in darkness under the grip of satan are helped to achieve the goal of Human Life [i.e.] to become one with the Ultimate Reality for which meditational practices with other requirements are specified by Him. We had privilege of hearing them in earlier weminar held on 27.02.2004.

May Babuji bless us all to achieve the goal during this life time itself duly getting released from the clutches of the satan.

3. Sri M. Radhakrishna Murthy

Observation of Rev.Babuji, which is the topic for today's seminar is applicable to a vast majority of humanity at present. Rare exceptions are those who are not out of Reality at least for a considerably long duration of their daily routine.

Religious beliefs bind majority to their dictates, while those bound are sufferers of their serious limitations, in acquiring the required status of wisdom, which manifests in varying degrees. Though all religious

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try to touch the Divinity, some start from the core of the being, preparing a few for high thinking, generating subtle minds capable of understanding the idea of greatest ,while others giving emphasis on outer aspects ,falling short of the desired requirement ,end up in shaping millions with different mentalities with gross behavior and its resultant grossness. Their thinking having become gross, the adverse beliefs entertained by them become adverse state of reality. They ,mostly, are satisfied with ritualistic prayers ,poojas , reciting sacred religious texts, turning beads in fixed number during a particular part of the day, (at times visiting holy places on pilgrimages) while devoting other period for attending to their routine .They become ,in due course, addicts to these procedures imbibing that which is not in consonance with Reality. As major part of their activity centers around the baser needs of a human ,akin to animals(food ,shelter, protection from natural elements like heat, rain, propagation of species),their thinking, is limited to material needs, rendering them disinterested in high thinking like purpose of life, entertaining nobler ideas and trying to fix goals for achievement. They, as a result of their gross thinking, are even prone to develop superstitions which have no meaning ascribing anything or event happening due to miracles etc.

Rev.Babuji observes that finer aspect of grossness results in one thinking himself to be spiritual which is also a superstition where by he thinks of what he is really not.

When religion becomes old and the followers are steeped in superstitions and rituals need becomes prominent for saints to remodulate the course of human destiny as religions burst out into branches attracting people with different mentalities to adopt them varying cults of religious beliefs sprout with different modes of

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worship suitable to their taste in the process forgetting their capabilities for looking beyond the religion.

Jagat gurus, mattadhipathis and those propagating the religious doctrines are not rare. Even though they are striving their at most for remodulation of society with their teachings they are not in a position practically guide their followers as the essential element of spirituality is missing.

While dealing with spirituality Rev.Babuji observes “Spirituality is a sort of feeling or consciousness of the highest. It is the door way to enter into Divinity pure and simple that is the highest evenness all along. In comparison to reality we are yet but a drop in the ocean of almighty and some how we should try to become a river from the drop”.

Since we have noticed as to how religions failed to help humanity in their legitimate growth to attain the ultimate it is here a call for saints to remodulate the society assumes urgency.

We are fortunate in finding our way into a path (though we were in the same orthodox religious way of reaching the ultimate earlier meeting with failure) by the benign grace of Babuji who has accepted all of us so kindly into His fold .It is practical and personal experience of all of us treading the path that our feeling light on the very first day of initiation makes us feel altogether different and confident that we are being lead on the correct path. Though many people may have different experiences then again due to their serious, sincere and devoted effort they may be at various levels in the long journey. Nevertheless the fact remains that those who are blessed with His grace alone are bound to reach the Ultimate .Let us pray for His Grace and Blessings to reach our goal.

4. Dr. K. Madhava

This sentence of Rev Babuji Maharaj tells us emphatically that when we are not in touch with Divinity we become satan.

Satan stands for pain,misery,suffering, depression, darkness,conceit,jealousy,envy,fear and is the essence of cause of unhappiness. It represents the force of materialism and anyone who is attracted towards material comforts, sensual pleasures is attracted towards materialism and darkness which certainly causes suffering, pain and afflictions.

In this context I will quote Rev Babuji, for better understanding of the above concept [taken from page 3 of SDG] 'Let us now consider for a while how one makes or mars himself [i.e make oneself divine or make oneself satan] The world is composed of the finest paramanus [sub atomic particles] which are dense and dark, but in between there exists a faint glow also. That confirms the idea of the presence of both prakruti and purusha side by side. The wise and the prudent, inclined towards divinity, take into view the brighter portion and get profited by it. On the other hand those held up by the charms for material objects get themselves linked with the darker paramanus and go on contacting the grosser effects thereof, which get solidified by the effect of their continual thinking. Thoughts create impressions which go on growing stronger forming coverings. They offer a fertile ground for the mayavic effect to settle in. The effect thus cast upon the particles of the body, being thereby focused on the membrane, is reflected upon the centre of the brain .This leads to the formation of samskaras,which having deepened make him easily susceptible, making his mind all the more rigidly adhere to environment and association which tend to support his

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evil tendencies . Thus he goes on from bad to worse. At this stage it may only be the power of the Master that can save him and help in the transformation of his darkened inner states.

Now if we study his preceding two sentences from the article superstition and spirituality When we are out of light we fall in darkness when we are out of wisdom we become fools it becomes clear that we have a choice to be in light, wisdom and reality.

If we do not make a right choice of living in his consciousness then the two general tendency of mind to get itself attached to sense organs of matter takes hold and becomes satan resisting the powerful and alluring influence of satan and choose to be with the master in the game we have to play successfully in our lives . We may temporarily fall down but we have to get up determined to reach our goal.

To take another analogy if we are going on a scooter up the ghat road on the hills till we reach the top where there is no further gradient, we have to continuously accelerate to maintain momentum .if we reduce the momentum or remain static we slide down and sliding down or riding down is easy. Sustained and persistent effort is required to reach the top or till the goal is achieved otherwise satan is ready to pull us down.

Ego which I may say is another form of satan is described as “love denying obsession with separateness “and is a delusion of the insignificant self.

And as per our Rev.K.C.N he says it require s enormous efforts like rationalization intellectual efforts and struggle to maintain the delusion and it is easy ,natural , simple and normal to be in reality ,wisdom , and light which is Sri Ram Chandra Consciousness

5. Sri N.V. Raghava Rao

Babuji Maharaj said, “The end of Religion is the beginning of Sprituality; the end of Spirituality is the beginning of Reality and the end of Realty is the Real Bliss. When that too is gone, we have reached the destination” All of us in our Institute have (or should have) crossed the boundaries of Religion and are marching on the path of Spirituality. Our journey continues from the present state of individuality to the final goal of identity. This needs an iron will, determination, courage and so many other such characteristics. At every step of our journey, we are tested. Who tests us? It is the Satan that tests us at every step.

Who or what is Satan?

When we want to do something, there is an opposition to it. Where there is a flow, there is also resistance to the flow. When there is motion, there is friction too. **This principle of resistance to any activity is called as Satan.** This principle has been in vogue since creation and will continue till the end. So, Satan came into existence when the creation started and will live on till the end.

Satan co-exists with everything. **In us, there is Divinity and Satan.** We always have a choice between the Divine and the Satan. In the morning, the Divine gives us a call to get up and get ready for Meditation and immediately the Satan tells us “you have been doing meditation for so long, it doesn’t matter if you miss it for today”. It also gives compelling justifications like “you went to bed very late last night or you are too tired and your body needs to rest now”. So there is the call of the Divine and the test of the Satan. It is our choice. The will and determination that we have should help us get

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through the test. The Satan reminds us everyday, how difficult and time consuming the Meditational practices are, how many other important and interesting things/activities we can do instead of spending all the precious time sitting in a corner. On one side the Master talks of Constant Remembrance and on the other side the Satan is ever ready to come up with more interesting and compelling alternatives. It is our decision to take either side. If we take the Master's side, we go towards Divinity; otherwise we go away from Divinity. As we progress in Spirituality, the path becomes more and more slippery. Once the grosser impurities are removed, we get to finer impurities of ego. The Satan plays its game and makes our movement tougher and tougher. The Satan is with us till we reach the Destination. Perhaps even there, if one is inattentive even for a moment, the Satan wins over. While the Master is our true friend, the Satan always wants to befriend us.

The Satan can influence us to go away from the Divine but we can never become Satan. The individual who gets fully influenced by the Satan will become grosser and grosser till he becomes a living stone, wherein the thought of God is almost nil (it is never nil) and he becomes extremely lazy or inactive in this aspect. At this stage, even the Satanic influence is minimal because there is almost no activity from the individual and the Satan has nothing to oppose. This is the worst situation to be in and the Master has given a very strong caution when he said "When we are out of Reality, we become Satan". It is only a strong caution for us and we should not be taking this statement verbatim. It is similar to the Master's statement "Mend or End". For all of us, the choice is clear and I pray that we get through all the tests of the Satan and reach our Destination as soon as possible and stay there forever.

6. Bh.Devasena

Our Great Master Sriramchandra ji in His article Superstition and spirituality has said that “When we are out of light we fall in darkness, when we are out of wisdom we become fools and when we are out of reality we become satans.

At the out set what is Reality. Reality is to realize our true self that is Divinity we are divine expressions. A real man is he who expresses these qualities of satya ,ahimsa, asteya, aparigraha and brahmacharya at human level and in addition qualities like kshama, daya, karuna, empathy at the divine level.

When we observe how many are able to really express these qualities may be very few .Because people have gone out of reality and living in an unreal world filled with selfishness, greed, temptations, superstitions, fear, sadism, ego etc. All these are depictions of satanic qualities .Who is satan. A person with above mentioned qualities can be called a satan.

In this moderns world filled with unreality satan is playing the dominant role. People are their fore unhappy, unrest crying for peace running after something unknown. There is social and moral degradation and people are living at animal level and at times even below animality.

At the time when spirituality was tottering helplessly and solid materialism has usurped the position of spiritualism in human life and yogic transmission had become quite obsolete the great soul descended down to earth in the form of Samarth Guru Mahatma Sri Ramchandraj Maharaj of Fatehgarh on 2nd Feb 1873 which is a new era in spirituality. He brought us back the technique of Pranahuti or yogic transmission which was designed into a method called Sahaj Marg by our beloved Master Babuji Maharaj. Our master has said God has

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hidden inside your heart and exposed you. Hide yourself inside and expose God. The entire exercise of Sriramchandraji's Rajayoga is for achieving this.

To be born as a human being is a boon of God because we are gifted with the thought power. Master says world peace is closely related with the peace of the individual for which one has to take into account the inner state of one's mind. If mind is brought to the state of peace and order everything in one outside world will get into the order in the same colour. He also said that every evil has its origin in the mind and that is alone responsible for its irregular activities. It is the very same mind that leads us to virtue and helps us to realize our highest self. By practicing the method the mind gets disciplined and regulated and much of the inner disturbances are eliminated.

The regular practice of the method with the support of pranahuti leads us to reality from our satanic way of living. Especially meditation on point 'A' and 'B' discovered by master in the chest region enables the abhyasi to curb the disturbed tendencies of mind, fickleness and gradually purifies the mind. This will enable us from animal level to human level and then to divine level.

Our thought is diverted to upper level through pranahuti and slowly the qualities or attitudes of satan which we are so far leading a role in all our activities come down and slowly fade away.

However we still have to be cautious of satan which is still outside us tempting us to shun away from our path. Eg; when we have started practicing the method and suddenly an eventuality takes place like loss of material/loss of persons or property people try to pull me down with a superstition that because I am in the system

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luck has not favored me. “Had I prayed another guru I would have been happy”. Under such circumstances I should use my viveka and not get influenced to such superstitions. We need courage and faith in self and master to move on the path of reality. Master says Lion hearted men alone dare approach reality.

If we are perturbed with our difficulties we cannot move in the path .We should come out of all kinds of superstitions. With the influence of divine no satan can play its role.

So divinity has to be expressed by becoming purer gradually giving no room for satanic attitudes. Master is always with us to give us strength and courage .He is our best friend. There should not be any fear.

You should be able to feel the presence of master always and express Him in all our actions. Our small consciousness should rise to the level of Universal consciousness .All of us should collectively move on the path of Reality shown to us by our master and throw away the satan from our self and out side. With sunlight there is no darkness. When we are with reality there is no satan. This is what I have understood from my masters.

7. Sri M.S.Balachander

At the time of creation, divine manifested itself to share the joy and evidently the hidden dictum of nature is that man is born to be happy Unalloyed purity is the hallmark of reality .The divine gift to mankind is the mind which is a miniaturized .form of His infiniteness with all the attributes of creativity in as much as it is the cosmic mind or the divine mind which is instrumental in the process of the very creation. Man by his own folly chose to indulge in his own creation and got distanced from the centre so much so that he is not aware of the major drift

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he had made in not even remembering the homeland. This is precisely the play of Satan. The whole process of God realization is to reposition man so that he is on the path towards the source. Disowning , unburdening, leaving the grip on materiality and build in naturalness is the exercise which man has to face against the odds of rigidity, attachments, prejudice, and greed. This is an interesting battle between the divine force and that of Satan. Satan' s influence is more appealing than the plea from within to be with Him. May be because God has enormous patience to wait till the man reforms and comes on his own rather than offering incentives to comply with the divine call.

The particularized mind of man indulges in its own tiny creation, and webs the individual network such that he is caught in it as the silkworm in the cocoon and remain impervious to the touch of reality. It is the individual network that adds color and complexity by creating likes and dislikes concept of right and wrong with colored vision influenced by ragha and dwesha. The attachments of the near and dear add its own layer to the existing complexity in form of pride and prejudice. The exercise of man is to shatter the network, to unweave the yarn, to unlearn the lesson to relearn it in a Godly way and take on the path of grace towards the infinity.

Having tasted the experience of nothingness –be it for a fraction of minutes- Man came out by yielding to the temptation of the non- divine and the more he does, the more he gets distanced from the centre and greater he is satanic or asuric in character . Every time he deviates from the path, he hears the inner voice to correct him. Subtle message was sufficient for Rev.Lalaji when he was hinted by the fakir that it is not the purpose for which he is born. He could immediately retune even though he was very young at that time. Inner voice is feeble, and many times inner voice is not audible amidst the noise of the

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world or though heard we are still tempted to defy rather than comply.

To seek forgiveness from the divine every day during the bed time prayer for not being close to the divine or for being satanic has been an opportunity to the man to retrace his steps. Unawareness of being away from the reality is pathetic and temptation to yield to the satan is a karmic curse. It is far too much to expect that divinity will canvass to take us back to his fold. Surely the centre is yawning towards the circumference. Have we created space in His heart is the fundamental question.

Another technique before us to dwell in the thought of God is by taking whatever is done is as per His will with mere duty consciousness rather than undue attachment , merely performing without having an eye on the fruits of the karma as is highly talked about in Gita as Nishkama Karma. Our job is to seek through prayer and wait till such time God wills to take us in His fold.

8. Smt N.B.T. Sundari

Reality and Satan are like the two ends of a spectrum. We can equate it as the Life Force, which has a general tendency to go to the Lower Heart i.e. the major part of the life force. This is the Satan within us. We are all [the general population] under the clutches of Satan. If we want to move away from it Satan or loosen its hold on us or move towards Reality, the task is an uphill task Here is the support of the Master i.e. Pranahuti which helps us to move towards Reality, where the diversion of flow is done from lower to upper heart.

To enable our stay at the upper heart and move further on i.e, towards the destination, we require Master's support and also have a role to play. Here the importance of Viveka-discriminative intelligence comes

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into play. This faculty helps us to know things which help us to move towards the goal and those which sway us away from the goal-Anukoolasya sankalpam and Prathikoolasya varjanam.

Any laxity in our practice-Abhyas and excessive indulgences in basic urges, drives and also doing activities like watching movies, going for parties, not keeping satsangh so on and so forth. These should be viewed as the Hold of Satan. hence the importance of prayer which says –

we are yet but slaves of wishes

Putting bar to our advancement

and also the importance of keeping our first knot pure and also points A and B meditation. We should also make a firm determination. In order to have Reality in our view always –the only way is to hold on to the feet of the Master always and depend on Him.

Babuji Maharaj says – “It is our primary duty to realize”. It is humanly impossible to move away from Satan ,but for the support of the Master whose benevolent grace is lifting us all. The statement of Babuji-“We are all moving towards our Homeland” is the most reassuring statement.

9. Sri Raja Ratna Sai

When we feel Divine is with us and we are basically Divine we are not feeling disturbed.

When I perceive things get attached to things I feel the desire irritation ,sorrow all feelings I get .Fear when I get attached to some things mind mends the ways to get it and I become satan in that moment. When I start accepting what ever is happening as per His plan and when things happen I develop an inner feeling that let me not mend it to get maximum satisfaction and also not to

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neglect what is happening for my good only, then I am away satanity. As Sir said when ever lower thought come in mind and try to take over I feel the Master inside then these thoughts bid good-bye and dissipate themselves. Basically I am convinced that I am divine by nature and due to some attractions other than divine I suffer, I am not falling into prey of satan. A vigilant mind always makes one to be beware of this and the necessary strength is given by the Master for the same.

10. Sri N.V.Viswanath

Reality is that we are totally dependant on the Master. Everything happens according to His will.

We have both Divine and Satan in us. Whenever we forget the Reality that we are dependant on the Master then we are with satan.

During the pranahuti sessions and our meditations we feel the company of the Master as calmness, peace, nothingness, void etc. If we analyze this then we can conclude that there is Divinity hidden in us and with the help of the master and our sadhana we are trying to bring it to full expression. We know about our thoughts and still if we can say that there is divinity in us then we have to accept that every one in this world is an expression of Divine. That is the Reality.

In our system we have the continuous support of the master through pranahuti. It is our duty to be aware of this support continuously. This will help us to develop the attitude of dependency.

Our system helps us to know ourselves thoroughly. It helps us to know our +ve qualities and –ve qualities. We have to stress only on the +ve qualities and improve upon them. The –ve qualities are to be placed before our master. We can not wish away the negative

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thoughts we need to develop determination to overcome them by ignoring them and attaching our selves to our master. If we give importance to the negative thoughts for getting rid of them then we are trying to be with Reality by attaching ourselves to the satan.

Unless all the thoughts which are buried in the core of our heart are not evaporated we can not become free. All the incidents in life help us in this process hence we are dependant on the environment and the people around us. Hence we are dependant on every one.

We are with the reality as long as we are happy and we are happy only when we are in the thought of the Master. If we are unhappy or dejected then we are not with the Master but we are with the satan. The reason for unhappiness is our expentency or anxiety. It is easy to say but tough in practice. But with the help of the master we will achieve it.

When we are oriented to the master we get good thoughts. The good thoughts are not ours. Since we are oriented to the master we resonate to the good thoughts which are His. If we think they are our own then we are giving room to the satan.

To conclude we should always be oriented to the master with an yielding attitude and do our sadhana assiduously.

11. Sri A. JayaPrakash

Our Great Master said that ‘when we are away from Reality, we become Satan’. He said this while discussing on the ideas and practices being followed by various religions and protagonists of spiritual systems prevalent in the world. Since the spiritual realization means living with the Reality or Divinity, the concepts, ideas and practices must be in consonance with the nature

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of Reality itself. Master has mentioned that the means we adopt must closely resemble to the nature of the Goal to be successful in our endeavor.

Subtleness and Simplicity are the characteristics of the Reality revealed by Him. In this context, Master said that the degenerated religious practices and dogmas have assumed lot of grossness and complexities and therefore are not capable of taking us to the Reality. The thoughts and deeds generally gather these characteristics of grossness and complexities when they deviate from the real goal. When Reality is not the goal, and if any other goal is accepted for realizing, selfishness or self-centeredness would be the nature of such goals however pious the intention behind it could be, as they are taking birth from the intellectual or emotional spheres of the mind and not from the Reality.

Since the nature of Reality is simplicity and subtleness, it cannot accommodate any idea generated from the self for the self as they are gross and do not conform to it. This also leads to the understanding that anything that do not conform to a principle would eventually prove to be working contrary to that principle. Now, when any idea or practice work contrary to the Reality, it practically amounts to living away from the Reality and also by the same reason works against the rhythm of the nature. Any one whose actions are contrary to the rhythm of nature or disturbing the nature, is working against the Divine Purpose or Reality. A Satan represents this force. Therefore, Master said that when we are away from Reality, we become Satan. The selfish, pleasure seeking and egotistic thoughts, ideas and deeds produce vibrations contrary to this rhythm polluting the atmosphere and disturbing the harmonious existence of Divine Creations. Thus we become Satan.

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Satan revels in darkness and we remain away from the Divine Light. Various religious practices and ideas are not leading us to this Divine Light but for realizing the wishes in the material sphere or utilizing the spiritual power for fulfilling wishes making us vulnerable to superstitions and darkness. In this darkness the wisdom is lost, as the existence of another sphere is not visible. Thus 'away from wisdom, we become fools'. We while away the precious human life, the Divine Gift indulging in activities aimed at pleasure seeking or amassing wealth, disturbing the rhythm of nature, living away from the Reality and ending up as a Satan.

Our Great Master has therefore given us a system of Sadhana, consisting of practices very closely resembling to the Reality and brought the Divine help in the form of Pranahuti. When we learn to yield to the Master, we get the capability to practise constant remembrance enabling us to moderate the activities in the ordinary life and leading to enlightenment and living with the Reality as enshrined in Ten Commandments. Our Master's definition of morality is actualization of such a life where there is no room for selfish or self-centered thoughts and actions but only the Reality.

12. Smt. I. Madhavi

There can be only one way of living i.e., Spiritual. Therefore there is a need for all our worldly activities be directed towards that as a trustee. God has willed for creation to see us happy, dynamic and lively. We lack contentment because of Jealousy, Comparison, Greed, Possessiveness or feeling of deserving more than bestowed etc., therefore we fail to be happy and instead be dull, morose etc. Our thinking becomes clouded lacking intelligence and discrimination. By not expressing the bestowed capacities of proper thinking, happy

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disposition and contentment which is to be understood as ingratitude and we are no way near to Reality. Under such situations we are under the influence of Satan.

It is our birth right to be a Rishi ie. To live at Human Plane. When we are not following the principles of Satya, Ahimsa, Asteya, Aparigraha, and Brahmacharya ie, we are not at Human Plane and therefore away from Reality in that sense.

We are bestowed with the faculty of thinking and with that we also gained capacity for creation. This lead us to the thoughts resulting in action. As a result of this we form layers and layers of grossness around the original purity and artificiality has set in. We forgot our true, plain and simple nature.. When we entertain the thoughts other than Divine they form a base for us which tend us to towards lower plane. We should never entertain the Satan (Lower Plane) in us to take over us as it is as dangerous as cancer and eats us away. We are completely governed by it and lose our capacity to think. A small idea that we entertain will take us deep into its fold and starts dictating us even as britishers has started ruling over us. They also started as mere traders whom we allowed into our country and they ended up ruling our country.

We should always be clear of our Goal and it should always be kept in our mind. If we lack Goal clarity then every alternative thing seems to charm us and we are driven to it to satisfy our urges. In the process of accomplishing them we tend to loose balance. There is a need for moderating our mental tendencies to regularize our actions, then only we can keep pace with the Divine endeavor.

Intellectually we may understand that we should express Divine i.e, we should be happy, be truthful, lead a contended life and lead a life of harmony etc. Many times

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we fail to behave so or be so. It may be sometimes due to the play of samskaras and many more times because of our undue involvement and also due to lack of clear and proper understanding of our Goal.

We should identify our problem and should make a sincere effort to get over it. In this process we should take the help of various parameters mentioned in several self evaluation questionnaires designed by IMPERIENICE in a most objective manner. For example, if the question is pertaining to Dana (sharing) quality, we should evaluate in a right manner whether the sharing is after foregoing some of our comforts or needs instead of fooling ourselves that we really have that quality and giving high rating to ourselves. This is applicable to all other parameters. Here the Satan always tells us that everything is fine with us. If we strengthen or encourage this out of self pity or lame excuses then we tend to support the Satan in us. It in turn governs us by not allowing us get into our Real Divine Nature. Satan encourages the evil tendencies in us. At such times we may feel disinterested in going to Satsangs, for individual sittings, we tend to participate in gossip, we tend to get biased, developing prejudice towards others, and not doing any work which is in tune with the Master's work and many more things which tend to keep away from our Master. Our thinking gets overshadowed. If there is a repeated feeling of such type one has to observe and understand for oneself and make the necessary effort to get out of it.

During the meditations, the daily experience helps us in understanding God as Samavarthi and the common link we share with the entire creation of God. If this understanding comes then only we can develop true fraternal feelings. Unless this comes we cannot follow the twin principles of spirituality namely Sharing and Service

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naturally. For this First we should believe in that God is Samavarti and all of us have a equal share in his creation , then only we can with follow the principles of Sharing and Service in true spirit and then such an act becomes effortless. Devoid of this we are struggling with Satan.

In every meditation, through the medium of Prayer we come in contact with the Divine. The link gets established and strengthened. This experience makes us close to Reality and accelerates our movement on the path smoothly. First we should have conviction and will. Then courage comes out of it. There is no scope for fear . Spirituality is for people with Courage ie., Dhiras. When it comes to conviction it reminds me of Bhakta Prahlada. Many such characters from our epics and the living examples we have around us inspire me to get over the satanic attitudes in me to a greater extent.

The basic thing that we should believe in what we do, believe in The Master, His Methods and the System. We should acknowledge HIS presence in us and that we are HIS expressions lest Satan deludes us in our thinking that Master is watching Cinema etc.

In spite of all our understanding, we do have lapses. In this respect the benevolent love of the Master, HIS support in the form of Pranahuti which elevates our thought plane and makes a gradual molding in our mental tendencies, regularity in our Sadhana with letter and spirit, attending to workshops, taking regular sittings, Satsangs, interactions with other abhyasis to a required extent helps us in this pursuit. The Commandments of the Master becomes our way of living. This helps us to a great extent in transporting us to higher plane of consciousness. For all this to happen our willingness plays a key to success.

13.Sri I. Chalapathi Rao.

1. Introduction:

Understanding Reality through Experience: Reality is It is what it is. When we are in it we are not aware of ourselves nor we can describe it. This is the experience all of us in our Sadhana. This is something indescribable but something very simple because we are having this experience without our effort. It is the base for our existence. All the practicants of PAM should be ever grateful to the Master who made it possible for all us to have a touch with it atleast for some moments during our daily practice. While going through the article of Rev Dr KCV titled lecture 4 of Vol 1 of his complete works , where he says, ” *This order (Om Tat Sat) cannot be changed. The order has not been understood. It is much worse in the case of poets. So they do not understand the significance behind OM TAT SAT. Unless you know that TAT, the SAT cannot be understood. The Pure Reality is without the modifications or changes or imperfections introduced into it by the observer, namely, yourself or the 'I'. If you think about and contemplate on OM TAT SAT, I would like to ask if you reached the second term before you reach the third term or have you known the first term atleast before the second term. Then how can you go to the third?*” My understanding of this passage with regard to the three steps that he has mentioned are that the experience of Nothingness i.e Tat is had during meditation. This has to be contemplated so that it enables one to know about Reality (Sat). But the first step Om the primal vibration , This is the carrier / vehicle to that experience of

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Nothingness, Here I understood OM as the Means i.e the Meditation on Divine Light without Luminosity as an essential requirement to get into that state of Void (Tat). Therefore the practices given by the Master are the most vital aspect of sadhana and one should constantly check for himself whether one is correctly practicing or not by the experience of Nothingness.

2. **Imperience (Reality) beckons:** Once we have the experience of Nothingness in our meditation then a little analysis will reveal the following: Here I am trying to share some of my experiences in sadhana.

a) The memory of that experience had during meditation gets etched in the background and helps us to remain in Reality all through. Because of this what we find in our day to day experiences is that our thinking is right, the mind is clear, the decisions are judicious, our efficiency is reasonably good, mental disposition is one of cheerfulness, happiness and lightness. Our dealings are straight and plain and we exhibit confidence and courage. Our outlook is positive etc.

b) From the sadhana point of view we find our aspiration alive, we are raring to go for the next component of our practice, there is inclination and interest, we find meaningfulness to our existence, we find a sense of fulfillment, we are in the remembrance of the Master and are contented, the heart seeks to hear about Him, speak about Him. We find our will to reach the destination getting reinforced and determined. This is one phase of Sadhana. This is due to the propelling force of the Reality and its effect on us is really very real. Since our Nature is also same as that, we feel

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happy. This is a kind of a euphoric experience that no sadhaka can deny and all sadhakas remember it fondly and ardently and move forward in their journey very effortlessly. There is certain sense of ease and naturalness in the whole process that every sadhaka experiences.

- c) There is another phase of Sadhana when we are taken over by slumber and slothfulness. Inertia is quite high and the mental state is one of enjoyment in worldly pleasures and disinterest in sadhana, disinclination to attend to satsangs etc. We find the condition very heavy and we tend to avoid sitting for meditation and even if we sit we do not feel the absorbency and feel quite disturbed. There is certain amount of indifference towards Sadhana. Some try to get engaged in other activities as busily as before while some feel bad, disgusted, helpless, irritable and get depressed. All these happen very suddenly and to get back to your prayer seat with the same enthusiasm may be take quite a while under different circumstances. When we are out of Reality we are surely in the company of Satan and what is described above is the play of Satan. Dwelling in great length about this, Rev KCN in talk titled “ Gird up you Loins” during Basant 2000 celebrations and published in Bodhayanti parasparam- Vol 1. Rev KCN has exhorted in this manner. Really that article is very invigorating. I seek your kind permission to quote a Paragraph from that talk, *“There are some abhyasis who make the statement that they are dejected or depressed at the fact they have been falling off the required practice, I must say there cannot be any other worse feeling to*

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the progress in the path. They almost make a virtue of repeatedly telling that they are worthless and totally incapable for the task and only the Master has to help them. I can only request such persons not to allow any discouragement to come upon them and have no distrust in the Masters' support. Whatever difficulties are beyond us, and whatever weakness that are inside us, be sure the power of the faith in the Master will carry us through. I exhort all the abhyasis that even if we feel oppressed with opposition and difficulties, even if we stumble and even when we feel that the way seems to be closed to keep the hold on the aspiration to reach the highest and have the faith in the Master. We shall find light at the end of the tunnel and all adverse circumstances yield to our will.

- d) Satan acts on weaknesses. It is like some kind of an inner voice and it always justifies the reasons to be away from Reality. It looks so real that most of the times we are not aware of its sting for quite some time. Most of the time it acts at the mental level. First it weakens our will by creating contra thoughts and ideas and puts us into confusion. And the confusions is that we tend to think that the problem is at the physical level. So we give excuses that I am sick, I was busy, I was tired etc. But if we probe consciently then we can know clearly that we are lacking inclination towards sadhana at that particular point of time.

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Personal experience of Satanic influences:

- a) I was many times let down in sadhana by this kind of feeling. Once I was listening to a talk of Rev KCN, in that he was mentioning that because of the surfacing of some samskaras, sometimes our aspiration level gets dimmed and we feel disinclined. This knowledge helped me many a time to identify and nip the problem at the bud. Immediately, I used to resort to cleaning very assiduously and try attending daily satsangs regularly at our meditation centre. This helped me in getting rid of the feeling of disinclination and regain my interest in sadhana. At that time, If my family members or others talked about sadhana then I used to react in a very sharp manner telling that I know what I am doing. The ego would not let me think of the problem. Here the satan was the ego of mine which never allowed to heed to good counsel.
- b) Many times, the brooding nature would get me bogged down so much that I could not settle well in meditation. The disturbing experience is never an incentive for next day meditation. Days used to Pass like this. I feel these kind of problems can tackled best by our trainers alone as they have helped me to overcome from this kind of intricacies. The Satan here was playing with my past samskaras, be it a avarana or be it a vikshepa. But in retrospective analysis it appears that the vikshepa is a breeding ground for brooding and the satan revels in that ground which is always marshy. It is but for the Master's grace that I could be out of it.
- c) In this regard I would like to share some of the liberating thoughts that struck to me during meditations also during pranahuti sessions which are all from the Master. They are as follows:

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- I) “I cannot handle this problem, You (the Master) alone can take me out of it” is the attitude. Yielding and falling flat, I think are one of the sure remedies to come out of the marshy problem.
- II) Sometimes I used to get some thought, which used to trigger the brooding, then I used to disown the thought and say to Master that “this your thought, I cannot handle it on my own”, immediately I used to feel the relief. I think, if we try to own thoughts, ideas and things then we are most likely get into the hands of satan. Dedication of everything to Master is a very good way to be always in Reality.
- III) Some of the imaginary notions and unfounded fears never allowed me to have an absorbed meditation. My mind used to work overtime. The thought that helped me was, “ I am what I am, You are what You are and It is as it is”. This thought would let me open myself and yield more. I feel, if we struggle ourselves then we may not succeed. Yielding to the Master works very well.
- IV) Now I want to share some of the attitudes which came while the sadhana was going on very nicely. Feeling of complacency that I am doing very well. No regrets on missing cleaning or meditation or prayer sessions. Feeling that now i know something about the system and no opportunity is wasted in bragging about your knowledge, a feeling of supremacy. Feeling of over confidence leading to

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irreverential attitude. Feeling that I already know what the other abhaysis or trainer is speaking, a feeling of omniscience. A feeling of intolerance to others incompetent ways of working by getting blinded to our sphere of operation and fail to recognise that there so much to learn. A feeling that I am a better sadhaka and I have progressed more than others giving rise to superiority. Judgmental attitude towards others. Difficult to perceive and accept change in others after taking some stated position. Getting into reveries of some future glory. Reality is something, which is now and here always reminding our true status of a humbled devotee. It is living in present. All the attitudes stated above are either of some past actions or some future projections and that is the play of Satan.

Conclusion: I would like summarise as we feel and do when we are in touch with Realty and when we are in the company of Satan in this tabular fashion. The inspiration to think like this has been had from the self evaluation questionnaire developed by our Imperience:

When we are in touch with Reality	When we are in the company of Satan.
Living in present	Living on past achievements or in future
Living in the awareness of your status of a devotee	Feeling that we are independent and not seeking help or guidance

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Being happy; Cheerful, courageous and confident.	feel despondent, depressed, brooding, diffident etc
Being hopeful and always believe that there is a tomorrow	Feel we are condemned to the situations.
Always being positive and progressive. Faith in the Master.	Think Come to a conclusion that things cannot improve. Doubt and skepticism.
Believe in practical ways of achieving things like doing sadhana	Dogmatic approach.
Be Contemplative, composed and balanced	Impulsive, Restless, confused, vacillating, argumentative
Tolerant and patient in our dealings	Indifferent or over reactive
Try to understand the situations and feel empathetic to the problems of our others	Be very critical , jumping to conclusions
Objective, work oriented rather than the worker oriented	Very subjective approach
Feeling humble and be submissive to the instructions of the Master.	Have a feeling of over confidence
Oriented and focussed to the Goal and Master's Mission.	Feeling tired and bored in sadhana sometimes with a feeling of accomplishment.

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14.Smt. Aruna Vangala

When we are not aware of divine in us we try to express ourselves. Our actions are oriented towards selfish, greed, indifferences.

We try to defend every action we do, we forget to feel sorry for others and compassion and empathy, harmony, service, sacrifice these divine qualities will be foreign to us.

We try to dominate others with our greatness instead of expressing His greatness. If we are not true to ourselves we will be living in false only nothing but acquiring grossness.

If we are out of reality, we behave like Satan.

15. Sri Avadhani Vangala

When we are out of reality we become Satan.

As master mentioned it is our birth right to be Saint. The reality is man's thinking should be in tune with nature and he should live as an expression of the divine.

Unfortunately, Society bindings (feeling that we will be out of society if we do not follow what others follow). Religion barriers (sticking to the fanatic ideas leaving the flexibility of moving towards the real goal and falling into old methods out of fear). Attachments towards materialism (attachment towards property and expectations beyond the need). Continuous influx of misguided spiritualism (Attending and believing the methods which do not have any purpose and goal except materialism and cannot help us to understand our true self). some of the many reasons as mentioned above making the man to think more and more grosser and move

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towards the tendencies of asuric loosing the noble qualities of his true self.

As stated by Master if we are out of light we fall in darkness, if we are out of wisdom we become fools and
IF WE ARE OUT OF REALITY WE BECOME SATAN.

15. Smt. Sudha C

As Master put it "The end of religion is the beginning of spirituality". But religion instead of helping mankind in unraveling the grosser layers and grasping the fundamental truth is pushing man more towards grossness and solidity. And this is not the mistake of religion but only the various attitudes people developed towards religion according to their own wisdom. Religion is made gross resulting in meaningless formalities and rituals thus developing ungodly attributes like prejudice, intolerance and rivalry. Since religion is externalised and reality can be perceived only in the innermost core of heart, religion which is supposed to be a connecting link between God and man became itself a barrier. So we should come forward with strong will and courage allowing ourselves to be transformed in the right type of training resulting in a mind which is oriented towards God in all actions and which develops universal love.

Seminar on “Suffering is the Root and Results are Flowers”

1. Sri. B.Narasimhulu

Dear brothers and Sisters,

We must be wondering why there should be suffering when we have come from the center (Ultimate Reality) where bliss rains supreme. God is bliss. He is happiness. He is love.

Hence man is essentially of the nature of bliss, perfection, peace and freedom. Man is made in the image of God. Therefore godliness is the essence of his real inner being. The loss of his awareness of that oneness with the Infinite, All Perfect source of his being is the very cause of his involvement in this earthly process called life, which is full of defects and imperfections.

Besides, if God is love, why is there so much misery, so much violence, so much criminality, so much of everything, disease, warfare? Babuji said “ because they are not in the presence of God. So when we remove ourselves away from His presence and go farther and farther, it is impossible to feel the affinity of the lord. We will be away from the unceasing proximity to Him. All the divine virtues of the lord are lost to us”.

The reason why we are getting so hopelessly scorched and burnt by the world’s heat why everywhere we see nothing but the naked dance of destitution, fear, sorrow and destruction is that we see the world as void of God. Wherever God is imagined to be non-existent, it is there that destitution, fear, sorrow and destruction come marching along with all their terrible troops and establish their camp. We cannot get out of the ring of these enemies, unless knowing God to be present everywhere,

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complete by Himself and realize the truth that supreme happiness lies only in God.

When an abhyasi put up the question, “Babuji ! what is your opinion about sorrow or happiness?” He replied in a natural voice,” our lalaji’s reply on this topic is incomparable. Our lalaji sahib had said, that the sorrow and happiness are like the two ends of this shawl. One end which is joined with the universe or the origin of creation is the symbol of eternal happiness and peace. The other end is linked with the world which appears to be the shadow of sorrow for the humanity. Sometimes we enwrap ourselves with one end and sometimes with the other end. In the same way we feel the presence of sorrow and happiness”.

Babuji had written about the affliction, that when man assumed his physical form, coming out of the original source, he brought with him the thing opposed to the real nature of his being and the thought of diversity began to acquire prominence. Thus activity sprang up which was opposed to the real nature of the soul. The outbursts which resulted from these actions appeared in the form of suffering and miseries. There was nothing wrong with the things descended to us but the mis - utilisation of these purest things made them transform in to afflictions. It is very important for us to realize that affliction / misery / sorrow is the only thing that revives in our heart a consciousness of the real and help us to march towards our spiritual goal. More over, the sufferings and diseases are the boons of nature in disguise, which help deliverance from the effects of sanskaras. In relation to problems, Master said, that as we advance more in spirituality, we are faced with bigger and more difficult problems in life, only to give us an opportunity to undergo bhog of our sanskaras, provided we take (treat) them in the proper perspective. It is like gold made to pass

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thro' fire to make it refined and pure. So also we have to undergo the fire of sorrows, miseries, problems etc., to make us pure and deserving for the Divine to express Itself. Having misery or trouble is a blessing because then God is attentive to us as observed by Babuji.

Babuji had great sympathy for the suffering humanity, suffering much for its sake and yet rose far above His own suffering. He stated convincingly that the only solution to end all suffering is to take refuge in the Divine or the Divine personality who alone can bestow inner strength to take miseries as Divine blessing and remain happy under all circumstances.

Babuji in His commandment no 5, stated as follows.

“Even as the harshness of the beloved is appealing to a lover since it contains a gentle tenderness which reflects love all thro' and attracts him all the more, the rebukes of the beloved are very pleasant to him and offer him greatest joy. If we take a cruder view of these scoldings they assume the form of painful experiences which people call by the name of miseries which are so easily endurable to a true lover who takes them with delight even in their grossest form”.

Rev. Brother. Narayana Garu in his notes on Shri. Ramachandra's ten commandments stated as follows.

“If we are totally dependent on Him (Master / God) it does not matter much what happens to us. There is neither misery nor happiness. So all happiness and misery have to be accepted as something of a Divine gift because we are dependent on Him. When the consciousness that Divinity knows what is best for us percolates thro' every pore of our being, we can accept every misery as something of a Divine gift and also be thankful because God is making us remember Him more and more”.

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Rev. Brother. Raghavendra Rao Garu in his book “Panoramic View of Sahaj Marg” stated as follows. “Life has got the tendency to grow. Growth involves struggle. The struggle for growth is more evident in man. When man becomes too much conscious of the struggle he feels pain and misery. Many a time the idea of growth vanishes from view and only struggle remains for his lot.

It becomes necessary to clearly understand the nature of struggle going on in man. As every man is aware, there is an animal in man and also there is something greater than it. Man finds out this by his thinking. Sometimes the animal in him becomes stronger and some other times, the other aspect in him becomes stronger. So long as his animal aspect is stronger, his pain and misery due to his struggle is cruder and grosser. In such a condition, his struggle will be directed either for gaining power to compete with and subdue his fellow beings or for gratification of baser urges. This will appear to be never ending problem with the consequent experience of never ending miseries and sorrows. When the superior aspect in man takes the upper hand, the struggle in him is directed towards a higher evolution with a consequent experience of a different kind of pain, misery which is at once sweet, ennobling and subtle. Therefore, the struggle in man can be said to be either physical or spiritual. Happier and nobler is he who opts for the spiritual”.

It is said that pain and affliction draw out the powers of the soul and make character.

Happiness and pain or disease or misery are not things which we seek and find, they are things which happen to us because of our samskaras. Suffering and disease are the boon of nature in disguise which help deliverance from the effect of samskaras besides they help us to remember our original nature (home) so that we may

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strive to be with Him duly doing our sadhana, of course, with the Divine grace showered on us day in and day out by Babuji.

Let me conclude this article with the following poem by Swamy Paramananda.

“These dark shadows that fall
upon the path of my life,
causing me sadness, distress and pain :
I have learned to welcome these
Thro’ Thy holy grace.
They show me how I lack wisdom;
How failing and faltering is my strength.
These shadows have taught me I am
nothing save when I walk in Thy light.
With grateful heart I bless these ills
That teach me to love Thee and Thy light”.

2. Sri. N.V. Madhava Rao

The basis of Yoga has always been the right morals and proper behaviour. That is why, my Master Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh (U.P.) had laid very great stress on this point. He always emphasized on cultivating principled character. The way of life should be pregnant with high morals. If it is not there a person is not capable of having the fine type of spirituality, which is beyond everything and is worth having. Freedom we want but we do not know its definition. Suffering is the root and results are flowers which every associate should strive hard to have. (SDG - 54,55)

The right morals which form the basis of yoga are Satya, Ahimsa, Asteya, Aparigraha and Brahmacharya. The right behaviour is that of “Mould your living so a to

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rouse a feeling of love and piety in others (9th commandment) ”.

On the path of spirituality, the suffering a person undergoes is because he would like to live at a higher plane of consciousness but is not doing so, the cause being a slave of wishes. Example, if he speaks the truth he might lose monetarily or otherwise but if he does not he will not be living a higher value. But for a person who is sure of the goal, there is no conflict, there may be losses which can be seen by all and sundry but he does not lose anything. Such a person does not suffer but may have to go through afflictions.

The life stories of the masters of our system are examples for us to learn from. When a person is not able to live the 5th and the 7th commandments, he suffers, because of not taking miseries as divine blessings for our own good and for not taking wrongs done by others as heavenly gifts, which in turn do not allow him to follow the 9th commandment.

Sufferings help us in knowing the root cause of our not being able to live the right morals and proper behaviour.

When events do not happen to our liking we say that we are suffering. When events happen to our liking we call it as a pleasure and enjoy. In both the cases we are away from the thought of divinity. For a person on the spiritual path, any thought other than that of the divine becomes a cause for misery. In all the cases it is attachment that is the cause of suffering. The attachment is to anything and everything other than the divine. **All that is born of attachment is misery. Pain and pleasure both contribute to miseries. (SS-477)**

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Suffering when understood as an effect of a cause of an action will result in accepting the result rationally. The example would be like that of a child who puts its hand in hot water and immediately removes it. The lesson it learns is that you should not put your hand in hot water. But when something happens for which we cannot give a rationale and we feel we did not do anything wrong, only on analysis we would know what is causing a barrier to our spiritual growth. The flower is in getting rid of the barrier. The example would be of being found fault with, for no apparent reason, when we feel that it was not correct on the person's part to do that, we have failed to see divinity in that person. It is failures in tests that nature provides for the spiritual growth of a person that cause suffering. These failures become stepping stones for success. They help a person in analyzing his defects, placing them before the master and resolving to grow. The same test is repeated (though situations may be different) till the person grows.

As master has stated, we want freedom but do not know from what. Since we do not know our attachments or the seeds, It is from the suffering which is the expression of the seed (attachment) that helps us in knowing what our attachments are and when we consciously try and succeed in getting out of the attachments which makes us free to that extent, those are the flowers born out of the sufferings that were undergone.

The flowers that develop due to sufferings are Patience, Tolerance, Yielding, Endurance, Forbearance, Fortitude, Meekness, Humility, etc. etc. which lead us to the garden.

It is only by depending on the master that we can live a life of principled character and also enjoy the flowers that arise out of sufferings.

3. Sri. G.G.Kingji

Pujya. Babuji says ‘the basis of yoga has always been the right morals and proper behaviour’. He further says that if the way of life is not based on high morals, a person is not capable of having fine type of spirituality. All of us aim for such fine type of spirituality but do we pass the moral and proper behaviour tests. The question naturally arises as to what are the yardsticks of such high moral with which we can compare and assess ourselves. In this connection I wish to cite four examples from our ancient stories, which we have been hearing from our childhood. These may not be exact answers for our definition but can certainly give some idea about it. 1. Sow. Renuka, wife of Sage Jamadagni had once got a bad thought while she had gone for fetching water and as a result she could see the thought contamination effect on her water holding. This indicates her thought purity at other times. Let us ask ourselves whether do we stand anywhere near to her level of thought purity. How many times in a day we get bad thoughts and what do we do to avoid its recurrence. Yes, we do Pt. A meditation as advised by Po. Babuji but how serious are we in doing it; else the results should be seen to oneself sooner or later. 2. King Harishchandra is well known for speaking and abiding truth. We have also heard the type of sufferings he had undergone to keep his ‘prana’ (oath). Are we ready to undergo even a small fraction of it for the sake of truth. 3. Bhishma of Mahabharata had given a word (pratignya) to Dheeraj and he kept his word all the life. He did not budge a bit even after his mother Matsyagandha (Satyavati), the person for whom the word was given, asked him to reconsider it. How many promises we must have made in our life and how may do we remember. One such promise we have given to Po. Babuji that we will try our best in following his commandments. The worst part is that we still expect miracles to happen i.e. HE will give

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us spiritual progress without our effort. 4. Sattu Muni offers to give his meal plate to the 'atithi' even when he was about to eat after a long gap of time. Such balanced state of mind is difficult in such fasting condition. We loose our temper even if the meals are delayed for sometime; leave aside offering it to somebody else. Many such examples are available and I don't want to go into them. Some such examples are also given in our "Game of Life". The point here is that one should be able to do anything, just anything for the sake of reaching the accepted goal. In our case we have accepted the goal of life which Po. Babuji has told us. Po. Babuji further says "Freedom we want, but we do not know its definition". He goes on to say, "suffering is the root and results are flowers. Unless we accept the sufferings, we cannot develop forbearance. Sufferings give us patience, help in developing self-control and increase our tolerance. Only when we undergo sufferings, we come to know the importance of the properties gained thereby, rather, we come to know about the importance of these properties acquired and imbibed by others after undergoing such pains. As Babuji puts it, 'difficulties are the operation of Nature for our good'. HE gives sufferings to us for our benefit i.e. to develop some of the above-mentioned virtues. Not understanding this, we complain and try avoiding them. Is it not that HE is testing us every time and we fail? A beautiful sculpture is born only after the raw stone endures innumerable hits of the sculptor. If you permit me, I will say that Newton's law viz. "To every action, there is equal and opposite reaction" comes true here also. Whenever you successfully undergo a suffering without any complaint, you are sure to have progressed to that extent. Let us all take an oath that we will take whatever comes to us in our life as a gift without any complaints.

4. Sri. N.V.Raghava Rao

The result we should aim at, are the flowers. Here I understand this as the Goal – the flowers which are the lightest.

A person who has goal clarity and is restless to get there faster, will run faster and faster. In the process he would have to undergo some troubles and he could get tired too but he wouldn't notice it too much because he is desperate to reach the destination. A person, who has to go a long way, will not have too much time to spend on thinking about the small troubles, which are more like digressions on the path. As we progress, we realize that he have a lot more distance to cover and we have lesser and lesser time to think about other things. Also everything else becomes secondary and we don't attach any significance to them. We know that the goal we have set for ourselves is a very big one and we want to reach it as fast as we can AND we also do not know how much time we have at hand. Such is the transience of Life itself and we can't afford to be complacent. This is the Viveka we develop. Due to this, we prioritise our activities and give the highest priority to Sadhana so much so that the other things seem to loose their significance over a period of time. Things will come to such a pass that it doesn't matter if the other things happen in one way or the other and later perhaps a stage would come when we may not bother too much if things happen at all or not.

When this goal becomes the top priority and is the biggest problem in Life, the suffering (restlessness) it causes itself is so much that in comparison to this, all other sufferings pale into insignificance. A person who is practicing this system with all seriousness and regularity will surely feel that he is traveling in the right direction and at tremendous pace. This gives the person the motivation to continue.

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When there is a problem encountered which results in suffering, if we consider what all good has accrued because of this system, we may not waste so much time in brooding over the problem and its suffering. Instead we will become more serious in Sadhana and we develop a stoic attitude towards life saying that as long as I can do my sadhana, these small problems will not deter me.

When we consider the final goal that we aspire for and when we look at what we are today, we realize that there is a lot of purification that is necessary due to which we need to undergo the effects of the samskaras that we carry with us. The process of undergoing the effects of the samskaras is through situations in Life. These could be in the form of misery or joy; comfort or discomfort.

What is a problem to one could be a pleasure to someone else. For instance a poor person walking to his office, which is a few kilometers away, could be viewed as a problem. At the same time a rich person who can afford the best car jogging in a park for more time covering more distance could be seen as a Luxury. Both sweat it out and both are getting tired (suffering) but one under the name of luxury and the other under the name of misery.

When we do the meditation on point B regularly, internal purity develops. When we do meditation on Point A regularly, we form our fate accordingly and if we are serious about our goal we do things, which are conducive for the goal. The meditation on points A and B help us to become more serious about sadhana and this helps us in doing our morning meditation regularly and before sunrise.

The second commandment says that we pray for spiritual elevation, which can be looked at as becoming

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lighter and lighter, and subtler and subtler. This too means that we should get rid of our samskaras.

The Third commandment is about the Goal itself and to go towards the goal, we have to become lighter and again getting rid of samskaras is important.

The fourth commandment is to be plain and simple which means we have to shatter our individual network and become purer and purer.

Every situation in Life that we undergo is because of our past and the Master is kind enough to give us situations where in we undergo the effect of the past samskaras. The sooner we undergo this, the faster we are going towards our goal. We should be thankful for the situations being created to reduce the burden of our samskaras. This is the essence of the Fifth Commandment.

To know all people as brethren means to break up our individual network and to develop fraternal feelings. Point A meditation and 9:00 PM Universal prayer helps us in this aspect.

We need agents to help us to get rid of our samskaras. They could be people whom we interact with. We should be thankful to them for helping us in this aspect.

For us to be happy and to earn our living by honest and pious means we should be contented and our needs and desires should be moderated.

Moderation is a must for a person in pursuit of spirituality and the Master says that we should mould our living in such a way.

In essence, we should follow the Ten Commandments. By following the Ten Commandments, we get a deeper understanding about our system, the need

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to undergo the samskaras and how it helps us march towards the goal.

There are samskaras which we have been carrying with us for a long time and it is difficult to shatter them with our own effort. Pranahuti will help us in this aspect.

We have to do our evening Purification process regularly so that we reduce forming further samskaras.

The bedtime prayer will help us repenting for our mistakes and in resolving not to repeat the mistakes. Since we repent for our mistakes, the element of guilt is reduced. Guilt is one of the major factors in forming samskaras.

So, we have to do the meditational practices as suggested by the Master, take master's support through Pranahuti and follow the Ten Commandments. All this will help us in developing the proper attitudes towards Life in general and towards sufferings in particular and keep us going on our march towards our goal.

The book towards Infinity by Babuji Maharaj, The path of Grace by Rev KC Narayana garu and the Game of Life by Rev KC Narayana garu gives us the roadmap and also the attitudes that we develop along the way. When we develop the qualities of forbearance, fortitude, and endurance towards miseries and also qualities like Love, Devotion, Karuna and Maitri we can say that we are moving towards Surrender to the Master. As these qualities develop and our surrender develops then the sufferings will loose its sway on us.

When the flowers are in view, the sufferings don't hurt us much. Let us look upwards towards the flowers and not look down and depressed towards the roots of sufferings which are inevitable for the person to live with meaning and purpose.

5. Sri N.V.Viswanath.

We suffer because of our undue attachment to people and things, because of our past actions and because of our own notions. These notions are not the result of our thinking but the result of some one else thinking which we have burrowed. We could have burrowed these notions from our family members or friends or the media.

We suffer through our thoughts. These thoughts bind us strongly. They do not give us a chance to think about anything else.

When we are suffering we feel unhappy. Our mind thinks about the problem continuously. We try to analyse the problem and find its root cause and also its solution. Because of this the quality of our meditations get affected. We know that we have to think about the master but the problem on hand takes higher priority. We feel miserable about our own self.

When the Master says that we must strive hard, I understand that we must do our sadhana with full faith, confidence and determination. Even though we are not happy but still we must do our sadhana. Even when we meditate with unhappy state of mind still we feel some calmness or absorption in our meditations. This gives us some comfort. We should never stop our sadhana. We must be determined to stick to the master at all costs and at all times. This is how we strive hard.

Here the help of the master is **phenomenal**. We need to open up to our guide. But do we tell the problem immediately to our guide? I don't think so. Because first we try our best to tackle it. Our ego says we can overcome it on our own. When we are convinced that we cannot overcome it on our own only then we submit our problem to our guide and seek his help. But when we are

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suffering we need to let our guide know about it. When we explain our problem to our guide, he will know what is obstructing us. This would give a clear picture about our background to our guide. Then he helps us through pranahuti and since we have shared it with our guide we feel some lightness. So it helps us in both ways.

When we attend to our individual sittings and satsanghs we get the temporary relief initially. But does it give the solution immediately. No, it would take some time. The temporary relief what we have got from pranahuti is a great relief. Just because we have submitted our problem to the master it does not mean that we have the solution right then or the problem is solved. It would take some time for the effect of pranahuti to seep in and result in our transformation. Since we are talking about our natural change it cannot and will not come overnight. With out the help of the master I would say we would not be able to have this initial relief and our internal transformation. We get the permanent relief internally over a period of time with the help of pranahuti. This whole process has made us more humble. Our humility increased, that means we are moving towards our goal. This has taught us patience. Our patience also increased. We have learned to be patient with our own self. We have learnt to forgive us. When we get the relief we will be really thankful to the master for giving the relief. The relief what we get is phenomenal. The relief what we get is because of the help of the master. When we understand this we become more closer to our master. Our trust and confidence in him increases. We try to yield more to him. This helps us more in our sadhana.

When we understand and accept that the misery is due to our own lapse then we become more humble. This humility helps us in accepting others mistakes.

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Without sufferings there cannot be any progress in spirituality. Unless we undergo the suffering we do not develop patience and tolerance. Tolerance first with our own self and later with others. Without these qualities there is no spirituality.

Sometimes when we are deeply involved in our own suffering we forget the fact that the master is with us helping us continuously. We might think that we are lost but master never leaves us. He gives us an assurance that he is with us. The assurance comes to us through different ways. Some times it comes directly also. This gives us the confidence that the master is always with us. This helps us in developing confidence in the master. So the suffering has helped us to move more closer to the master. Each suffering will have a lesson to learn. If we do not learn the lesson the opportunity given by the master is lost. Of course master gives us opportunities again and again until we learn the lesson.

6. Dr. S.V. Raghavan

Abstract:

This paper is divided into two parts, the first part (Part-A) dealing with Suffering, a proper understanding of Suffering, the right attitude towards Suffering and how the sincere adherent of SRRY is able to take Suffering in his stride by following the Ten Commandments – the 5th and 7th in particular. The PAM practices and the assistance through Pranahuti from the Trainer enables him to convert what appears as an impediment, a disadvantage into a great helper on the path.

The second part (Part-B) deals with the results ensuing from the undergoing of sufferings as per the teachings of SRRY under ‘Flowers are the results’.

Part-A

SUFFERING IS THE ROOT

UNDERSTANDING SUFFERING:

We will first look at suffering in its ordinary sense. We call it suffering whenever we undergo a painful or unpleasant experience. Suffering can be at the physical, emotional (vital) and mental levels as when a person suffers due to chronic illness, emotional trauma due to loss of a dear one and mental anguish as a result of being unable to overcome the roadblocks encountered while trying to achieve a desired objective. What really happens though is we convert suffering of whatever level mostly into a mental one. It can be stated that for a person liberated from the mental vital and physical layers or kosas there is no suffering as we understand that term. This conversion to the mental level of suffering is due to the verbalizing and objectifying nature of the thinking, analyzing and awareness faculties we humans possess. The very statement that 'I am suffering from or due to such and such' is an example of this mentalization of suffering.

This is not to deny the constant interaction between thought and feeling aspects of any experience, thought trying to crystallize the usually amorphous nature of feeling, giving it a shape, casting it into a mould we are accustomed to by virtue of conditionings brought about by the influence of parents, peer-groups, tradition, societal and cultural settings in which we find ourselves. We tend to become comfortable once we are able to categorize or pigeon-hole anything which becomes a subject of our introspection. Rather, for man who is a thinking animal there is nothing which escapes this inward gaze, his constant unceasing attempt at classification, separation into neat mutually exclusive easily recognizable compartments of anything and everything. It has become

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an act of faith for us to hold that categorization leads to eventual control.

This very attempt has helped in the evolution of language and the evolving language has in turn accentuated and refined the very act of classification. The same language, that unique faculty of humans, the communication tool par excellence is useful in internal or 'self' to 'self' communication as much during introspection as it is in 'self' to 'other' communication. The point being made is we encapsulate all suffering which is mainly of the nature of feeling pain into a thought capsule called impression or samskar, the result of consolidation or compaction even in the literal sense due to brooding over the experience;- participation of the brain and heart as the Master would put it.

A proper understanding of suffering can come about only when we are able to view it from a higher level, that is distancing ourselves so to speak as a disinterested witness, from the mere rational and discursive mental plane. That is the level of vijnana or wisdom level as it happens in the case of the illumined souls, the Great Masters.

As Lord Buddha states on the awakening of the Bodhi or wisdom in Him, there is suffering in this phenomenal existence, there is its arising, there is a cause of suffering and there is a way for the removal of suffering (the Four Noble Truths). Our Great Master has made repeated references to the inevitability and the ubiquitousness of suffering and miseries in the lives of all embodied beings. He says none can escape it, even the great saints and the Avatars were subjected to it. There are many reasons for suffering, namely ill-health, poverty, pain, loss of near and dear ones. If the poor suffer due to lack of wealth the rich are worried at not being richer still. This is the routine course of Nature. While suffering is

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thus common, the difference between such exalted ones like our Great Master and His Master the Rev. AdiGuru Lalaji Maharaj and us, ordinary folks is in the attitude adopted towards suffering and its enjoyment.

It is relatively simple to grasp the truth that suffering is caused by our undue attachment to the body, its state of health, pleasurable sensations arising from the contact of the five senses with their corresponding objects in the world and the clinging or grasping of the pleasure producing objects. We can be truly rid of most suffering if only we can divert the attention (thought) away from the body to the soul consciousness.

We have developed liking towards those (objects and humans included) capable of causing pleasant feeling-sensations in us and dislike towards those opposed to the former. The welcoming attitude towards the pleasurable and repulsive attitude to those causing pain and sorrow have complicated inordinately our reactions to the events in our life. As it has been well said everything in this world is ultimately productive of pain, the reason being all pleasures are fleeting and are dependent on the aggregates or coming together of sense objects and the human company promoting happiness and enjoyment. We suffer pain or dukkha when we contemplate the evanescent nature of all pleasure and the palpable lack of control we have in maintaining the conditions/situations productive of the pleasant experiences.

PROPER ATTITUDE TO SUFFERING

Master says, 'the Workman had sent us pure and crystal clear. The responsibility for the dirt and dust, which has come over us is upon us alone. We have ourselves formed the impressions which have become coverings upon coverings and succeeded in covering us up like the silkworm in the cocoon' totally hiding the

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Reality within. This obscuration of Reality from our gaze is the principal factor behind loss of discriminative attitude, the root cause behind suffering itself. He further states, 'One who is born is in tumult in disorder, because contradictions presented themselves the very moment he came into existence. Now one who attaches himself unduly to them is found to be held fast in their trammels'.

From the above it is clear that we need to accept the fact of suffering, realize that all of it is our own making arising from the undue attachment we have developed towards the body, wealth and our relations, primarily wife and children (ISHANATRAYA). As our original condition is one of purity and balance, a return to the original condition would put an end to the state of suffering. Recourse to a proper method and securing the connection with and guidance of a capable Master who has Himself attained to the desirable condition, is the solution to the problem of suffering.

Half the problem is solved when we can define the problem and develop the courage to face it with the confidence that there is a solution to it. Our Master gives always a realistic and positive approach to all life's problems. Problems are not to be wished away, they have to be looked at in the proper perspective and squarely faced. The problem itself is found to disappear when put in the correct perspective. This is what Master does when He says, 'Suffering and miseries have their own place in life....Had there been no sufferings in the world man's thought could never have gone up to the reverse side of it i.e., the bliss. Thus man's affliction offers him inducement for finding out means for emancipation. In other words they serve as stimulants'.

Master gives us another clue when He cites the example of transformation of coal into diamond saying a change in set up gives the thing a new appearance. A

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thing becomes useful and pleasing when its set up is right and becomes painful and ugly if it is wrong. The same is the case with afflictions.

We intensify and perpetuate suffering due to the clouding of our discriminative faculty which has become clouded by the hankerings of the mind that we have become quite blind to the real values of life. In fact everything in life is for our ultimate good; only we have to learn to turn them to our advantage.

We should also note here the fact that the constant attention towards the afflictions and brooding over them strengthens them, our attachment increases towards them and we get trapped in their intricacies. This is due to the misutilization of the thought power in us.

It helps a good deal in our dealing with sufferings if only we could recognize that suffering is as fleeting as the state of happiness it replaces; pleasure and pain alternate. The pessimist says pain is the interval, a rather long one at that between two pleasure states whereas the optimist holds the opposite view. This too shall pass away is the universal criterion to be adopted while we face life events.

The best course would be to regard sufferings and afflictions as opportunities provided to us for developing submission and forbearance. Home is the training ground for the grihasta for whom putting up patiently with the day-to-day events of life is the highest form of penance and sacrifice. Instead of anger and resentment he should develop a meek temperament.

The earnest seeker after liberation and realization would be impatient to get rid of all the coverings and bondages caused by the samskars formed in the course of so many past lives. The so-called sufferings are the only means for the exhaustion of the samskars through bhoga.

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In fact a true devotee of God utterly dependent on Him becomes delighted at the great opportunity provided to him by God through suffering. The Master says, ‘the disease is hated by all who suffer. But basically it is very purifying. When the impure samskars come to bhog the eye of the Creator is towards us. It serves as a cradle for the rocking of the baby and we get nourished. Even when the virtuous samskars come to bhog the eyes of God are towards us—all is the paly of His love’.

In this context the aspirant in the path of Sriramachandra’s rajayoga, realizes the immense benefits he derives in following the 5th and 7th commandments which sum up the attitude and frame of mind one should adopt in facing upto and dealing with sufferings. The fifth commandment asks us to trat miseries as Divine Blessings for our own good and be grateful. This is the condition of the true devotee and lover of God who feels the graceful attention of God towards him when he is subject to the miseries and afflictions. Misery is a state of extreme unhappiness, pain or acute discomfort, feeling of wretchedness and worthlessness (from the Dictionary).

Such a state is brought about when we are unable to accept suffering, we question why we should have been targeted unjustifiably, we are jealous of others who are better placed and do not realize that the afflictions are bhoga we have to undergo as they are but consequences of our own past actions. It also means that we do not accept that God is samavarti. Misery is more the result of the brooding over the state of suffering which ends up in producing a state of depression, despair and despondency, which is poisonous to spiritual growth.

The 7th commandment deals with the state of suffering brought about by the wrongs done by others. The logic governing our attitude shaped by following the

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7th commandment is the same as already advanced above and in addition it takes into account the fact that all are brothers and sisters springing from the common Source and we shall not be revengeful for the perceived wrongs done through their agency. The acts emanating from a vengeful attitude not only robs us of peace and contentment but engenders further samskars adding further to the requirement of bhoga ensuring continued misery through additional lives. Assiduous sadhana under SRRY and the invaluable help through Pranahuti go a long way in exhausting the bhoga through suffering without adding to the samskaric load.

-----End Part-A-----

Part-B

FLOWERS ARE THE RESULTS

A flower is the best and most visible part of a plant and in most plants is the crucial organ involved in the propagation of the species. Fruits come forth from flowers. Flowers bloom in a rich variety of colours and are beautiful to look at. Every living species is attracted towards them and they fill the hearts of the beholder (the humans) with joy. A thing of beauty is a joy forever as they say. They are very delicate and sensitive. When aroma is added to colour the flower becomes all the more dear to us, such as the rose the queen of flowers.

Again metaphorically, the term flower is used to denote ‘the finest specimen’, ‘ornamental as in flowery speech’ and ‘reach finest state of development’. The blooming stage of the flower from the bud state is used allegorically to represent the spiritual awakening and expansion of consciousness. The stage of flowering in a plant is the penultimate and indispensable state prior to the state of fruit-bearing, the state of fulfillment of the very purpose of the origination of the plant.

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Master uses the 'flower' metaphor quite frequently in all His works. He would say, 'God has created the world so that every flower may grow in its right standard'. 'Life is a state of being, which should remain permanently, as long as we live, thoroughly in contact with the Being smelling at each step the fragrance of the being'.

'Many of you have not fully seen the grace of the beautiful flowers of the garden and have not tasted their fragrance'. 'If they get the fragrance, which comes in the wake of spiritual regeneration they will rise towards their transformation soon'. 'Everywhere I find the people poor in spirituality. All of us should try to make up the deficiency. In spite of our labour the flower is still in the bud'. 'It is certain that in SRRY the fragrance of Pranahuti indwells'.

When we ponder over the above sayings, we gather the following ideas.

The very process of creation is one of 'manyness from one-ness and the one having entered them all forming an integral part thereof'.

There is a place for every being, animate, inanimate, sentient and insentient in God's scheme of things and He has willed that every being shall express the Divine totally without any blemish or shortcoming, functioning in tune with His purpose. Every being is a unique expression or flower allowed to grow to its right standard. It is the duty of every being to cooperate with all others to enable the proper and full expression of the Divine each according to its native character, its intended role in creation and capacity. Real and abiding happiness lies only in this endeavour of sharing, mutual service and co-operation. Any act contrary would spoil His creation and add to the combined misery as it is happening today

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and the Special Personality has come down for the express purpose of correcting the above universal malady, under the direct dictates of Nature.

Fragrance is indicative of great moral character-smell used figuratively for character and also as indicated above the state of spiritual regeneration. The diversion of thought towards the state of 'U' consciousness and stabilization therein makes him truly altruistic, service minded, endowed with the spiritual qualities of maitri (concord) and karuna (compassion). He has the good of all in his heart and as the Master says, 'then the power starts running towards them automatically and it forms the foundation of spiritual regeneration', the first part of the Divine Master's Mission, viz.; Spiritual Regeneration of all mankind.

Master says, 'suffering is the root and flowers are the results' thereby meaning that a proper understanding of the nature of suffering, its cause, development of a proper attitude to suffering and undergoing the same following the commandments, especially the 5th and the 7th would produce the results termed as the 'flowers'- the finest specimens of humanity. Man becomes the real man, what he ought to be.

We are familiar with the lives of great saints who underwent all manner of sufferings and afflictions, such as, abject poverty, deprivation, loss of near and dear ones, loss of wealth, insults, injuries even physical, condemnation, loss of fame and name and emerged successfully such fiery ordeals due to their indomitable courage, fierce determination, unshakeable faith in themselves, in God and the will to achieve the final object of life.

The golden ore mixed as it is with dross and impurities is melted in the fire to yield the pure gold and

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hammered on the anvil for shaping into adorable ornaments. They became the 'flowers of humanity' thoroughly honed by sufferings.

Let us look at the results mentioned in the same article; He says that the Adi Guru laid great stress on right morals and proper behaviour, which have always been the basis of yoga. He further says that the person whose life is not pregnant with high morals is incapable of having the finest type of spirituality, which is beyond everything and worth having. Every suffering event is a learning opportunity and if undergone sensibly as outlined previously, we develop 'fortitude and forbearance and even a little peace of mind'. Peace of mind develops through right understanding, through the faith in Master and having given everything to His charge, the charge of the higher soul and having therefore disassociated from the bhoga itself as if it were someone else is undergoing the same. We emerge as stronger personalities now capable of even undergoing suffering for others' sake, which in fact every saint worth his salt does willingly and lovingly too. We develop strong feelings of empathy and sympathy towards all the disadvantaged, the dispossessed, the downtrodden, the disabled and the discarded and are strongly motivated to do whatever is possible to alleviate their sufferings without discriminating. That is nobility of character, resulting from our own experience of suffering.

We also realize from our experience straying from the path of virtue and ignoring the real values of life brought us untold suffering. As a result we bear principled character and strive to uphold the real values of life and this prepares us to hold on to the finest type of spirituality.

He says further that through the practice of PAM, tension goes and de-tension develops and finally both tension and de-tension go leaving a partial vacuum. God is total vacuum, hence we get nearer to God's state

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progressively. We get into the condition of silence, which is the hallmark of spirituality. The silence is the result of the disappearance of conflicts in the mind, which happens through the progressive exhaustion of the samskars through intelligent bhoga of the suffering.

‘The state of trouble reminds us of its silent stage and we should be aware of the state of comfort in the state of discomfort’. The original condition is one of perfect calmness and is free from conflicts and contradictions. Hence by reviving the thought of the origin, developing a strong attraction towards it and cultivating a restless impatience to attain that condition we can hit two birds with the same arrow-free ourselves from the very notion of suffering as we are now dwelling in the opposite condition so to speak and win the attention and grace of the Supreme Master who could safely carry us to the destination.

When Master connects fragrance to Pranahuti, the most significant and unique feature of our system He is referring to the very process of Pranahuti itself, which is the result of ‘yawning of the Centre towards the circumference’, the loving grace of the Divine Supreme towards Its own children and grace is inseparable from the Supreme. It is His very nature. The fragrance leads us pulls us irresistibly towards its source, ‘God is the flower of His own tree’.

Master is the expert gardener who is tending the plants of spirituality in all His fellow beings with whom He feels an inseparable relationship, protecting them from all dangers, carefully nursing them and hoping sincerely that one day they would bud, then flower and finally yield the desired fruit. But He says despite our labour, it is all His labour but He is very gracious in including all His associates in this divine endeavour-this undoubtedly inculcates in us the sense of participation, be conscious of

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the trust He has already placed in us even when we lack severely in participating in His noble task, urges us to reciprocate the trust placed in us and above all the confidence that we could also do something about it.

Another noteworthy result on the way is the state acquired wherein one loses the sense of doership and when this is progressed further the stopping of the samskars takes place leading to the state of jeevan moksha. All this is brought about by 'turning towards God which is the greatest power; the divine power begins to flow rendering the afflictions totally ineffective'. This is wise management of 'suffering and afflictions' leading to the flowering of the exalted state of jeevan moksha.

The finest specimens or flowers blossom when the sincere and dedicated abhyasis are able to mould themselves in such a way that piety and love would be aroused in their fellow beings (9th commandment). By leading the family life in such a way that all their actions have themselves become penances, they have been able to mould themselves. They have been able to create the atmosphere of forests in their homes; the homes have become ashrams where the finest spiritual service can be rendered. In all that the toiling of the Gardener (the Supreme Master), the nutrient of Pranahuti and the sincere aspiration and sadhana of the plant (conscious and conscientious sadhaka) have come together in harmony for achieving the central purpose of human life.

Such flowers are the true Sun-Flowers always seeking the Sun, ever facing the Sun and basking in the Sunshine of His munificent grace producing a great irresistible attraction towards them in the Sun Itself; the beloved becomes itself the lover. The abhyasi has become the cynosure of the Master's (Sun's) eyes, the ideal disciple. Now little remains to be done.

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The fruit of Realization is ready to be borne, the honey bee is ready to play its destined role of pollination, the bee is Master who has got the inner signal from God to carry out His noble task of perfecting yet another soul, another full expression of the Divine.

As the Master puts it His task is to deliver such a deserving soul to its Maker but as He would put it, His job is not yet over. He has to remain cleaning the soul of any superfine defilements which would make it unfit to be in the state of mergence with the Supreme Principle, as long as it remains embodied. The service of such a Master the very expression of Unalloyed Love continues beyond His own earthly sojourn.

Before we end this paper we need to address another aspect of suffering altogether in a different class.

The Master states in His article, 'My Pain', 'I developed a feeling of impatience----It soon developed into a sort of restlessness and pain--- the pangs aggravated to such an extent that a person not connected with spirituality would have committed suicide'. He further says that He could have sacrificed thousands of lives for having a similar state of pain-longing, craving or restlessness created in Him, the state became so dear to Him. People want peace and rest whereas He talks of restless impatience, the pangs of separation. He even pleads with us that we could give Him some satisfaction and solace by cultivating at least a fraction of this pain-longing.

Achieving peace and tranquility is fairly easy but even the greatest saints of the past have fallen short of the mark, namely this restless longing which is but reserved for those whose eyes are fixed firmly on Him. Having that kind of pain is the foundation of the structure which brings forth such rare personalities into the world as the

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Adi Guru and our own Rev. Master. Elsewhere the Master states, 'I have suffered so much burning during the period during my abhyas that there have been all burns in my breast. But those have become flower-beds and fire flowers. I have crossed the field of spirituality by selling away peace!'

Can there ever be another finer and more exquisite flower with its root in the above kind of 'suffering'- the painful longing and restless impatience enduring all through His sadhana, than our great Master the Result Extraordinary blossoming forth in all blessing splendour?

-----End Part-B-----

6. Sri. V. Srekanth Reddy

5th and 7th commandments, articles like Afflictions (SS 457-472) and many more writings about the sufferings, worries, sorrows, miseries etc. by the Master have opened up new vistas of thinking about these and karma theory and making us understand the importance of the sufferings etc and the way they have to be treated while marching on the path towards the Goal of life in PAM. And also the simpleness and efficacy of the system vis-à-vis to the systems in vogue, which promise much lesser goals, leave alone the Goal talked about and promised by the Master in this system, but making one to go rigorous and time-consuming practices.

The story of the Grand Master informs us the kind of afflictions he had faced and the way he has treated them. The miseries and afflictions faced by our Master and other masters of the Order are very much known from the stories of their lives and our association with them. Some of the people might have seen from close quarters how stoically the saints of the Order have faced the

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afflictions and sufferings thereby setting the examples to others in dealing with all these.

Leave alone facing the sufferings with courage as advised by the masters of the Order, complaining about those miseries etc. is what was observed generally. Even coming to our sufferings, how many of us can boast of having the kind of afflictions or sufferings what our masters have faced in their lives? In this context one must remember the caution given by the Master in the article 'Afflictions' (None in the world is free from worries. The presence of afflictions is in fact a positive proof of the very existence of man. Worries are really the result of the unbalanced activity which had originally brought man into existence. This is the inter-play of the forces of Nature, causing expansions and contractions, by the effect of which layer after layer began to be formed. Now if one keeps his entire attention located on them thinking that thereby he may minimise their effect, it is almost impossible. Ages may be lost in the pursuit, not to speak of this one life; on the other hand, he will go on fabricating greater intricacies by his own actions. That is really the misutilisation of the powers bestowed on us by Nature (SS 467)). It is a caution against brooding nature of us and a caution against misutilisation of the power bestowed on us and a caution against giving power to the negative thoughts and ideas is what I have understood from that.

Though Master has given a solution for handling the sufferings in the following words "The effective solution of the problem is to give them up to the charge of a higher soul and to dissociate yourself from them altogether. Cares, anxieties and worries will then subside and nothing but duty will remain to view. That conveys the idea of surrender which is the sum total of the entire *Sadhana*. (SS 471(Afflictions))", we try to do away our

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sadhana under the pretext of these same problems only, ignoring the solution given.

We are the architects of our fate is what we have come to know from the karma theory and writings and explanations given by the masters of the Order. Suffice to say that many articles are written on these. God is samavarthi, is what we have understood from them. The knowledge that we have to undergo our karma has also dawned on us. Where lifetime or many lives may not be enough to undergo these bundles of samskaras, which we have formed, under the system of PAM we can complete the fruition of these samskaras in one life only is what we have understood through the practice.

Even though master is very clear without any ambiguity in saying “Since we came into the world we have never been free from miseries, nor shall we ever be till we have secured our return to the homeland. (SS 460)” “Total absence of sufferings and miseries in life is, however, impossible and unnatural. In fact they are rather meant for our betterment. (DR 29)” still we like not to have any of these sufferings. Even if we accept the sufferings are going to be there, we may be of the view that we may not be able to face the problems or sufferings. These are only our fears or notions without any foundations. The experiences of those of us following the PAM shows that we have faced many a time these kinds of sufferings, afflictions, adversities in life with balance. If we are seeking the Goal, we have to complete the fruition of our samskaras. We cannot expect to reach the goal by only undergoing or getting rid of a part of our samskaras. A gardener plants various varieties of flowers so that the flowers bloom at appropriate time and make the garden a beautiful one to watch. Same way we also must complete our samskaras which may come for fruition through bhog or through the methods given in the

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system so that the result can be had in the form of lightness of the being or freedom.

My trainer and guide Shri K.C.Narayana garu's soothing words, when I was despondent facing the afflictions of life in the early years of my practice of the system always rings in my ears. He asked me not to forget the sadhana whatever the circumstances may be like the people who forget the Master or the Goal or the God when they are happy and also in distress, dejection etc. thereby making the sadhana a casualty. On another occasion he told that no growth is possible without any pain or suffering. It is applicable in the spiritual life also is what he has explained. True to what my guide has told, whenever any adversity was faced it was coupled with experiences of profound nature that have helped me in moulding myself and move on the path is what I have experienced in this system. We may find commandments 5th and 7th and other advises about sufferings etc. difficult to follow but not impossible, as Masters will not give anything that is impossible to follow. Acceptance of sufferings as advised by the Masters of the Order and following them in that way may not happen overnight. Assiduous sadhana and restlessness towards the Goal will definitely make us change our attitudes and accept them as such over a period of time is what we had seen from the examples of the many of the serious practicants of the system, which otherwise would not have been possible.

Forbearance, tolerance, fortitude, humility, surrender, reduction in ego are some of the flowers that bloom because of sufferings and miseries in life is the experiential truth for all of us, who are practicing PAM. Ego instead becoming a flower by reduction may become a thorn by getting boosted for facing all these sufferings etc. if we forget the help of the system.

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Pangs of separation from the beloved i.e. the Master or the Goal, which is nothing but suffering makes one restless, which is nothing but the flowers of suffering and propels one to have an unflinching effort to go towards the Infinity i.e. the Goal or the Master is one of the experiences we come across is what was learnt in practicing PAM.

7. Dr. V. Krishna Yaji

Flowers can not exist without plant or stem, they thus must have root for nourishment and sustenance. Rose and other flowers have their own value. If one wants to have rose he must be ready to face the pricks of thorns of it before having it, even though extreme caution is taken to avoid pain. Despite pain is felt, all is forgotten after the rose is in the hands. Even great people in this world did not get results (name/fame/riches/spritual) by easy means. If the flower is in view all the time, half the task is over.

One must dive deep into ocean if he wants pearls, surely diving is not so comfortable. Brave people tolerate the difficulty and coward ones give up the attempt. If one does not want pearls, there is no discussion .Very few people get pearls without much difficulty but they too have their own difficulties and there is no limit to it.

Failures are the stepping stones of success. One's owned balance will be revealed at the time of sufferings which will be increasing with time, provided attitude of gaining balance is present . One who is maladaptive to the situation will not be balanced all the times. Both are sure to face sufferings inevitably.

We have finally to arrive at the original state from where we moved away all these days (flower is in same state , but root has become longer !). We have thrown ourselves by our own actions (thoughts) into intricacies

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which are so strong that sometimes we don't even think of coming out. Moreover we may get ideas of death or anger towards God (cinema song of Unnavaaa Asalunnavaaa) instead of devoting to Him.

Lalaji in a reply to Babuji wrote "...To put up patiently with the day-to-day events of life is the highest form of penance and sacrifice. So, instead of anger and resentment, one must cultivate in himself a meek temperament."(ss 465)

Surely sufferings create a sort of vacuum (helplessness) which attracts either love or otherwise. We are aware of people turning to good path or bad one after facing too many sufferings depending on the choices they got at that time. Real craving for God helps one at that time . One can see many people around having more difficulties , yet living with smiling faces and achieving high position in their fields eg. Handicapped people.

Lalaji wrote about his situation to one of his associates-" I felt that all this was absolutely of no importance to me as compared to Reality which was predominant in all my being. So I ever smiled on them thinking them to be the very way of salvation." (ss 466). This should be taken as a token of inspiration to proceed in the path with courage .

Strike well while the iron is hot. So also man is subjected to afflictions . If somehow, one is convinced that, whatever is happening to him, is only because of his actions and nothing else, then he will be happy by turning towards God and he is sure to get the result in that effort.

8. Puvvada Vittal

Subject: "Suffering is the root and results are flowers which every associates should strive hard to have"

Suffering or *dukha* is one of the significant metaphysical topics dealt in religious literature. The root "*kham*" is meant to be *indriyas*. In our tradition Buddha and Patanjali have talked at length about them.

Suffering is normally used in the negative sense such as: we are suffering from poverty, illness, or loss of dearer ones. One does not normally say one is suffering from wealth, comforts, and happiness. But we can imagine that even in the middle of comforts we can also have *dukha* because the potential loss of the comfort can be a cause for unsettled *indriyas*. When our attention is towards the world with its contradictions, it appears that as long we are in this world we will be subjected to *dukha*. Our beloved Master said that we couldn't be free of miseries until we secure our return to homeland.

Suffering is the result of fruition of the impressions brought forth by the divine principle. The kingly thing in man i.e., thought, plays a prominent role in the formation of *samskaras*. The force of a thought, in combination with our doership attitude, forms an impression. The impression cannot be stored elsewhere other than in the doer. As impressions accumulate, the force of the thought generates heat, and starts to become a burden for the soul. The process, termed *bhoga* by Master, is set to rid the burden. Master says internal and external circumstances are then created to rid the burden. Internally it might be in the form of physical ailments etc. Externally it might be in the form of the wrong doings of other persons or acts of nature.

We can classify most of our reactions towards suffering as *pratikula* or *anukula*. *Pratikula* reactions

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include discontentment, undue attachment, desires, fear, hatred, unethical behavior etc. *Anukula* reactions include forbearance, gratitude, remembrance, resignation, and faith. *Pratikula* reactions can become *kaaranam* for future sufferings. Once a person decides to observe positive reaction, his steadiness is supported by pranahuti process.

It is said that the physical ailments are meant to cure spiritual ailments and actually develops the quality of endurance. We can also appreciate the logic behind being grateful to external agents who are only playing their role. Perhaps the choice of selection of the external agents is based on our past *runa* with them. Adopting a state of happy disposition will also be beneficial because as Master says it is very close to the original state.

Master has not indicated that suffering and pain are necessary and essential for spiritual growth. But He asked to compare us with saints of India who petitioned God for all the miseries of other people. Master wrote to Dr. K.C.Varadachari, "Sufferings and ailments are indispensable for the body". Elsewhere He said that if it is required to give our head for God we should consider that bargain cheap. We therefore, can appreciate the significance of suffering in our sadhana. I feel that those who are spiritually inclined and put to sufferings are in a way doubly blessed. One, as Master said, for being under the gaze of the doctor who gave the bitter pill, and secondly for getting the best opportunity to take the spiritual test. Suffering will simultaneously creates a way to relieve our past impressions while at the same time gives an opportunity to test our faith, love and devotion towards Master.

When we are in suffering our behavior, values and principles we hold will be put to maximum test. If one is here to express God, what better opportunity can Nature provide than suffering so people around him can see the

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divinity in him and the efficacy of the source behind his strength.

Dr. K.C.Varadachari says, the ways of Nature of mysterious. He said that when we ask for intelligence, we are given problems to solve, if we ask for courage we are given daunting situations, etc. If Master is helping us through pranahuti, Nature helps us thru suffering. Suffering provides an opportunity to enable us to own and put the conditions in practice.

Finally, I present how our sadhana can be viewed in one way. The thoughts that we get during meditation, the expectation that we have, the apparent stalled progress, the failure in implementing Ten Commandments, etc, can be a source of frustration and discontentment. It is my experience, and that of my brothers, that it is only through undergoing this “suffering”, while adopting suitable attitude, that we got a few buds that grew in our hearts that will one day become flowers of fragrance that blossom in our hearts.

9. Smt Bh. Devasena

Master in his article “Easiest way” delivered at Madurai on 30-04-1977 on the eve of His 78th birthday celebrations mentions that “Suffering is the root and results flowers” which every associate should strive to have. He mentions this while talking about Freedom. Master says Freedom we want but we do not know its definition. Freedom of soul is to free itself from all bondages. These bondages while getting removed come to fruition in the form of samskaras.

This kind of understanding about sufferings which results in flowers has been given by our Master very clearly.

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Generally people do not like to undergo sufferings and they pray God for its removal and also attribute the cause of all miseries to God. One who is born in this world is bound to face miseries and none in this world is free from them.

May be it will not be an exaggeration to say that It is easier for persons who are following the method of Sri Ramchandra's raja yoga to accept the statement of the Master. For this one should have faith in the Master and the method.

Practical experiences in life make us to talk about this with conviction. Every attachment other than to the Divine causes misery. Attachment to God alone gives us happiness. Master says cycle of these sufferings is the direct result of desires and there is no limit for our endless wishes. Our liking for joy and disliking for sarrows and miseries have been supported by the degenerated mind.

First of all everyone should understand that any kind of suffering is the result of our own samskara and nobody else is responsible for it. Constant brooding over our own afflictions increases our worries and also hampers progress. But all of us have one common good samskara that lead us to reach the feet of the LORD OF THE DAY. This Lord gives us the clue through His method as to what are the causes of miseries, how to undergo them and how to take best advantage in such conditions. Through Pranahuti He makes us feel as such. With this we gain courage and confidence to face any adverse situation. He explains clearly that by undergoing every suffering we become purified and light since we got rid of one bondage that obstructed our freedom.

In "Reality at dawn" Master says One's failure to acquire all the worldly comforts had led to perceived feeling of untold misery and suffering. More importantly

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such misfortunes be it in the realms of mental, physical or the man to turn the attention to the Divine and seek solace in being in tune with Him should exploit vital spheres of the beings. In fact it is traditionally said that physical afflictions are cures for spiritual diseases. The more is the intensity of our desires and wishes the more would be the enormity and extensiveness of miseries and afflictions. We should free ourselves from these entanglements. The only recourse that has been and can now be successfully followed is to divert our attention from these and fix our eyes on the very real thing. The truth of the truth, the Ultimate.

By recollecting the sufferings each one of us have undergone and still undergoing we understand the flowers we got we had developed tolerance, patience, endurance, empathy etc.,

During every suffering when we observe to ourselves we can feel the company of Master more intensely and gives us solace. Instead some like to brood over the problem enjoy suffering seeking the sympathy of one and all. By accepting the problem we can get over it easily and by fighting it out the pain increases. Problems get sorted out in their own way and the best thing for one is to depend on GOD during such occasions.

Some of the good qualities that I could acquire(to some extent) by undergoing sufferings in life which Master mentions as flowers are as follows:-

1. Feeling of dependency on Master and His presence in heart continuously.
2. Feeling of empathy. Only a person who experienced a problem can empathize with others problems.
3. Tolerance. we are compelled to be tolerant during problems otherwise it increases the pain.

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4. Increase of urge to reach the Goal as quickly as possible.
5. Understanding the transitory nature of life.
6. Feeling of humility and reducing of ego to some extent.
7. When we understand that suffering is the result of our own samskara, then even when somebody causes misery to us we do not develop grudge or prejudice towards them. This has enabled us to follow the 5th and 7th commandments to some extent.
8. Suffering of not able to become a mother was very difficult to undergo. But benevolent grace of our Master had slowly enabled me to feel the freedom from one of the Eeshanatreyas.

To progress in spirituality inspite of all miseries and sufferings Lives of our Masters Lalaji, Babuji, Dr.KCV are examples to be followed. They have faced problems, which nobody else could have faced. They silently accepted the sufferings and diseases as boons of nature in disguise which helped them deliverance from the effects of samskaras. They have reached the highest pinnacle in spirituality and continuously supporting all of us to reach that stage.

When one is constantly restless to reach the Goal i.e., when our attention is firmly fixed on the Goal i.e., to become Zero we do not pay undue attention to miseries or joy. When there is joy we enjoy and when there is misery we cry. But we do not unduly get attached to that condition. Support of our Master through 'Pranahuti' enables us to restore the Balance quickly. That is the result of sadhana. Unless we do our sadhana with proper understanding of the spirit behind it with faith and confidence our attitudes will not change. Unless we

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change our attitudes in life we cannot enjoy the flowers which are the results of sufferings.

Master says when we develop the habit of ignoring the miseries and sufferings they minimize the impact of bhoga and maximize our craving towards the Divinity. When our attention is firmly fixed on the Goal all other things be they luxuries or miseries will have no attraction or repulsion. There will ensure a state of poise and tranquility. This is what Sri Ramachandra's Raja Yoga strives to bestow on each and every individual so that their collective state of balance and contentment leads to world harmony and order.

10. Dr. N.B.T. Sundari

Our beloved Master is referring to our goal in the above message where he is talking about the "results are flowers"

It is most important to set the goal at the beginning itself. All our sadhana is directed towards achieving that goal. The first sentence of the prayer talks about the 'real goal of human life'. We are tested so many times as to how serious we are about this goal. This is how we can view the earlier part of the message "Suffering is the root", from one angle.

At times the sufferings and miseries are so much and we are deeply entangled in them. But for Prayer and Master's support which lifts us from those situations and remind us and motivate us again and again on the path. The love and kindness of the Master has no bounds. Master's helping hand is always there with us and Pranahuti keeps on reminding us our destination. How indebted we are to the great Master? My salutations to Him.

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Many times I had a feeling that, whatever situation it is, let it be, if only I can remember my Goal, my Master and be able to offer Prayer.

This system of PAM is for a Grihasta. In a Grihasta's life, we are put through situations to develop the qualities of patience, tolerance, forbearance and fortitude. During our march we definitely have to develop these qualities.

Why do we have miseries and sufferings first of all ? Babuji has explained to us that these are the result of our samskaras, which are our own making. We are responsible for our samskaras and hence we have to undergo them. Circumstances are so created to undergo the Bhog. This could result as physical ailments or humiliations etc. How to deal with them- miseries and the attitude to be developed is given by Babuji Maharaj in his Commandments 5,6,7. This is our role and we should make an effort in that direction.

Babuji talks about courage- Dheera while dealing with these situations and not to run away from them like a coward. So why to shy away from miseries and sufferings, when we have an ever responding, ever supportive Master with us.

Many times we are bogged down by our own (self) sufferings, but we should grow to the extent that we should be able to share the sufferings of our fellow brethren.

Master in the same message is exhorting us to move forward in the path and prays for all of us “ Many of you have not yet fully seen the grace of the beautiful flowers of garden and have not tasted their fragrance . I pray that you all may taste it to the full. This is the thing for which the Kings of the ancient used to leave their thrones and go to forests for penances. But the Sahaj

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Marg, provides a system in which, while living a normal worldly life in the way that all our actions may become penances themselves, we try to achieve our highest Goal - The Ultimate. Here I can help to the best of my capability but then it is your own effort that will count the most. May you be bold enough to make these efforts sincerely and seriously. This is my prayer to all of you.”

11. Sri G. Ramachandra Murthy

One of the greatest discoveries of Divine Explorers (of Spirituality Yoga particularly Rajayoga) is the means to convert to our advantage sufferings that afflict mankind and individual included. In this message of our Master, the flowers refer to “spiritual attainments” that an aspirant gains after undergoing the process of Bhog and intense practice of the system. Sufferings and miseries are products of individual’s own actions, past or present. The past refers to Samskaras that remained unexhausted in one’s past lives. An individual might have had innumerable past live during which he might have indulged in actions that were contrary to Nature forming samskaras. These actions might include entertaining desires and pursuits that are purely materialistic which might be impious, as opposed to spirituality. It is believed that these Samskaras cause rebirth for the desires that remained unfulfilled form impressions that cast indelible imprints on the subtle body which activate themselves even after death of the individual. Layers are formed round the soul causing rebirth to enable the individual to satiate those desires. An unbroken chain of samskaras is formed spanning thousands of lives and the individual gets entrapped in it. The sources of sufferings and miseries are many, individual’s failures, sense of insecurity, events of death of loved ones, self ill health, poverty and other social tragedies etc.

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Besides individual's own efforts to overcome the sufferings and get over them adds force to the movement of this chain. Our passions, emotions and impulses too contribute a good deal in exacerbating the troubles and at times, to use Master's expression, cause fierce tempest strong enough to threaten a complete wreck. It is common to attribute these to the circumstances but if one's mind comes to a harmonious state, circumstances and environment will have no effect on it and there will be no disturbance within us. Rev. Pujya Shri Babuji Maharaj observed that miseries are really our best guide and are very helpful in the making of a real seeker. An unwary individual who is ignorant of the causes of this vicious cycle of births and deaths applies his own force to avoid these sufferings and nullify the effect of these sufferings in purely materialistic plane, in the sense of minimizing or even mitigating the pain attached to these sufferings thereby compounding his own miseries tightening the web of cycle. It is unnatural to think of human life without sufferings and miseries. Even the richest people are not free from sufferings. Moreover the individual's lack of wisdom to realize that it is part of Divine play and his inability to bask in the tenderness associated with these Divine happenings fuels his grief.

The method of Bhog i.e. undergoing of sufferings and results of own actions, advocated by our Divine Masters including the exponents of Gita, to prevent the formations of samskaras is the greatest Gift to the mankind. Sufferings and miseries, if let free and let play natural role, allow us to undergo bogh i.e. the process of exhaustion of samskaras and vasanas. Human resistance to it is what is required to be moderated or otherwise avoided. Our active resistance to it and our efforts to obliterate the pain that springs from the sufferings will be fatal to our spiritual growth in as much as it is against Nature; whereas a passive attitude coupled with Divine

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Consciousness is germane to our spiritual growth. There is no use frowning on sufferings and difficulties. Any rebellious tendencies would jeopardize our spiritual ways and means. On the other hand a life of quiet desperation would be conducive to spiritual path. There lies the wisdom of the method of Bhog. The method is so powerful that the ancient Sages courted sufferings and miseries. The sufferings and miseries can be translated into potent tools which accelerate the individual's journey towards the Infinity and help him bypass the cycle of births and deaths. It is common knowledge that an individual abides in God or in the thought of God with utmost devotion only while undergoing suffering or pain attached to it. Seeds of repentance get germinated. To perpetuate that sense of abidance in God or Divine, the Sages welcomed the sufferings and miseries and endured them so that their natural course was never diverted by human intervention. On the contrary, the tendencies to suppress the sufferings and find out means to attain happiness and peace or counter productive.

As regards Grihastha the importance of the method is needless to emphasize. It is Grihastha life which offers greatest power of endurance and tolerance. It is here the bhog is nurtured and fostered. It is a play ground of noblest penances. The wisdom of leaving the social life and residing in forests causing miseries to dependents is fully exposed by our beloved Master. Constant remembrance and regular Sadhana will certainly help in harmonizing mental tendencies and our disposition towards Sufferings and miseries. After all, it is mind and its actions that is the root cause of these sufferings. It agitates over everything that is a source or cause of even slightest displeasure. Our Master eloquently put it that mind is a self appointed despot. The haunting mind always looks for a constant source of worldly happiness thereby unconsciously creating a constant and

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unabated channel of worries and disappointments. Commandment No.5 states “ Be truthful. Take miseries as Divine blessings for your own good and be thankful.” Such is the attitude to be cultivated in order to achieve complete success in reaching our goal. Detesting the fate in such circumstances is even more counterproductive and will only allow our own soul wean away from us.

Sufferings and miseries should lead to Vairagya. This condition lays down seeds of love and devotion to God and enables a true seeker to turn his attention towards Divine purposes. His vision changes and he begins to think that all the things before him are transient and changing and only unchanging is The Ultimate. A seeker who remembers Master and maintains constant remembrance and Goal clarity even during the period of suffering is bound to make enormous spiritual progress and taste Divine effulgence. Each suffering or misery might cause tidings to reach higher levels of spirituality and ultimately realize the Goal.

The following passage from SILENCE SPEAKS, aptly explains the role of sufferings and miseries in the spiritual career of an aspirant and the ways and means to convert them to our advantage.

Since we came into the world we have never been free from miseries, nor shall we ever be till we have secured our return to the homeland. Even *avatars* like Rama and Krishna had to undergo miseries so long as they were on this earth. In fact deliverance from pain and sorrow is the main pursuit of life. Mahatma Gandhi is said to have once remarked, ‘The way to freedom lies through jail!’ If we take this world to be a prison-house, the above saying fits in quite appropriately in the spiritual sense also. In utter despair people often wish for an end to life. But in my opinion it shall be far better under such circumstances

to pray to God to bestow a life which might be parallel to death.

Sufferings and miseries have their own place in life. Every one has his share of it. Even sages of eminence had their own. Had there been no sufferings in the world, man's thought could never have gone up to the reverse side of it, i.e. the bliss. Thus man's affliction offers him inducement for finding out means of emancipation. In other words they serve as stimulants. We know that coal can be transformed into diamond. That means that a change in the set up gives things a new appearance. A thing becomes useful and pleasing when its set up is right, while lit becomes painful and ugly if it is wrong. The same is the case with afflictions. Our discriminative faculty is so much over shadowed by the hankerings of the mind that we have become quite blind to the real values of things concerned with in life. As a matter of fact every thing in life is for our ultimate good; only we have to learn their proper utilisation so as to turn them to our advantage.(SS-460,461) Undergoing miseries and mental agonies. In fact one can go to the extent of saying the whole success in spiritual path and in pursuing the sole Goal viz., the attainment of Realization, hinges on this balance.

Our Grand Master averred a man born in this world is sure to taste miseries one cannot escape them. He added, as for afflictions and worries, I too had mine which might perhaps be shocking to another. At another stage Grand Master who was suffering from serious illness is said to have remarked, on seeing tears in the eyes of His disciple, that he could cure his disease with in no time but he did not want to meddle with God's ways.

It is only when a man cultivates anti material activities, giving up attraction or fascination for

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materialistic world, remembering God even while swimming against tide of sufferings and miseries and elevates himself to extra materialistic horizons, he becomes free from pain of repeated birth and death.

Practice of Ten commandments and PAM only will lead one to the final goal of life and ensures deliverance from pain. That is the natural way. Master emphasized the true importance of the role of sufferings and miseries in one's life and considered it as a medium of deliverance from worldly entanglements by embedding in into the system's structure i.e,by enunciating Commandment No. 5. In this message of the Master he concludes “.. which every associate should strive hard to have.” He further added that trouble reminds us of its silent stage. We get comfort in the state of discomfort.. We develop forbearance.. really speaking, the difficulties are the operations of Nature for our good”.

It is a well known saying that as Gold passing through the fire grows more and more glittering so also a seeker passing through and quietly subjugating himself to travails and tribulations grows subtler and subtler more and more devoid of his own power and more and more deserving of Divine Grace.

Fomentation by spiritual guide and Master is the only paneacea for sufferings, miseries etc.

12. Sri I.V. Chalapathi Rao

With reference to the topic of the seminar, Master is specifically talking about the need to undergo the Bhog of Samskaras to attain freedom. Undergoing Bhog usually entails suffering to the individual. Freedom from this i.e suffering is sought by many and this has been understood as the goal. So Master cautions us to understand the concept of freedom itself and stresses the need to define

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it. He , in his own inimitable style says” **The way of life should be pregnant with high morals. If it is not there a person is not capable of having the fine type of spirituality, which is beyond everything and is worth having.**” (SDG). By this we can understand that He is talking about Freedom to express oneself as one ought to be. And Morality, else where has been defined by Him as directly related to selflessness. To quote,” With over emphasis of self , morality decays”.

Suffering is the result of Samskaras and they are all products of individual creation. Samskaras constitute Individuality (self). The pain and suffering always pertain to the individual. Life also expresses itself through different sheaths or kosas. In other words these kosas also constitute the individuality due the colourings from the samskaras. The struggle of the soul has always been to seek freedom from the identification of itself from all this individuation by the process of extirpation of all the matter lock stock and barrel. This process of extirpation is undergoing Bhog or sufferings which is patent. But the latent cause or the roots of the sufferings are the samskaras.

When we talk of individuation, one of the deeper bondages are the name and form, which are considered to be one of the toughest bondages leading to misery that every sadhaka has to be aware of. Here the name and form are the root of suffering and the flowers are the freedom from it. It is very easy to understand the misery caused by the loss of form or form perse through physical afflictions and also vividly experienced death fear. If one is aware of the transciency of life as an imperienced Jnana that comes to a sadhaka while traversing in Knot 1, then one can tackle the problem at the mental level but one is almost fully out of this misery due to physical form when one stabilises in Bramhand.

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The misery that is experienced from the bondage of name is one of the very subtle bondages . it is subtle, in the sense that one is not aware of it as a bondage. For one who has fixed up his Goal as Zero or Nothingness, and for one who is beset with the difficulties on the path of surrender will definitely be aware of this misery. The prescription of the Master in this regard has been “ Forget Thyself”. Which is understood by me as Rememberance of the Master. The best and surest way to rememeber the Master is to loose oneself in His service.

We always want to be known as somebody and also recognized as such. What to talk about other possessions of material and spiritual. We all know the pain of separation of our near and dear ones from us and aware of the attachments that drain away our precious emotions. We always try to hold on to things essentially for our glorification and self satiation i.e individuality oriented leading to misery, pain and suffering. All seek freedom from the miseries but very few seek to get freedom from the individuality- the root cause of pain.

Once we understand this, then suffering becomes the root and the results are the flowers i.e freedom. Flowers give fragrance and the nature of its fragrance is such that it makes people forget themselves, though temporarily. Flowers in the nature do not exist for themselves, a rose is neither aware of its own beauty nor its form. Even if you call it by some other name, still there is no effect on its original nature. So the Being is devoid of the attribute of name. Then why cling on to it?The rose is also not worried either about its birth or its decay. But we are worried about the permanency of our form, the physical. The rose does not hold its fragrance to a select few, for who is near and who is dear. It is an expression of uniformity in dealings as Nature does and fulfilling its assigned duty. It also makes all conscient beings think

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about its creator, the God. It is a pure expression of the Divine giving happiness to others free from the fear of decay , prominence or possessions. From this analogy it can be understood that unconscious or natural tendency to follow the cosmic order or rta can be considered as a sign of freedom. Here one lives to be happy and make others happy. A true representative of the Master and in the language of PAM , one who follows Ninth commandment naturally.

One who abides in the scheme of Divine things as expected by it is in essence a living expression of the Ninth commandment. Can our presence make others forget themselves and remember God is the moot question for our self evaluation?. We all are enjoined to get this condition as it is a commandment of the Divine and the Goal given to us by our beloved Master.

It is quite obvious from the sequence of the commandments given by our Master that commandment 5 & 7 precede commandment 9. While implementing commandment 5 & 7 we actually go through the sufferings. But the flowers of this suffering we get at commandment 9. If we can understand commandment 9 then our whole attitude towards miseries and suffering take a totally different approach.

Normally all people remember themselves either positively during success or negatively while undergoing sufferings. They will be cursing themselves, the surroundings and also God for all the afflictions. This attitude will increase the web of thoughts leading further entrenchment instead of getting relief from the samskaric load . On the contrary, if one remembers Master which one is ought to be doing then one gets liberated from the bondage through the suffering. It is to be taken as a commandment in the sense that it is only the way to liberation from such binds and that is the law of karma

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where Pujya Babuji Maharaj says that in the law of karma there is interference from none not even from God . Laws of nature or Dharma is to be followed as duty. But then how to treat the miseries as blessings of Divine? The kindness of God is such that one gets opportunity to undergo the Bhog paving the way to our Goal, therefore one has to feel rejoiced and treat it as a blessing from the Master. Any opportunity which enhances our remembrance of the Master should be considered as blessing.

The afflictions and troubles make us feel miserable and the reasons could be

- i) Though our wants are satisfied we don't feel contended because of our greed. Greed always makes us feel that we have been denied. This feeling of denial is one of the causes for miseries. Only if we practice and follow PAM with earnestness of purpose then we cannot get out of the clutches of desires. While referring to the efficacy of Point A & B meditation, our beloved Master avers that **“The abhyasis under our system of Sri Ramchandra's Rajayoga practise on these points (A&B points) and find remarkable improvement. If the practice is systematically done on both these points, desires will soon begin to bid farewell.(Efficacy of Rajayoga)”** .
- ii) For some the miseries could be due to excessive attachment to near and dear ones. It is a well accepted fact that the attachment to spouse and attachment to children are the most difficult ones to be tackled. But the practicants of PAM handle this issue quite easily for they are again resort to meditation on Point A where one meditates with a idea that all men

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and women are one's brethren. The stabilisation of the fraternal consciousness happens by this meditation and one is able to come out of these attachments quite easily.

- iii) But our relationships with other fellow beings is also a major reason for some miseries which we encounter while practicing 7th commandment. In relation to this aspect Master gives a clue in his work of Reality at Dawn, **“This (miseries) is all the creation of the human mind which results from our ignorance of the right relationship of things. Our passions, emotions and impulses too contribute a good deal in aggravating the troubles and at times cause fierce tempest strong enough to threaten a complete wreck.”** (Dawn of Reality-28). Here He is asking us to understand the basic theme of interdependency. The basic life forces kama and krodha determine the tone and tenor of our relationships with others. Krodha is basically a protective instinct of survival and it determines the kind of relationship we have with others, be it friends or be it foes. The other factor Kama determines our relationship with the opposite gender and the people connected with it. If these two are not moderated then we are in troubles. Here we should acknowledge that if we practice point A & B meditation then it is quite easy to understand the interdependency quite well apart from moderation of the urges that we may have, since it is easy for the trainer to divert the flow to Atman through Pranahuti if one assiduously practices meditation on Point A.

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- iv) So I would like to conclude that we need to progress on the path laid down by our Master by overcoming the sufferings and miseries and understand that they are the root which give flowers as results. The contribution of point A & B meditation in this regard is immense to progress on the path as they help in quicker and firmer maturation of consciousness at each level.

13. Sri M. Radhakrishna Murthy

In His message at Madurai, on the eve of His 78th Birthday celebrations Pujya Babuji Maharaj exhorts all his associates to strive hard to convert sufferings into flowers.

By drawing an analogy of a plant, Babuji compares the importance of sufferings in life with the root of a plant. A tiny seed sprouts a root first which is the Primary organ for drawing nourishment from the substratum for its very survival and the root also bears the burden of anchoring the plant in its subsequent phase of development, firmly to the base. The capacity of a plant for adaptation to varied conditions of environment is enormous as it survives in a Sandy desert, marshy mire, fresh water pond, salty ocean or the deep crevices of a hard rock not to speak of a fertile soil in cultivation. With equal ease, we can cite the adaptability of animals observed in their struggle for existence, with the given limitations and also opportunities provided by nature. Both plants and animals are in lower rungs in evolution. A human being in marked contrast to them (which are programmed and driven by instincts) possess a most sophisticated organ, the mind, which makes him as the crown of creation and ultimate is evolution. It is but natural, that having shared the first mind of God, he is

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supreme of all creation by becoming a rational animal, having the capacity to discriminate the real from the unreal.

Getting back to the analogy of the plant, the flower, the penultimate stage in his life with variegated hues, colours and fragrance ends in a fruit embedding seeds which perpetuate further generation. Even humans do the same – propagation of their species. Then how are we unique even after possessing the most valuable additional equipment which nature has bestowed on us, if we cannot realise our own selves which Babuji exhorts all of us to do. Flowers, which their fragrance and attractive colours signify the higher stage of their growth adding beauty and all round pleasantness to nature. Babuji says in the message : “ Many of you have not yet fully seen the grace of the beautiful flowers of the garden and have not tasted their fragrance. I pray that you all may taste it to the full “. He means that tasting the fragrance is our achieving the highest goal – the ultimate for which kings left even their thrones and went to forest for penances. He promises help to the best of his capacity but stresses the utmost importance of the effort by the Abhyasi. He concludes the message wishing that all his associates be bold enough to make the efforts sincerely and seriously.

When we have decided to jump out of reality which is our home land, it can be said that our fall has commenced since then. We began forming Samskaras and creating our own net work. By the effect of our vicious thoughts and actions, we spoil our senses of discrimination and right cognition. The precious instrument gifted by nature has fallen into misuse by gathering vicious thoughts every second or even in a fraction of it resulting in complexities and diverse covering round the soul, which count much because of our wrong thinking resulting in our own creation weaving

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inextricable web, proving extremely difficult later for us to shatter this self created net work.

Babuji while dealing with evil nature of mind observes: “I, no doubt agree with those who say that every evil has its origin in the mind and which alone, is therefore, responsible for it, though at the same time, I may remind them that it is the same mind that leads us to virtue and also helps us to realise our highest self”.

Suffering is the root cause of misery. While dealing with the miseries Babuji observes : “ The man who is born in this world is sure to taste miseries. One cannot escape these”. In another context Babuji states “Total absence of sufferings and miseries in life, is however, impossible and unnatural. In fact they are meant for our betterment”. Our grand Master’s opinion about miseries in the words of Babuji is “Rev. Lalaji Maharaj used to say that troubles and miseries of Grihastha life are the penances and sacrifices for spiritual attainment” Babuji is also of the opinion when he says: “Our home is the training ground of patience and endurance. To endure calmly the adversities of a household life is for us the greatest penance, which is the noblest of all other forms of penances”. To develop a positive attitude in understanding that difficulties are inevitable accompaniments in our long journey in life, Babuji opines: “Really speaking, the difficulties are the operations of nature for our good”. He further states that miseries are even valuable assets: “To put up coolly with miseries and troubles contributes much to our betterment hence they are valuable assets to our progress”.

Coming to the practical aspect of converting miseries into flowers, Babuji Maharaj in his message mentions the existence of “Sahaj Marg System” offering an easy way to transcend the misery in life. We are fortunate enough to have inherited a very rich treasure in

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the form of his works containing various facets of the philosophy dealing with the system.

The scope of the present topic, however, relates, exclusively to the method of converting an animal man to a complete man radiating Divinity, with the help of clear guidelines to followed by daily practice. He prescribed Ten Commandments conceived by him in super conscious state. First and the foremost one is the effort needed to discipline the body habituated to have its own way all along, by attempting to form a habit of getting ready for prayer at a particular time (a fixed hour), one place, one seat, one pose with external bodily purity and pure mind purged out of impurities through purificatory process before hand. Besides this basic commandment, we are instructed to begin Puja with complete dedication for spiritual elevation, with goal clarity of God realization, not resting till its achievement. Feeling the presence of God, recapitulating events events of the day, begging forgiveness for wrongs committed, making a resolve for non-repetition should end the day before retiring to bed.

Following commandments 1 and 10 at prescribed time of the day with the mind dedicated to the ideal (commandments 2 and 3) is a daily practice. Up course, commandment 8 is also for practice 2 and 3 times a day, as we have to eat to live happily. With the quantum of discipline brought about by all commandments honest and pious earnings alone will form the basis for our sustenance.

Maintaining identically with nature by being plain and simple (commandment 4) and treating all people as a common divine progeny (commandment 6) depends on the practice to develop proper attitude which largely goes towards fulfillment of commandment 9 prescribing moulding of living to rouse a feeling of love and piety in others. It cannot be forgotten here, that commandments 5

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and 7 are no less important in this endeavour of moulding the living, since, primarily, they play, a rather, dominant part.

Commandment 5 addresses our primary concern of living with happiness though surrounded by miseries. It prescribes that miseries are divine blessings alone for our good for which we should be thankful. Besides, Truthfulness is primary, which is presenting our own self in its true colours, not exclusively speaking truth. Babuji explains this as a state, which in true sense is REALITY.

Commandment 7 adds another dimension to this feature of treating miseries in life. A distinction is made in misery caused when you are wronged by others. Natural corollary (as we are still human beings in the process of moulding ourselves) is development of revenge towards those who wronged us. If we develop the attitude that our past Samskaras alone are coming to Bhogum as miseries, we refrain from the revengeful action, as it will only add one more to our already accumulated Samaskaras. While dealing with this commandment Babuji observes : “The external help comes in the form of suffering caused by wrongs done by other against which the people generally poison their thought on account of their ignorance”. In the same commandment, Babuji further says : “Anything that comes to us for our ultimate good may it be from any medium, fills our heart with delight and promotes in us a sense of gratitude”.

Babuji states in the message that when associates request Him to remove difficulties and tension, He counseled them that both comfort and discomfort, tension and de-tension exist side by side and remembrance of one will be there when its opposite exists. Silence is beyond both these conditions. Silence is nearer to God. It is in the abstract form and cannot be seen. It can be seen by constant practice which “Sahaj Marg System “provides.

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The practice prescribed in the system is prayer and cleaning, the former helping to subside the outer noise which the latter leading to inner silence. Continuous observance of non-luminous light in the heart region, without forcing the thought and also ignoring the fleeting thoughts helps calming down the extraneous movement of thoughts resulting in silence. Though individual effort counts much in the process of silencing the thought, the help of Master is supreme in the form of continuous influx of Divine effulgence introduced by Master through high Yogic attainment called “Pranahuti” which kindles the dormant divine element already existing in the heart region. Repeated sessions of Meditation and cleaning will help development of sensitivity, while continuing to live and abiding in reality results in constant remembrance, which Master says is highly beneficial to obtain quick results.

Babuji says finally, that object of His life is that all humanity should become the Real Life Personified i.e. “Life in Life”. May all, dear brothers and sisters, live up to Babuji’s expectations and realise our own selves.

14. Sri T.V. Rao

My understanding of the above saying:

By God’s grace I have never felt either impact or repercussion of the troubles during their occurrence. I have always treated all the issues like any other incident, majority of the time. For me they are issues or incidents, which generally happens in anybody’s life. At the end of the episode only, I analyse the issue whether it is bad or good for me in the future. If I feel it is bad, I will look for ways and means to ensure non-recurrence. If it is good, I will look for various avenues to enjoy its fruits and how to nurture and take it further.

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There are some incidents, which are deliberately done, knowing fully that they are not supposed to be done and expressed my inability to God either before, during or at the end.

If anybody is in trouble, firstly I analyse the issue as early as possible, then I will think whether I have any role to play in terms of-

- Physical help
- Monetary help
- Moral help
- and if nothing is there for me, I pray to God for overall benefit and ask HIM to give them strength to handle the problem.

Generally, If I take a decision either good or bad, I seldom change it. And I will accept all the results, in total, without any hesitation.

I treat all the incidents either good or bad equally and my mindset is totally balanced since my childhood. I may cry or laugh during the occurrence, but generally I carry no burden on my heart. In fact, I feel nothing at times.

- Some people, who are close, left their bodies right in front of me, in fact one or two cases in my hands.
- Some people got immensely benefited because of my counseling, monetary help, physical help, etc., and reached greater heights in their life / careers.
- In both these cases my feelings are just equal. In other words, the sorrow and happiness enjoy equal status in my thinking. In fact, I feel great in both these cases, especially in the first incident.

When problems continued for a longer period, I have never asked HIM for their removal but at times, I did

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pray for strength to carry on things. Also used to think do I have any relationship with “Kunthi in Mahabharatam”? In fact, there was a time, when I talked to HIM, saying that HE has to get tired by giving issues and I will not get tired or bored, as long as HE allows me to be physically present in this body. I know it is my arrogance and expression of ego, but it is my nature not to budge for pressures. In fact, more the pressure, more I become strong. However, I did this on one condition that HE should ensure that I get what I want i.e., my goal and nothing less than that.

I have a feeling that HE hears when we say something with our heart. I have an incident to quote—Once, before joining this system, I casually asked my mother whether it is possible for her to make a gold chain for me, knowing fully my lower middle class background. Next moment she took out two of her gold bangles and asked me to get a chain. She did not have much gold and cash to spare except 4/5 bangles. Later on, I was unable to bear her selfless love, I contemplated, what is that I can give her in return. She taught me all the virtues of life, which include, spiritual stories, integrity, selfless service, sacrifice, duty, endurance, sharing and finally dependence on God, right from my childhood. She was a chronic asthma patient and suffered for over 20 years. Having not interested in any physical / material items, I prayed GOD to transfer some quantity of her disease to me, so that she can get some relief. I did not opt for total quantity perhaps I may be selfish. After 10-15 days or so, I got it. This incident gave me total happiness, one way I established a contact with divine and secondly I was able to repay a little bit of “matru runam”. After that she survived for over 10 years.

Actually my understanding is that one should go through the suffering irrespective of the reason and

Suffering is the root and results are flowers

intensity and then only one can taste the real happiness. When an incident occurs, which is all of a sudden, unexpected, not to our liking, untoward, etc., one should come out of the incident and look at it as a third party which helps him arrive at a meaningful decision. The moment we start thinking whether it is good or bad / to do or not to do, etc., our capacity to handle the issue gets reduced. Often, we do miss the right opportunities.

One should strive hard to convert all the disadvantages into advantages, which is not a difficult thing if properly executed. I have lost 3 of my members of family, viz., elder brother, mother and another brother in a span of exactly 8 months. During that period I do not have a proper job and regular income and I had to take major responsibility in all the issues. In fact I had to take breakfast and lunch exactly at the same time when my mother's body was confined to ashes at my native, in a very peculiar circumstances (courtesy cell phones). I never regretted. Their memories hunted me for a very long period. But ultimately I am a very happy person now, since all the above incidents helped me come out of "undue attachments" which are great obstacles in our spiritual journey. In this regard, I can never forget the work done by my Trainers.

To sum it up the sufferings in my life which are in the form of-

- Separations
- Financial tightness
- though I tasted hungry (normal food was available)
- Humiliations/Insults/rebukes
- Horrible childhood, dependence on others virtually for everything except for air to breathe

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- Slavery
- Break in studies
- Exposure to various peculiar circumstances, all through my life.

and finally, I confirm the results as flowers (keeping the above as root) -

- Arrival at the lotus feet of the Master
- Got rid of undue attachments
- Development of viveka and vairagya to a great extent
- Goal orientation
- Tremendous amount of confidence in the system and guide
- Leading a more meaningful life
- Understanding wife and two divine kids
- Implementation of custodian concept
- Other than ISRC no other system is available in our minds/hearts
- Self confidence level increased to a greater height
- Control of sensuous thoughts, courtesy “A Point Prayer”
- Universal brotherhood
- I still have some problems but they are not an obstruction in my spiritual journey.
- Tasted the hunger followed by sumptuous food
- He has shown how to walk with bear foot in mid summer and also kept me in flight
- Slept on the floor and also in 5 star hotel.
- Suffered but never ever compromised on quality
- Enjoyed absolute freedom both at office and home

Suffering is the root and results are flowers

- I enjoyed divine company more in trouble period rather than in happy moments
- For me suffering is clearing off a loan and happiness/enjoyment is borrowing a loan.. here I do not mean that everyone should pray for troubles, which is unfair.
- Despite all the above, HE has given virtually everything whatever I wanted, though, I feel there is some delay in some cases.
- NO REGRETS IN LIFE. I AM BLESSED. MY ONLY PRAYER IS THAT HE SHOULD PROTECT ME FROM NOT FALLING FROM THIS SLIPPERY PATH. (Here, I do not have any doubts either in the system or in myself but only an apprehension)

Finally I quote, Rev. KCV's saying from Imperience Beckons-

HE LOVES US SO MUCH THAT EVERY OPPORTUNITY IS PROVIDED FOR US TO GROW. WHEN WE ASK FOR STRENGTH, HE PROVIDES US DIFFICULTIES TO MAKE US STRONG; WHEN WE ASK FOR PROSPERITY, HE GIVES US THE BRAIN AND BRAWN TO WORK; WHEN WE ASK FOR COURAGE, HE CAUSES DANGER TO OVERCOME; WHEN WE ASK FOR LOVE, HE SENDS US TROUBLED PEOPLE TO HELP; WHEN WE ASK FOR WISDOM, HE GIVES PROBLEMS TO SOLVE. THE WAY OF INSTRUCTION OF THE LORD IS DIFFICULT TO UNDERSTAND BUT WHEN WE UNDERSTAND THE JOY OF AWARENESS OF HIS LOVE HAS NO BOUNDS.

For the above saying, I am the witness in its totality.

Seminar on “This and that have gone now”

1. Dr.N.B.T.Sundari

“We are all brethren connected intellectually, morally and spiritually- the main goal of Human life. This and that have gone now. There remains purity alone in all His work and environment which weaves the spiritual destiny of the persons with the Ultimate.”(Message at Basant Panchami on 30-01-1982)

Babuji in the above message says that “Fraternity” is the main goal of Human life. This is the mission of the Master.

Now when we try to look at the reasons for the feelings of separation, there are many.

The current situation is such that a person is unable to tolerate another person’s views, ideas. We feel we are right and the other person is wrong. We are more intelligent than the other; our method of worship is right, so on and so forth. Reasons for our differences are many. There are comparisons leading to jealousy, feelings of superiority or inferiority leading to intolerance. Selfishness is another reason. All these lead to feelings of separateness. These are all the impurities. These have to go.

They are applicable not only in mundane life but also in spiritual life. Hence the need to watch out for these impurities or blemishes is even more important.

This explains “This and that have gone now”.

Our Master talks about fraternity also in commandments. “Know all people as thy brethren and treat them as such”.

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Now although Fraternity is the truth, how do we develop that? The universal prayer and point A meditation are the means to achieve fraternity. Feelings of fraternity should be reflected in our activities. Our tolerance has to grow. Empathy should increase.

The above message is the guiding factor behind SSS and we are all fortunate to be part of it. Here comes the aspect of Service, Sharing and Sacrifice.

An incident happened in the life of Babuji influenced him to adopt 'Fraternity' in his system of Raja yoga. "Some time later a relative of his also claimed himself to be a mesmerist. But he did not want to teach Sri Ramchandra unless he did some personal service as per the old ways generally adopted by gurus. This was to become one more thought that influenced him so much that he banned this type of personal service to the guru or trainer later in his system of Yoga saying that all knowledge should be made available to the deserving as a matter of service to a brother, Thus we see remarkable positive thinking developing him right from the school days, which was to guide him in developing his system of craving in Raja yoga" (The Masters 38)

Here I would like to quote from Dr KCV's Complete Works (The Author) as to how to meet the challenge of this new system. "Thus I found myself made to abjure the old theoretical ways of approach. I had to remake myself in a new way. I had to take stock of my whole past. All sectarian and Caste conceptions had to be rethought. Philosophies help bind people to set notions. Thus I was to meet the challenge of the new....."

Thus we see that 'fraternity' is what weaves our spiritual destinies.

The Will of Special Personality is "There is no question of separation. We are all coming closer and

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closer. This is a message to all.” (Showers of Divine Grace 138)

Master wants us to work together in this mission. “We are united in the common cause keeping towards proper order the good of man and humanity” (Showers of Divine Grace 137)

Let us all get ready for the Master’s call and prepare ourselves for the new civilization. I conclude with the Master’s words “A type of civilization based on spiritualism will spring forth in India and it will, in due course, become the world civilization. No country or nation will survive without spirituality as its base and every nation must sooner or later adopt the same course if it wants to maintain her very existence.” (DR 120)

2. Dr.V. Krishna Yaji

Our body parts have no feeling of separateness. They function harmoniously without awareness of separateness. Imagine how it will be, if they act independently. For purposes of daily activities it is inevitable for us to behave as if separated. The tendency to isolate ourselves from the awareness of common origin is always there. Emergence of new countries , states or districts and caste or religious systems is due to strengthening of veils of particular consciousness instead of dissolving them.

Basic existing thing is consciousness alone but in various forms. We did not understand in our childhood that steam, water, dew and ice are the same. But later as we grow (make note of Growth), we learnt that it happens depending on the temperature. When the potential to live in tune with the universal consciousness is the same in every being, then all are one and the same.

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We might not have had sufferings if our consciousness is in tune with universal one since existence. Babuji is encouraging us that at that consciousness there will be no differentiation between these two types of consciousness and also there is only one consciousness in general. In fact, it is being demonstrated to us repeatedly in PAM.

He says “There remains the purity alone in all His work and environment which weaves the spiritual destiny of the persons with the Ultimate”. No single individual can avoid His grace even though he may not appreciate the same all the times but the duration of appreciation goes on increasing with time inevitably.

At other place Babuji mentioned --“There is no question of separation. We are coming closer and closer.....” Particular consciousness is becoming Universal consciousness at its pace. As mentioned in Patrika 2004, page 48, it is a splendid opportunity provided by the Divine to express the universal good in the particular consciousness.

3. Smt Bh.Devasena

I would like to present this paper in two parts. The first part is, What is that I could understand from the message of Master. Second part is, Having understood the message, do I have a role to play in it? If so what is it.

Master said when we were born into this world for the first time we were pure because the source from which we have descended or come down is purity. The time went on and in our innumerable births we have gathered around us different types of grossness by our actions. The original purity has been reduced to a faint glimmer and that is often scarcely perceptible. All memory of our original source or homeland is now forgotten. We have

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now come to the stage where we have become disgusted with the present existence but yet we have no memory of that pleasant and pure state which is our real existence.

Master in his message “Spiritual Destiny” delivered at Shahjahanpur on 30.1.1982 on the occasion of “Basant panchami Utsav” mentioned that “we are all Brethren connected intellectually morally and spiritually.” Yes. This is our true state. But the state prevailing in the world today is totally contrary to it. All of us got separated on the basis of religion, caste, creed, sex etc. Universal love the very fundamental basis of religion have disappeared altogether, the religion, which was generally considered to be a link between man and GOD, has now become a barrier instead. Capacity for broader vision and free thinking have been lost. Sectional jealousies have become the main cause of the downfall of our civilization. The whole society is thus proceeding towards disintegration, feelings of hatred, jealousies, prejudice, competition have cropped up gradually and are now surcharged in the atmosphere. Various conceptions of God have come up. He is been confined to certain form or rituals and within the fold of a particular religion or sect. Man has lost the power of discrimination and remained far away from reality.

In such a situation we had the advent of ‘SPECIAL PERSONALITY’ in the form of Mahatma Sri Ramchandraj Maharaj of Shahjahanpur who gave us a practical and scientific method called PAM through which one can restore the original purity. Master had made all of us feel that God is simple and can be achieved by simple means. He is beyond senses and can be felt in one’s heart only.

Master said This and That have gone now. There remains the purity alone in all His work and environment.” By this, I understand that various religions,

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rituals, superstitions, wrong notions, beliefs, complexities, caste. Creed etc. that had separated from man to man and become a barrier between man and God, which had lead to unhappiness in the world, have gone and PURITY alone remains. This is the DIVINE WILL made by the “Special Personality”. The clear evidence to this statement of Master is offering of His Prana, the Pranasya Prana “Pranahuti” the pure consciousness of Sri Ramchandra which can purify, everything and anything and restore the original purity i.e. Divine. The limitless number of transmissions offered by our Master through our trainers for continuous purification of the persons for bringing out the hidden beauty of Divinity in them by removing inner complexities accumulated in the form of grossness is seen by all of us today. Master has fixed no quota to anyone for offering Pranahuti. He is never tired of this because His Will is to keep Purity alone. The Pranahuti, which was very rarely gifted to Rishis in earlier days by undergoing a tough penance, is now made very easily available by our Master. Master again and again purifies us through Pranahuti without minding and hesitating the impurities we accumulate on us. This indicates His Vastalya towards humanity as a cow mother shows to its calf by licking the dirt accumulated on it. Master says “The door of Sahaj Marg is open to the entire humanity.” Everybody is welcome to experience it. He is only asking for two things i.e. WILLINGNESS AND CO-OPERATION. These two things are essential enabling Master to carry out His work of transforming a person from animality to humanity and then to Divinity. This willingness and co-operation are required throughout our spiritual journey. Unless a person is willing to change he cannot be changed.

Having understood the mission of the Master, it is for us to analyse the role we have to play in it.

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We say “O! Master, Thou art the real goal of Human Life.” It means Master is our Goal. When Master is our Goal then automatically His mission becomes our mission too. Hence all of us have a definite role and responsibility for fulfilling the mission of Master. We all should co-operate with Him in this regard.

Every disciple of Sri Ramchandra should become an instrument to spread the message of Master in its purity content and practice. This is possible only when we can maintain the purity gained through the influx of Pranahuti. Apart from following the method, the following practical hints given by Sir are helping us a lot in maintaining the purity bestowed by Master.

- ⌚ Owing up of the conditions given during sittings, by continuous manana of the Imperience we had during such occasions.
- ⌚ Cut down unnecessary relations, places and bondages and clearly demark our limitations for discharging our legitimate responsibilities.
- ⌚ We should open our heart to Master and allow Him to remove This and That i.e. anything detrimental to our spiritual progress.
- ⌚ Maintain Satsangh with like-minded persons.
- ⌚ Attend Seminars, Workshops and other training programmes to have more clarity on the system.
- ⌚ Participate in the service of the Master, to whatever extent possible.
- ⌚ Attend Satsanghs and bandharas regularly to improve individually and also help in improving the overall environment.
- ⌚ Breed good thoughts always.
- ⌚ Having positive approach always.
- ⌚ Read the literature of Master as much as possible in a prayerful mood.
- ⌚ Try to contemplate on the sayings of the Master.

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- ⌚ Observe our behavior in day-to-day dealings and analyse the weaknesses if any in following the 9th commandment.
- ⌚ Try to identify our thoughts and feelings and openly discuss with our trainers for any correction and improvement.
- ⌚ Regularly practicing point “A” and “B” meditation.
- ⌚ Even though we look busily participating in our worldly responsibilities, internally we should be restless to reach our Goal.
- ⌚ Listen to the voices of our Masters through CD’s and cassettes for inspiration and motivation.
- ⌚ Maintaining Diary.
- ⌚ Finally we should be confident in reaching our Goal. In every thought, word and deed Master should be expressed. All of us can take part in conveying the message of our Master according to our purity levels and level of understanding with firm conviction.

As Sir said we should become infectious.

We all should join hands in this Divine endeavor and co-operate with each other.

Master says this is the time for you all to join together to make the most of the opportunity. Divine grace is flowing with full force. Such a time as it is today may not be repeated again during the course of thousands of years. Even a little sacrifice today may count much in bringing forth the greatest results.

Today we can see the younger generations already getting attracted to the system and following it with ease. From the above message of the Master, which is the topic of the Seminar today, I could get the following clarity.

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<p>WE ARE ALL BROTHERS CONNECTED INTELLECTUALLY, MORALLY, AND SPIRITUALLY THE MAIN GOAL OF HUMAN LIFE-</p>	<p>This is the TRUTH. We the practicants of Sri Ramchandra's Raja yoga should be confident in feeling and expressing this truth. The main goal of human life is the Master ie., the ULTIMATE, through whom all of us are connected to each other.</p>
<p>THIS AND THAT HAVE GONE NOW</p>	<p>This means everything other than purity have gone. Everyone of us should have such a positive will.</p>
<p>THERE REMAINS THE PURITY ALONE IN ALL HIS WORK AND ENVIRONMENT WHICH WEAVES THE SPIRITUAL DESTINY OF THE PERSONS WITH THE ULTIMATE</p>	<p>Purity alone can take us to our spiritual destination i.e. our origin from where we all have come down. Master is continuously guiding the spiritual destinies of the whole of humanity. He is an embodiment of love and has laid a foundation for a new world order grounded in spirituality. He has laid down a path towards Infinity through a practicable, dynamic and scientific system. We should co-operate with Master in this regard and relentlessly work for His cause.</p>

4. Smt I.Madhavi

With the blessings of the Master and the guidance from within this is my understanding on the given topic for seminar “We are all brethren connected intellectually, morally and spiritually — the main goal of human life. This and that have gone now. There remains the purity alone in all His work and environment which weaves the spiritual destiny of the persons with the Ultimate.”

Knowing the commonality of our origin is our real destiny and that is the goal of human life. When we say we have fixed Him as our Goal it then becomes our bounden duty that we should be devoted to every expression of His. This is possible only if we can remember our common parentage. Therefore it is love that binds all of us together and can have no hatred. This we know but then this should become the inner knowledge or Imperience.

When Master asserts ‘We are all brethren’ it confirms and reminds us of our common origin and natural relationship with every creation of His. We may not have been born as saha-udaras but there is a commonality that we share with everyone i.e Divinity. It is a connection by natural inheritance.

It is during meditations we come closer to Reality and this experience which gives us the understanding that it is one and not two. The meditators in the system of Pam during meditations generally experience a feeling of non-duality which seem to happen suddenly as if you are lifted into that condition without the effort of the individual. It is my conviction that we are enabled to have such states of meditations by the Grace of our Great Master Shri Ramchandraj Maharaj.

Everyone of us partake Sri Ramchandra Consciousness during Pranahuti. A Consciousness, which

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has no boundaries, knows no differences and above all it is integrative in nature. As a result of which it strengthens the existing part whole relationship thereby enabling one to naturally practice Fraternity which is through natural inheritance. We should not only derive great courage from the word inheritance to practice fraternity but should also own up the great responsibility of living and spreading the message of the Master through cooperation. Compassion and love are the basis for cooperation. Due to the integrative nature of Pranahuti, we all feel the love overflowing from each and every heart after the meditations. Here one doesn't struggle to practice fraternity for that is something very natural. It is a common experience of all the sadhakas especially during bhandaras.

From this we can say with certainty that if we dwell in the consciousness of the Master we are sure to think and live in fraternal realms. However it should not be misconstrued that we have no role to play. But our duty is to develop the deservancy to imbibe the Grace through assiduous practice of Points A & B meditation. When we talk of compassion, cooperation, love and service etc., we are only detailing the components of fraternity. This is felt more vividly when one traverses in the 'Second Knot'. The wisdom that comes here enables us to understand and focus on the aspect of Interdependency. It is the basis to the Universal Consciousness. The prayer offered by one who is in Universal Consciousness is selfless and Real. As a result of which is the Prayer at 9 'O clock becomes natural and effective. Any activity, which is selfless, is Purity. The Prayer we do at 9' 0 clock is one of the most selfless prayers that has been blessed to us by our Master and it is one of total purity. Therefore the prayer is bound to work and Reality of fraternity will be the truth sooner than later. The purity of the prayer can best be attained if we

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avoid the doership. If we have to overcome the difficulties of doership we have to be clear in two concepts. First we are all the expression of the Divine, second there is no superiority or inferiority amongst us. This can be practiced by adopting an attitude that I am doing the duty entrusted to me by the Master, hence we can never fall prey to the feelings that I am trying to uplift or serve other fellow beings.

To conclude I would like to put forward that It is through Shri Ramchandra Consciousness (Pranahuti) we can understand the fraternal consciousness.

Through Points A & B meditations we develop the capacity to live in the fraternal consciousness.

By maintaining the purity in our Universal Prayer we can live up to the expectations of the Divine which is the main Goal of Human Life.

5. Smt Sudha.C

Revered Sir and dear brothers and sisters,

Namaste,

According to my understanding I felt the seminar topic "This and that have gone now" is applicable in many areas and some of which I presented below.

The quest of people in having God resulted in different methods of worship according to one's own capacity and understanding but each method had its own demerits like if some saint comes and says one should start looking inside for an ordinary man it doesn't make sense and in the same way many of the preachings though they sound good to hear but again the same difficulty how to apply them in life, how to experience the conditions were all big question marks. So all these resulted in heaviness, frustrations, differences among different sects

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of people, now here comes our Master Rev. Babuji with the method of meditation on Divine light in the heart, which is the only method that gives the results in shortest possible time and says that one can safely ignore all other methods and rituals of the past.

This is indicating the state of "nothingness" one has to arrive at finally where everything is gone: no light -- no darkness, no pain --- no pleasure, no bliss --- no not bliss.

One who is born has to die, who is dead has to be born again whether in grosser or subtler form, this is the normal trend. To save humanity from this cycle of rebirths Master is saying that by following the methods of this system i.e. by completion of Bhog during morning meditation and getting rid of samskars during evening cleaning and importantly with the help of Pranahuti one can come out of this cycle of rebirths.

Any institute whether social, political or religious has failed in bringing about human transformation. Spirituality alone can bring real human transformation. Only spiritual service is the highest type of service. The method of evening cleaning and the help of Pranahuti enables an abhyasi to get rid of all types of impurities i.e. mala, vikshepa and avarana and as a result one becomes pure which is the real nature of God.

The only goal of any human being is complete oneness with God, all other goals whether pertaining to material world or spiritual world are only at much lower level when compared to real goal so they are of no value now.

Nishkama karma is what is to be arrived at. Where one is elated with the feeling of ego for achieving something or feels low for not doing something are the results of owning up of the action which are all

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detrimental for spiritual progress. By following the methods of our system one arrives at balancedness and moderation.

Goal of life which is complete oneness with God also implies the oneness with all the human beings because of the commonality of the origin. The differences that we have at physical level based on caste, creed, gender, wealth, intelligence can be erased only when we experience the feelings of fraternity. The methods of the meditation especially the universal prayer enables one to get rid of all the feelings of hatred, jealousy, etc and when one understands the commonality of origin develops feelings of love and compassion and then only will be willing to sacrifice for, share with and serve other person at other planes.

This also talks about the attitude that we should have during bedtime prayer. All our petty petitions, demands, bargains and barter should be left and we should as Master says become real beggars at the door of the God unaware of what we are begging for. That is the real attitude. And this is the only real prayer for any spiritual pursuer and all other prayers which are actually flattery should be left. Thank you.

6. Sri B.Narasimhulu

Unlike the topics which were dealt with during the earlier seminars, today's topic is not that easily understandable. It is only going thro' the talk by Rev. Bro.Narayana Garu appearing in Bodhayanti Parasparam I could get to understand the subject. He has stated therein that the differences that we have been having are gone.

Now the question arises as to what was the condition earlier to this, what lead us to the state of

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having the differences and how exactly the same could be got over.

Rev. Babuji stated that all things descending from the Origin should be treated as coming from the same source. Just as the children born of the same mother are related to each other in one and the same way, so also are all bound together by the same common tie of brotherliness, and are related to each other in the same way. He further stated that all are connected with the same Reality, the Central point – by the effect of motion which set everything into action.

When such was the condition how come that differences have cropped up and the factors which contributed to this degenerated state? Rev. Babuji in His commandment 6 stated that it was really the effect of our own thoughts and actions that converted brothers and friends into strangers. It was due to our own feelings of selfishness that made them appear like aliens. Just as a feeling of remoteness sets in by itself among the members of a family when the number increases, in the same way our brothers and relations began to appear more and more remote by the lapse of time and distance and the state which is common to all vanishes from the sphere of thought. Everything began to appear differently and effected separation from one another. All these contributed to the formation of our individual network on account of which we lost consciousness of the currents that flow into every being, appearing in man in the form feelings.

In its finite aspect the self is conscious of its separateness and there it is ruthless in its attempt to have more distinction than all others.

Rev. Bro. Narayana Garu in his talk appearing in Bodhayanti Parasparam stated that impurity is the reason

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for the differences. Impurity is the dividing factor backed by the feelings of prejudice and partiality.

He further stated that Jiva is a product of Prakriti (Nature) which comes under the influence of Ahankar or the Ego consciousness, the moment it gets a form and name which gives rise to feelings of separation and alienation from the rest of the creation and starts failing to perceive its original nature. Our pride of personality will be a curse to us if we cannot give it up in love.

Having understood the reasons for the differences that have cropped among us, let us now try to understand as to how we can overcome them and come to our original state of brotherliness. Rev.Babuji categorically asserted that He has cleansed the environment and only purity remains now. He has further stated that the work entrusted to Him is over and will find expression in due course of time as great works belong to Time and they shall continue to enlighten the people from generation to generation. He further stated that there is no question of separation and we are all one.

Rev. Babuji in His infinite compassion for the humanity given the method, Meditation on Points 'A' & 'B', commandments and also shown the way by living the life in conformity with His works. Further He created preceptors and made some capable creating further preceptors/trainers for assisting the abhyasis in their Sadhana.

Rev.Babuji said that each one of us is capable of having our own special will. Let us with that confidence of developing our own special will, confidence in Master and His Method, assiduously do our sadhana in all respects as specified by Rev. Babuji without default, thereby let us all come closer and closer as ordained by Rev.Babuji.

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Man's deepest joy is in growing greater and greater by more and more union with the all.

Thank you all.

7. Sri I.Chalapathi Rao

We are all brethren connected intellectually, morally and spiritually - the main goal of human life is the topic of seminar. In the sixth commandment our Master reveals to us the basis of fraternity as due to our origin from a Common source and also states that all are connected with the same Reality—the Central point. We are all connected through our Thought and that is what we share with Divinity. Thought is very basic to all of us and also to Yoga with God. In the same commandment our Master says, it is because of our thoughts and actions that we have converted our brothers and friends into strangers. So we should understand here that it is through that Very Thought alone by which I mean the thought, which is pristine, pure and original, we can revive back the natural relationship of fraternity amongst us. Access to Pure thought or Pranasya Prana is had during Pranahuti due to this it becomes quite easy and also natural to feel the oneness with all. It is one of the most common experience of all us. In this message our Master is asking us to make this Oneness into an Imperience and once this becomes an Imperience then we would living in the realms of true fraternity and that is the main goal of Human life.

It is necessary to understand the three words used by Master i.e, Intellectually, Morally and Spiritually to make it into an imperience. The word Intellectually has been used in the context to define Man is a rational animal. Rationality is an ability to understand the cause and effect of any process or event in life. Our basic education which has been evolving over thousands of

This and that have gone now

years is an attempt to increase this rational aspect of Man. We all know that no animal has exhibited this aspect except some apes or guerrillas and that too to a limited extent. But from the anthropological view point, the rationality or intelligence of these mammals is far far less than in man and their index of measurement is the ratio of the weight of brain and the body. Sorry for the digression but the point I was trying to bring out that some of the social scientists and great human social workers were harping on the aspect of rationality as the chief basis for bringing in the social order or building a sane society. The success of such endeavours is well known to all of us and despite of the limited success the indomitable human spirit of the learned continues to work in this direction. At this juncture I would salute to all those who have worked in bringing in and building in social order.

The institutions of family, marriage are some of the wonderful creations of human genius. In countries like India where these institutions were rooted in spiritual values of Sharing, sacrifice which are considered as Divine qualities we find these institutions thriving since many centuries. But when these institutions were formed from a rationalistic basis, they have struggled to exist even for a century. Here I am only trying to bring out the point that man has been struggling to graduate himself from sub-rational to rational sphere. We all know how difficult it is. The bloodshed and the fighting that is going on even today amply confirm that we are yet to grow fully into rationality where one would sit across, discuss, debate and try to share the Nature's bounty in a most equitable manner. Every act of killing would only prove Hobson right that Man is red tooth and claw.

Here one has to feel enormous gratitude to the Great Master Sri Ramchandra Ji Maharaj, Shahjahanpur U.P India who gave us his wonderful discoveries of

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Meditations on Point A and B located in chest region. Our Master asserts that if one mediates on these points in a methodical manner as told by Him, then it would be naturally easy for all people to live at Human consciousness. Here one should understand that the Master calls the Human Consciousness as an inferior type of super consciousness. If we equate Super consciousness as Supra rationality then we can understand the leap one has to make in one's consciousness from sub rational to supra rational (feelings of intuitive oneness). The Master is giving an indication that now the opportune time has finally arrived, it is for all us to wake up to the call of human transformation in the right earnest. No wonder some great Saints like Swami Vivekananda have called these discoveries as inventions, this is only to say that now God has opened the Doors for all to enter into His realm.

Now how to make it into an Imperience at the intellectual level. For this one should make efforts to educate people about these wonderful discoveries and the practice of system of PAM in its purity of content and practice. We should gather courage through practice and practical experience to tell the world that this is a new system with confidence. Here it is also important to address to the issues of Superstition, dogmas, rituals etc. All these condemn Man to Irrational realms if not to sub rational realms. The message of the Master with regard to this subject has been many at various times and always we find Him coming very hard on these aspects. The concern and love of the Master was such, He knew that one cannot think in terms of spirituality or freedom if one is bogged down in this quagmire or irrationality. Some rational thinking is required if one has to derive some benefit from meditation. Education and Research in the methods of PAM go a long way in this regard.

This and that have gone now

But we find enormous resistance if we try to attend only through intellectual plane and if we want to make some headway we should spread the message of the Master in a most self less manner. Master very clearly defines morality as a basis for spirituality and Selflessness is nothing but Morality. It is a common experience for all of us that we are able take the message of the Master to many hearts by adopting to selfless service. Upper heart or Human Consciousness bespeak only Morality. If morality is an imperience then the qualities that get exhibited naturally are Love, sharing, kindness, empathy, service etc

The states of consciousness, qualities, feelings, thoughts at various knots of Pind desh have been quite clearly spelt out by our masters. Here one should understand the integral nature of human consciousness, one should always work for balance and that alone reveals the fragrance of being at this level. Any skews in behaviour deter us in expressing our Master. The service to the Master from this perspective demands morality in totality with balance. For this sadhana is required for we have and relish our own colours i.e, samskaras. The lives of masters, their autobiographies or biographies are ample material for all sadhakas to mould their behaviour, attitudes etc. This demands the sacrifice of our self interest to a great extent. If we decide to serve the Master, then the task becomes simpler though there may be many vicissitudes in the physical, vital and mental planes due to our past samskaras and vasanas. The help of our trainer through regular sittings is a sine qua non for progress in this regard. My personal experience is that if we keep the Ten commandments as a basic bench mark for transformation or a way of life, then the sadhana is becoming assiduous though still there are many lapses. As a result of which self evaluation has gained enormous prominence. I sincerely would like to share with all my

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brethren that self evaluation is one of the most important aspects of sadhana. All deterrents have to be identified and consciously overcome either through contemplation or meditation or prayer or cleaning or with the help of our trainer. The questionnaires developed by the institute are of immense and invaluable help.

A question that could arise is what is the motivating factor for all these? What propels me to think in terms of transformation? Why is it that we seek freedom so ardently? For all these questions, Master says in the first commandment, "The fire of the Divine which has been burning since the beginning of time has not yet cooled down" and in one of the messages he says, "Nature is fomenting one with fire of devotion" From this I understand that the devotion for God is manifest in all of us and we experience it as aspiration. Spiritual fraternity is understood by me as commonness of the spiritual aspiration. This gets awakened in all persons who partake Pranahuti, one of the recurrent themes of the master of our order, Dr. Rev KCV while explaining the results of Pranahuti. The aspiration for growth is fundamental to spiritual life and if we share it with others then we are doing our spiritual duty. One such duty that we are all enjoined to do is the 9'O clock prayer. This prayer strengthens the fraternal bond through spiritual manner. In this message, our Master is reminding us this duty. Though it is the third word in the sequence (intellectually, morally and Spiritually) but I think we should practice it first so that we can do the other two. May be the principle of invertendo. That is why our Master emphasizes great importance to practice and practical knowledge that is the only way to spread the message in its purity of content and practice.

This and That have gone now, purity remains in all his work. As discussed earlier, the so called barriers

This and that have gone now

that have been created amongst men are all the creations of some vested, selfish persons. Firstly, be it in the intellectual plane where some are debarred to spiritual life on account of their ignorance of letter or gender. Secondly on account of racial superiority by some sects, religions and countries. There cannot be any differences. Morality is beyond all these things. To resonate with the other person at the feeling level, one need not be white or learned. The dogmas, rituals etc are the barriers created by man. Now all these things are destroyed as it is the will of God as understood by the words that There is purity in all His work. This sentence also means that the methods given to mankind are all from the Divine as the Master says that all these things are the Divine revelations that have come in the form of vibrations in a highest super conscious state. This, to me indicates the advent of the era of human transformation where one has to treat others equally. There cannot be a question of Gurudom or superiority. It is the era of Bodhyanti Parasparam. It is an era of cooperation. Anything other than this will be viewed as unevolved thinking. If one does not understand these laws then one will be wasting the power and the loser is none other than ourselves.

With these few thoughts I pray to Master to enable us to dedicate ourselves in His service – the Goal of Human life.

8. Sri M.RadhakrishnaMurthy

The shortest Message of Pujya Babuji Maharaj delivered during Basant Celebrations in Jan, 1982 in three sentences has the topic for today's seminar as the second sentence. The word "This" and "That" used in the message are not mere grammatical pronouns to convey what pronouns normally should convey but are highly

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cryptic and heavily loaded to decipher the hidden meaning of which is rather difficult for an ordinary Sadhaka. Highly evolved practicante having stabilized himself in higher states of consciousness may be able to throw light on the intended meaning. Able guidance of our spiritual trainer Rev. Br. Narayana Garu through the valuable literature of our Institute helped me to formulate a few ideas on the topic which I place before you, all my brothers and sisters.

Main goal of human life as prescribed to us is to attain complete oneness with God for which several means and methods are made available. But while attempting to reach the state which is far beyond, it is also worth while to appreciate another aspect of goal of human life, as Babuji in this message states “we are all brethren connected intellectually, morally and spiritually, exhorting us to realize that fraternity is an inborn spirit in all of us, not to be cultivated. The essential point being made out is that commonality is the same Divine Spirit in expression amongst all of us. This itself is the real connectivity which is not imaginary. We are by birth brothers and sisters though possessing different physical features.

Babuji stresses the importance and value of connectivity among all of us which itself is the main goal of human life. Humans at the physical and pranic level are essentially separate. But at the intellectual, moral and spiritual levels entertaining a thought that we have connectivity, is itself a precursor for raising one’s consciousness to higher levels. The Annamaya and Pranamaya Kosas consume major portion of time to struggle in life for existence. If Purvajanma Samskaras have a chance to divert the Jiva to develop intellect connected with spirituality he may realize his connectivity with others and its value thereof. Group of persons only

This and that have gone now

make nations. If people of different nations develop this connectivity which each other, cooperation, service and sacrifice would be automatic making this world free from want, disease, misery and unrest. It is unfortunate that in practice, we find that persons and nations alike which are better endowed by opportunities available to them refuse to sacrifice their endowment for the good of others, woefully forgetting this pious and common connectivity, creating chasms between us. Religions, Philosophies, ideals and ideologies have played no mean part in this game. They effectively spoiled peace all over the globe, evaluated themselves as superior, arrogating to themselves all the intellect, looking down other nations in contempt. Religions have contributed for emergence of sects with several differences, different places of worship in an effort to separate people on the basis of religion.

A section in UNO for world peace wanted to have separate army well equipped to crush power which attacks any country and uses the modern weapons. UNO wanted Master to help them in this cause. Babuji categorically replied to UNO in July 1957 in his letter among other things thus. "If the incursions and attacks can be averted by material force blood shed cannot be avoided because even then we have to apply force causing thereby blood shed on either side. Arrogance cannot be stopped by material force. It is only the spiritual force which can remove the causes of war for the minds of people".

Babuji states in the same letter "what we therefore require at present is only to improve the morals and to discipline the mind. We must learn how to create within the heart a feeling of universal love which is the surest remedy of all evils and can help to free us from the horrors of War". Stating that introducing these things among masses who are unfamiliar is a problem and is equally intricate, Babuji gave his final opinion thus: "If

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my opinion were to be invited I would lay down the simplest possible method as given below.

Let all brothers and sisters sit daily at a fixed hour individually at our respective places and meditate for about an hour thinking that all people of the world are growing peace loving and pious. This process suggested not with exclusively spiritual motives is highly efficacious in bringing about the desired result and weaving the destiny of the miserable millions” (Event Horizon 109 to 111).

This and that have gone now. The differences we have been having is gone. We may entertain doubt which is a weakness of our mind and conviction in the master. We must have the courage to assert the correctness of our method as we experience peace in practice. There is no question of asking any person to accept a particular God with form or without it nor any book. After all God has no name and form.

Babuji ends the message stating that in all his work and environment purity alone exists which weaves the spiritual destiny of the persons with the Ultimate. The Principle of purity was based on the thought that the eternal and pure existence which we have to enter into is entirely free from all contaminations.

Impure thoughts are contaminations which are the dividing forces, causing discrimination among human beings based as sects, castes and gender resulting in unrest and disharmony in society. It is a serious impediment to realize the oneness among all, who are all only Divine in nature. We are all united but are never separate. Divinity wants us to be one. This is also the essence of our universal prayer which we do at 9 PM every day. Weaving of spiritual destiny with Ultimate finally involves in our unity.

This and that have gone now

May all of us, brothers and sisters, strive hard to live up to the expectations of Babuji and realize the purpose of our lives.

9. Sri M.S. Neelakandan

“We are all connected intellectually, morally and spiritually- the main goal of human life. This and that have gone now. There remains the purity alone in all his work and environment, which weaves the spiritual destiny of the persons with the ultimate.”

Revered Sri K.C. Narayana in his article “Spiritual Fraternity” has mentioned about the fact that people have been differentiating among themselves on the basis of three planes – intellectual, moral and spiritual and that refers to the three kosas – Manomaya, Vijnanamaya and the Anandamaya kosas and stresses that on the contrary people are connected with one another in these three planes leaving out the other two the physical and the vital planes viz. the annamaya and the pranamaya kosas.

Rev. Sri K.C. Narayana in his monumental work “The five kosas role in sadhana under Pranahuti Aided Meditation” has defined the kosas are the sheaths through which the self/soul functions simultaneously in the various planes of existence. It is to be understood that the physical body or the sthula sharira is the annamaya kosa, while the subtle body or the sukshma sarira is the pranamaya kosa, manomaya kosa and vijnanamaya kosa and the causal or karana sharira is the anandamaya kosa. It is the wisdom of the Seers of the Upanishads that enabled them to comprehend the Anna, Prana, Manah, Vijnana and Ananda as forms of Brahman or Ultimate reality or expressions of the same Divine Consciousness.

The annamaya kosa or the physical plane is the sheath composed of food – the physical body, being the

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coarsest of sheaths. The Pranamaya kosa or the vital plane is the sheath composed of Prana(vital force) also known as the etheric or health body. The Manomaya kosa or the intellectual plane is composed of mind and known as the intellectual sheath of ordinary thought, desire and emotion or lower mind. The Vijnanamaya kosa or the moral plane is the vehicle of higher thought, understanding, knowing, direct cognition, wisdom, intuition and creativity. The anandamaya kosa or the spiritual plane is the sheath of Bliss, the foundation of all life, intelligence and higher faculties.

It is on the basis of the three planes – intellectual, moral and spiritual that even religions have differed on ideologies and fought on these issues. The awareness that each one of us is connected to the Origin and our relationship towards it is one of devotedness, then we shall feel that we form a part of a great fraternity in expression. The Master promises that knowing the commonality of our Origin is our real destiny and that is the real goal of human life.

When we think of the word human it just does not refer to one individual but the whole race of people. All the people in this world constitute the word human. We have to share within these three planes – intellectual, moral and spiritual and not just limiting to a select few thereby bringing in a disparity of considering someone as inferior or superior. The old ideas of untouchability and gender discrimination thereby depriving women of Adhyathmika vidya are all now over. It is now considered as uncivilized to differentiate people on these ideologies. Master stresses that all these differences have gone now.

Revered Dr. K.C.Varadachari in his article “Human Destiny is Sri Ramchandra’s New Darshana” says “The cry of Nature to make Man live at peace with his fellow beings and other species has been there for over

This and that have gone now

few millennia. But the concept of brotherhood and peaceful coexistence has been only voiced from all floors and rarely do we find it practical.”

In the same article Rev. Dr.K.C.Varadachari warns that “ Nature demands that Universal Brotherhood becomes a fact before it takes up the work of Divinisation of Man. Nature is impatient and the Divine Personality is equally interested to expedite the Divinisation of Man the Hope of God- who created him in His image.”

Rev. Master says in another article that “there is no question of separation. We are coming closer and closer.” For living in this connected manner it is necessary for everyone to develop the qualities of service, sacrifice and cooperation. We are by birth brothers and sisters and Fraternity is a fact of life not a concept to be developed. There is common unity amongst us. There is the same spirit of Divine expression that is there in everyone.

Rev. Dr. K.C.Varadachari in the same article says “The individual elevation in consciousness is but a step in the greater task of Divinisation of Man. *If every abhyasi really believes in the Master, he has the onerous responsibility of shedding through his actions and behavior the Radiance of the Divine Personality deeply imbedded in him. He should be conscious of the fact that he is a walking temple in as much as Master is present in his heart.*”

We should have confidence in the Master and the method & also do our sadhana regularly and assiduously & be in the constant remembrance of Him always. This will enable us to treat everyone as our brethren & feel connected in all the 3 planes – morally, intellectually & spiritually. We must feel that this life of ours is meant for

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realizing Him in our hearts and also consider that our entire being is something given by Him.

The spiritual destiny is to be united & to be connected with God always & not be separated.

Thank You.

10. Sri Vidyadhar Joshi

In the writings of our beloved Master, it is remarkable to note the way He makes assertions in the statements. The words convey a message which if observed carefully are not “appeals” to us. Nor are they “opinions” made by the Master. One feels that they are directives or statements which are absolutely assertive and certain. This feeling behind the words makes us affirm by those statements even if we may not perhaps comprehend the writings fully. With this in mind, I am humbly sharing my ideas on the subject topic of the day, to the extent that I could comprehend whatsoever little by His Grace.

Master asserts in the statement preceding this one where He says **“We are all brethren connected intellectually, morally and spiritually - the main goal of human life”**. Please note Master is not making an appeal to us to develop this connection in intellectual, moral and spiritual planes. He is simply stating that IT IS ALREADY SO. This fraternity is already there and has ever been there. So it is not the need to “develop” this, rather it is our need to feel this oneness and that is goal of human life.

So what it is it for us that really comes in the way of feeling this?

Master immediately follows by yet another assertion **“This and that have gone now”**.

This and that have gone now

So whatever is there (“This and that”), that comes in our way of feeling this have gone now. “This and that” to me means all the clouds of ignorance, doubts, notions, beliefs, ideas or perceived hurdles and anything and everything else that would prevent us to feel this goal of human life.

If Master is making this assertion that all these have gone now, why is it that many of us still do not feel so. Please note again, He does not appeal to us that “This and that should go now”.

To me this means Master has made an assertion which is bound to come true for all of us sooner or later. That is His work. Only we will discover this at a later point of time by virtue of doing our sadhana, following the Master assiduously.

Whatever we constitute as barriers are only barriers we perceive. We have formed these barriers by our own misguided actions and thoughts. Master has stated very clearly and these barriers have all gone now.

What does this mean to us, What do we have to possibly learn from this message?

In my humble opinion, we should

- ⌚ have the confidence that "This and that have gone now" applies to our own sadhana and effort. Affirm & re-affirm our faith in our sadhana about the fact that we are moving towards the goal. How can we even question for a moment that such a thing will not happen when our beloved Master whom we are feeling so dearly has already stated so assertively. Let it be impressed in our hearts that is so for us and others for we all are no different. Master has reiterated this when He says elsewhere " **There is no question**

**of separation, we are all coming closer and closer
This is a message to all"**

- 🕒 cooperate whole heartedly with His works. We get feelings after meditations that lot of things have been removed and we can closely describe this as "This and that have gone now" and this happens. It happens many times we sit for meditation, sittings and satsangs. We feel we are relieved of "something". And this makes us feel lighter and purer to that extent. We should strive to maintain this purity and not loose it by properly following His prescribed methods. This is what would mean cooperation.

If this and that have gone now, what remains? That is what he asserts next - **"There remains purity alone in all His work that weaves the spiritual destiny of the persons with the Ultimate."**

Seminar on “Love is the Inner Awakening to Reality”

1. BH.Devasena

Master in his message delivered on 30.4.1980 at Delhi on the eve of His 81st Birthday celebrations mentioned, “Love is the inner awakening to Reality.” Love Him who loves all and thus everybody is automatically loved through Him.

Master says that love makes every task easy and paves the way for the shower of Masters grace to smoothen the way to the ultimate goal.

What is the meaning of love? I was struggling to contemplate over the meaning of it. I suddenly got the meaning from the CD of VOICE REAL of Master wherein it is explained by Master “Opening yourself to Reality or Divinity is LOVE.” He further says How to love God? By remembrance. If you love somebody you begin to remember him. Due to this constant remembrance we develop a strong and irrevocable attachment with the Divine. This attachment is because of our dependence on the Divine whether we are aware of it or not. This is our true condition. In the present day world worshipping God has mostly become ritualistic or for seeking some material benefits.

The meaning of reality is to realize our true nature of existence, which is to express Divinity through Love. When Love is expressed by cultivating moderation in our behavior and exhibiting the qualities of gentleness, politeness, sympathy, and love with fellow beings, reverence to elders, unvengeful attitudes etc., such a love is an inner awakening to reality.

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Master says, 'It is a hidden dictum of Nature that every soul must live a happy and restful life'. God has created this world to see His creation living happily sharing love with one another. Human nature is to love each other. But however the present day atmosphere is not congenial for a happy living because man had developed different notions, selfishness, prejudices, jealousies, hatred, not being considerate to others requirements, deliberately hurting others feelings for individual benefits etc. There is brokenness in our love because of several reasons few of them, may be improper training at home, the system of education, society, media etc.

In this prevailing situation, the system of Pranahuti aided Meditation was a boon bestowed to Humanity by our Great Master Sri Ramchandra wherein an inner awakening of real love (which was forgotten totally) is made to feel at the first instance of introduction through Pranahuti the Divine Transmission. The thought force is diverted from lower heart to upper heart through Pranahuti and we start experiencing our true nature. Once it is experienced craving for the love of Master increases and Viveka dawns and gives us understanding that this is the real happiness and all other material comforts and luxuries in life are temporary and they give only artificial happiness. Slowly we understand and feel the concept of inter-dependency, and love for God further increases which leads to Devotion and then submission to Master. The consciousness, which was so far limited to self gradually develops into a concern for others. This is how Master makes us to progress spiritually by His continuous love and support.

Master says life in family is a life worth having because in it we learn how to love others. It is a school for training real life. You have to remove only the brokenness and you will feel the love flowing equally to one and all

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and it becomes universal. However, Master cautions that we should love our parents and everybody in the family without being soiled by attachment (SDG 104).

In the system of Sri Ramchandra's Rajayoga a person who develops real love and concern for others would sincerely attend to 9 'O'clock prayer, attend to point 'A' meditation regularly and try to follow the commandments with real spirit. Specially following the 9th commandment of Sri Ramchandra i.e. 'Mould your living so as to rouse a feeling of love and piety in others becomes our goal. It is not possible to follow this commandment unless all other commandments are also followed sincerely.

Real love demands obedience, sharing, sacrifice and commitment to His work. These can be easily spoken about or written on a paper but very difficult to follow. However determination to achieve the goal with total dependency on Master will enable us to develop these qualities gradually. Pranahuti is the greatest sacrifice made by our Master out of His love for humanity.

Master in His message - Path of righteousness mentions that 'I earnestly pray that all of us leaving our prejudices may come to the path of righteousness which promises liberation.' This system of PAM is surely helping us to get rid of our prejudices, which is an experience to all of us.

I personally had few prejudices at my young age, but following the system with faith and confidence and taking continuous support of Master through Pranahuti enabled me to get rid of these prejudices to a large extent and making me feel the love for all. There are no feelings of ill-will or hatred, but still ego sometimes comes in the way of following the 9th commandment which I continue

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to submit before Master for its removal in the bed time prayer.

Whenever there is a conflict with somebody either in our family, office the heart gets disturbed and agitated. Within few minutes I am able to go to that person and feel sorry for my behaviour and cry before Master with repentance. The mere thought that my Master is there in others also, makes me feel humble which makes my heart lighter. When our own brothers and sisters have any weaknesses/lapses we understand and cover them up and do not try to expose to others. Whereas when we find similar lapses in others we try to pinpoint them because of the simple reason that we are not able to treat others also as our own brothers and sisters. By practicing this system we slowly overcome this and develop love and concern for others equally. Lalaji had said when you find fault with somebody pray for its removal.

Master in His message 'Love him who loves all' mentions that he wants capable men and women who help Him in the task ahead. No doubt the world will be a Paradise but for that we have to work very hard. What we have to do is only to have a strong grip always on Divinity. He further says that he has full confidence in himself with the Master's hand at his back and has always worked. The same thing I want from all of you.' With His continuous support and love we all will surely come to His expectation to make the world a Paradise as willed by him.

Love can make any task easy. Anything can be achieved by love. This is the power of love and quality of God. The more and more we become humble before Master we can express Him better in our day-to-day living. Our behaviour should enable others to think of Divine. This is possible only when we are able to express Master through love. This is the inner awakening to

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Reality and that is why Master had said ‘Love Him who loves all and thus everybody is automatically loved through Him.’

2. Dr.K.Madhava

This definition of love is refreshing. It is at variance with popular notions about the emotion of love.

I) When a particular thing or relationship occupies your consciousness with a compelling force which makes the consciousness oblivious of other things or events, you may say that you are in love with that object or relationship.

I will take the example of the famous scientist, which Rev Babuji Maharaj mentioned in his article about sensitivity.

Normally when a person is hungry the consciousness is disturbed (Kshipta) and he can not give his whole hearted concentration on any thing till his hunger is appeased. But the scientist was so engrossed in his experiment that his dog ate his lunch and the servant cleaned the plate thinking that his master had taken his lunch.

His love and devotion to his work or experiment commanded all his attentions to such an extent that a powerful biological drive like hunger could not distract him. You may also interpret that he has sacrificed his comfort (of remaining in a state of discomfort due to hunger) for the object of his love.

In the second instance when his 20 years of hard and dedicated work goes up in smoke as a result of his dog’s turning the lighted candle on his papers, he turns philosophical and pats the dog’s head and says “you do not know what damage you have done”. His love for

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spirituality and divinity did not distract his consciousness from severe loss of the results of 20 years of intellectual labor.

The above example highlights the characteristic of the state of mind when it is swayed by the emotion of love. i.e. the consciousness or the feeling faculty of a person has no control over the compelling attraction of the object of love or relationship.

Here the major departure comes. Rev Babuji says the object of love be Reality which has no form or name as opposed to mundane or earthly objects or relationships.

II) Now coming to another significant point which should engage the attention of all sincere seekers is “Inner awakening” .

That means when the word awakening is used we should become aware of its opposite which is a sleepy state.

Let me elaborate this point further.

Majority of humanity is in a sleepy state. We are more like automatons or Zombies or computers who are programmed in a particular way . We don't have real freedom but think that we are free individuals who are conscious and independent.

But we have a vast reservoir of subconscious with strong likings, dislikings , particular predilections , certain view points, caste prejudices, notions of God, Master, Reality etc. etc. which influence our thinking and behaviour.

When we question somebody why you behaved in a particular way the individual very quickly rationalizes and explains the behavior and justifies it, but the fact is his programmed subconscious is responsible for his behavior and the mind gives an explanation to justify that

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action after the event is over. Mind maintains an illusion that it is not a Zombie.

We become really awake only at certain point of time like facing disasters or life threatening physical events or accidents, when you become conscious and are really awake and real thinking takes place.

III) Now inner awakening means waking up from sleep(waking up from a Zombie or programmed computer state)

IV) Coming to the crux of the problem waking up is not all that easy. Our mind has become so thoroughly conditioned that it has lost the capacity to respond in an unconditional way. We have lost the capacity to decondition our selves.

V) “Love is the inner awakening to reality”.

So this inner awakening is possible only through pranahuti, a revolutionary technique of spiritual training and truly unique. It is a gift from the great Master to the sleeping humanity wallowing in suffering and degradation.

There are a few conclusions I will draw from Master’s message.

A) Love is like a growth towards a definite end. It has a beginning, growth and culmination.

B) Beginning happens by the grace of the Master through the act of Pranahuti.

C) Growth or increase in the development or deepening of love is also aided by repeated transmissions till it takes you towards your Goal.

D) The deconditioning from a sleepy state to an awakened state also involves active exercises by the individual like

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understanding the concepts of the method correctly and practicing PAM regularly and sincerely.

To take up an analogy to make my point clear, people who have got accustomed to Masala Dosa over prolonged period will lose the capacity to appreciate the simple taste of a Plain Dosa.

Divinity in us is a fact which we have experienced in the form of deep calmness, silence or Void, transcending space and time constraints, during our PAM sessions.

Its influence is not percolating in all spheres or kosas of our being due to our impurities or grossness or due to our conditioning to our impurities.

Try to practice correctly and sincerely which increases our purity and we see our love as defined by Rev Babuji Maharaj growing and we will be drowned in wonder.

3. Dr.-V.Krishna Yaji

It requires more than 40 muscles to express anger or other emotions whereas it requires only less than 18 muscles to express happiness. Our happiness lies in others' happiness. Surely they are happy when they are loved. This requires a lot of practice just like practicing violin. When one is happy he will be aware of so many things, which will aid him to proceed in the right direction confidently. If not happy, he will be confined to his viewpoint only, resulting in more agony.

I was told by our guide to practice loving myself with all the blemishes and also not to be too harsh to self for the same. But it was very difficult for me to follow and not at all palatable earlier. In due course of time I learnt that then only I will be able to accept others and start loving others.

Love is the Inner awakening to Reality

The amount of steam liberated from ice block depends on the degree and duration of heat applied. Similarly, the extent of awakening depends on the intensity and duration of heat of love from within, assisted by Him.

Dew melts away with onset of sunshine. Non-love feelings wither away with emergence of love. We might have seen people struggling in life and living miserably, who change their attitudes on exposure to love. The extent of change will be proportional to the exposed intensity of love. Initially there may be resistance from the recipient to accept it. In sittings we are being exposed to it unconditionally despite the fact that we are not living up to mark.

Primary colors are blue, green and red, though white light is the expression. If we look through one colored glass, some objects are seen as of same color and some as of different color. So also primary feeling is love alone though it varies in expression depending on the temperament of the person (sides of same coin / cube). If approach is with love, instead of other feelings, results are encouraging. Memory is dependent on the state of mind. i.e. happy events are memorized without effort when we are happy and unhappy events when we are unhappy and so on. Thus love prevents veiling of the pure consciousness by other feelings.

Love breaks the separateness and thus dissolves the barriers between the people or nations. It will be surprising and pleasant to see opponents, fighting for decades, behave as friends for some common cause. Also it will be painful to see friends revenging each other under influence of misdirection.

Awakening is awareness of the innermost feeling. It indicates already existing feeling in dormant mode.

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Seeds have some water innately but require proper soil, light and sufficient watering regularly for full growth. Similarly we require watering (love), which is happening everyday in PAM by His grace. If watering is neglected, dehydration retards growth. Similarly if we are not getting regular sittings, dehydration of love occurs. Master's method of training includes only positive approach.

Meditation is not enough.... love is also required for desired results. When we are out of reality, we become Satan... love therapy is the only remedy. When a Satan is flooded with love he comes to reality.

Suffering is the root, results are flowers... love enables one enduring it without much pain This and that have gone now.... love does not know exclusion or discrimination. Even animals may be found feeding kids of other species.

Later is better than Never. It is obvious that we don't want to return again and again for our cause. 'Love Him' is the only solution.

4. Dr.S.V.Raghavan

If we look at the topic we find there are the three key words, 'love', 'awakening' and 'Reality' and it is the latter part of the message in which Socrates' view of love being 'the hunger of the human soul for divine beauty' is referred to. Thus beauty of the divine is being linked to the love of the divine. We have to think why the Master refers to the Socrates' view in this context. Hence I would like to deal with the above view first.

All of us have heard the phrase 'satyam sivam sundaram' translated as 'truth goodness or auspiciousness and beauty' as one of the characteristic set of descriptors of the Divine. The Divine cannot be evil or inauspicious, its nature cannot be other than truth and it has to be but

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beautiful at least in the sense that whatever is considered as beautiful by us casts a spell on and has tremendous attractive potential for the beholder who really imperiences this beauty. There is a grandeur, order, inherent symmetry and harmony in Nature even at the level of matter which have created the sense of beauty in all discerning men of cultured minds and hearts. Thinking (cognition) and feeling (affection) together contribute in this apprehension and unceasing admiration of beauty in Nature. Nature is but an expression of God and hence it is natural to hold that beauty is an inalienable attribute of God.

Man has always attempted through the ages to capture this inner feeling in outer expression through depiction in sculptures, paintings and ornate word pictures, that is poetry. Anthropomorphism in all such representations, though quite a gross representation of Reality is perhaps an inevitable consequence of man being man.

In this context we should note that the sense of beauty referred to is not produced by external factors relating to shape and sensible features alone but something larger and deeper all of it being felt deeply in the heart. It has been rightly said that beauty lies in the eyes of the beholder and Laila was a great beauty only to Majnu. In a way it is to be admitted that love should emerge first in the heart and automatically the lover starts seeing the beauty in every gesture and every movement of the beloved howsoever repelling or ugly it may be in others' eyes. There is a lot of poetic literature in all languages composed by a great many lovers of God conveying this immaterial transcendent beauty of the Divine Beloved exerting its invincible charms over the devotee. However it is quite possible that the devotee gets stuck in this phase of admiring and being held in the thrall

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of the perceived beauty (through the inner instrument) of the Divine Beloved and not willing and consequently unable to proceed further on the path towards the Ultimate Reality.

Beauty can be considered to be an attribute of the Divine and the seeker, the lover of the Divine is proceeding from the attribute to the possessor of the attribute. Though this beauty is no ordinary beauty, which is but skin deep and evanescent but everlasting and transcendent, it suffers from the defect of being sensory and sensuous in nature at least in the way we relate to it. There is the play of the lower mind and the impulsive emotional part while we contemplate on its various aspects. There is a great deal of contortions and distortions in the field of aesthetics as referred to on p.78 in BP V.2 article on 'Methods and practices'. This is the result of the influence of the very powerful lower mind or self on the higher even inverting it so to speak so that it can keep company with the lower.

When Socrates says love is the hunger of the soul for divine beauty he is indicating perhaps the frustration of the inner being in finding the beauty of lasting character with a permanent appeal in His manifestation and hence is turning towards the Great Architect Himself with a deep hunger for imperiencing the Divine Beauty. But for the earnest seeker after the Supreme Reality, the base and substratum of all that is, pursuit of even the Divine Beauty cannot yield the desired fruit. In this context we may recall what our Master says regarding the ultimate state, 'the most peculiar feature of our society is that when it is in full bloom, it is all covered with desolateness, which further gets transformed into wilderness. For this reason it is devoid of charm or attraction-SS-P.363'.

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Thus Reality in its nakedness is barren desolate and the way to approach it should be such that the seeker is not trapped by feelings of attraction or charm, that is to state in different words, the aspect of the Divine we should adopt for meditation should be devoid of all sensory inputs and connotations. This is what we do when we meditate in PAM on light without luminosity.

Turning now to the key words referred to in the beginning of the article, we see that love is treated as identical with the awakening to Reality. I would take the liberty of taking it as Love of the Divine begins in its real sense only after the awakening to the Immanent Divine Reality in the heart is accomplished. The seeker after Reality is proceeding initially towards it through a sense of awe and wonder created by the magnificent work and display of Creation and is overcome by the insatiable thirst for getting at the core of it all. As the Master puts it the above longing for Reality itself gives a new life, that is, the inner life opens up before him, the hitherto unknown world, as he was so long busy enjoying the sensory objects, material and mental.

‘Longing for Reality brings the person to the right path. It gives a new life to the sleeping condition of a man and prepares him for the highest approach reserved for human beings’ (SDG p.128).

The enabling factors in this great pursuit are his efforts and experiences in the past lives, the inspiring teachings and examples of the great sages and saints who have traveled the path before and not the least and in fact the prime factor, that is the love of God Himself towards His offspring. As it has been said only those attain Him who are so chosen by Him.

Our present state is graphically described by the Master as quoted below.

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‘When we were born into this world for the first time we were pure, because the source from which we have descended is purity...and in our innumerable births we have gathered around us different types of grossness by our actions.. so that in course of time we become to resemble the silk-worm that has spun a cocoon around itself..his life is one of artificiality and full of grossness both in the level of action as well as results. The original purity has been reduced to a faint glimmer that is barely perceptible.. all memory of his original source or homeland is now forgotten (SDG-P.19).

We are totally oblivious to our real nature because of the complex network intentionally woven by our selves enmeshing the inner core of Reality and we can truly say we are asleep in the spiritual sense. It is only the Master of caliber, an awakened soul Himself and who has traveled the entire distance and has established Himself in the Ultimate condition who can bring us out of the stupor and torpidity through the exercise of His own inner powers. It is only the person who is wide awake can wake up another from his slumber. The Master says elsewhere that it is the Master or trainer who awakens and accelerates the dormant forces in the abhyasi and propels him on the path through the process of Pranahuti.

When this process of awakening is accomplished successfully the aspirant imperiences the presence of the Divine within and without and is overcome by strong emotional feelings even ecstatic, feels acutely his smallness and irrelevance in the scheme of things and also awe and wonder. As he progresses deeper into the imperience, he realizes that nothing is greater than He. As the Great Master puts it He was immersed in a sea of wonder while imperienicing the above condition. He also starts feeling that everything is His including his own little being with all its so-called belongings from the

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subtle to the gross. This promotes now attachment to the Supreme and detachment from all else.

The further growth in this sphere makes him remember continuously the Great Principle and this further deepens the attachment which slowly takes the shape of love, that is an all absorbing and steady undivided attention towards the Divine, waiting upon It without any expectations and concern for self.

The genesis of this love makes him forget the impulsive self and its demands on his time and energy and is further impelled to become regular in his sadhana doing it with rigour and enthusiasm. The priorities change unconsciously almost and the Divine takes precedence in everything and he is prepared to sacrifice everything for It. Having by now recognized that the great enabling factor in his spiritual life has been His Master or one of His dedicated instruments (trainer/guide), he decides to serve the Master's cause with unflinching zeal and enthusiasm, which is the practical expression of his love and devotion to the Master.

Love is characterized by undivided attention, implicit and unquestioning obedience and subordinating the ego totally before the Master acting always in ways which would please Him, extending full cooperation to the Master during his own spiritual training and fulfilling His Master's mission which has now become his own.

As it has been said love is a magnificent obsession and he now cannot hold any other thought other than His or service to His cause in whatever manner possible. Slowly he is prepared to efface himself and become a non-entity endeavouring at all times to become an absolute dependent expression of the Divine, which is our Real Nature to which we had been oblivious and have

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been awakened to that Reality by the enlivening act of Pranahuti performed by the Master/Guide.

As abhyasis of the Sriramchandra's Rajayoga we know that living and working always in tune with the Master of the Day, Sriramchandraji's Consciousness fulfills the above demand of our real nature. This is how the individual karana sarira is aligned with the Mahakarana (BP V.1 Karana sarira) which alone leads to a balanced and therefore happy existence here living in total peace and harmony with all creation subserving all the while through body mind and spirit the Great Cause of Nature in this present age, namely, the transformation of man from devilization to Divinization.

5. Smt. C. Sudha

Revered Sir and dear brothers and sisters,

Namasthe,

“All is the play of His love. Do not feel surprised if I say love and hatred are the same. Love is only positive thinking and hatred is negative thinking. It is very strange that people do not like to remember God who is so merciful and kind. All his actions are greatly beneficial to us. People think that remembering God is an unprofitable business although, I say it is more profitable than the biggest factory in the world”.

By the above sentences of the Master it is understood that love is positive thinking.

But why are we asked to take up this love? To prevent a ritualistic approach to sadhana. If we are concerned only with our sadhana our attention will be always self-centered: expecting the results, comparing, competing, struggling with our notions not only during meditation but also at times when we are not actively meditating. All these only breed hatred, which pulls us

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away from reality. If we notice when we try to give importance to lower tendencies of mind they tend to leave us with a feeling of repulsion and grossness and gets more strengthened. Instead if we naturally keep our attention on divine we realize after some time that we came out of that weakness.

When it is said, “Love is the inner awakening to Reality”. Whom should we love? If we look at the sentences of the Master “Love Him who loves all”. “Seek the Being who is seeking you”. It will be clearly understood that God already loves us in true sense.

It is only the love and grace of God that provided opportunities for man to turn his attention towards God. And if that opportunity is firmly grasped with real intension a man will be guided to right path from there.

The following sentences of Master “Allegorically I may say that he was the only object of my love. As a matter of fact I was not a lover of freedom or any such thing but only of *Him* and *Him* alone”.

“I was so mad with love for Him that I had lost my power of vision for all things...”

Stress the importance of love in the path of spirituality.

The method suggested in PAM for developing love for Master is constant remembrance. Constant remembrance when practiced assiduously results in checking the distracting thoughts and develops deep attachment with Him and we start developing true love for Him. To the extent we developed love to that extent our selfish interest is lessened. Love removes the impediments and impurities on the path. When we love Master we do the sadhana more assiduously the way He

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wants us to do. Because when we love we have to obey Him.

“If we believe and remember this that for all the service rendered by me to people the return that comes to me is peace, then the only method for you is to remain restless”. Master in the above sentences stresses the need to maintain the restlessness.

When the feeling of love intensifies restlessness emerges giving way to helplessness. Just because we started loving Him just now we cannot jump to Him from the place where we are. We have to start introspection, understand our position and start from there. We only have to remain silent in that restlessness, trying to know our lapses, trying to depend on Him for His Grace to overcome the lapses. It will be really amazing to learn how tolerant He is to love us in spite of all our lapses and thus we learn all virtues from Him – Like tolerance, patience, sharing, service, sacrifice, because “as you think so you become”.

Only when our lowliness is established we will be in a position to empathize with others and participate in the task of the Master. Sincerity develops in doing Universal prayer that - “All the men and women in this world are our brethren and true love, devotion and faith for the Master is developing in all”. Feeling of Fraternity in true sense develops.

When we know that thoughts have life and they affect cosmos it is our duty to take right steps to correct our selves, be alert to the thoughts, stop the casual thinking, and be in thought of the Master so that we will be doing good to ourselves as well as contributing to the betterment of the environment.

In the words of Rev Sri K.C. Narayana garu in one of His articles: “To serve means to love, to obey means to

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love, to sacrifice means to love. Without these three characteristics there is no point in talking about love. Love demands all these three. Surrender is very difficult to practice without learning the principles of love, devotion, faith and obedience”.

6. Sri M.S.Balachander

Pursuit of man is to realize God as He is. It is to comprehend Reality not through the aesthetic approach as religion beholds, not even through the intellectual approach as philosophy dictates, not through externalization or rationalization as commonly conceived, but through intuitive awareness, inner awakening and vision. The western philosopher Socrates holds a view that love is the hunger of human soul for divine beauty. Babuji places an emphasis on love as the efficacious instrument for the inner awakening of reality.

It is an expression of love of the Divine to share His delight with humanity that manifests in the classic Upanishadic statement of ‘Ekoham Bahusyam’; It is His enormous compassion that expresses itself when the center is yawning towards circumference. The great saint Thiruvalluvar says that love knows no bounds and it cannot be fettered. Love transcends the levels of social etiquette, rigid steel-frame –like orderliness and conformity with conventional patterns. as could be seen from the behavioral style of the great saint Sabari in her offerings to Lord Rama contravening all the accepted cannons of ‘athithi seva’. It is not the pomp of offering but the mental make-up of offering that is what is the crux of Athmanivedana. As Dr.KCV puts it, more often the words killeth the spirit, and the habit killeth the subtleness and freedom.

Love at the higher plane turns into Bakthi while at the operative level speaks of fraternity. We love others

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not because of what he or she is but because of the immanence of the transcendent within expressing in them and through them. Each one of us is an expression of Divine. The commonness of the origin brings in a natural bondage, an inherent love for the fellow human being which manifests through the concept of fraternity. We love all because He manifests in all beings. It does not just stop with love for other man alone as man per se has no value. There is inner awakening to love Him who loves all, love Him who present permanently, eternally, immanently and transcendentally. This is the origin of Bhakti.

To suit the psychology of man, love has expressed itself in various shades and colors –mythri, daya, karuna, mathurya, prema, vathsalya and stretches itself from Prema Bakthi, to Para Bakthi to Parama Bakthi. One of the accepted bhavas of Bakthi is that of Nayaki Bhava where we think ourselves to be the lover and God as the beloved and as the Bakthi matures there is an ‘invertendo’ of the roles whereby God becomes the lover and we as the beloved synchronizing with the traditional school where the Lord alone is the Purusha and all others as Gopikas. But this Prema Bakthi presupposes the presence of duality and as Kabir puts it, “the love lane is very narrow and cannot contain two- I and Thou-“Here we find the supremacy of iakyatva or the laya with the transcendent, with a serious conviction that He is the doer and we are just his tools enjoying no individuality and naturally indicating our preparedness to be at His service and oriented in all our planes –Physical, mental, intellectual- for His task. This intense love for the Para reinforces our lowliness, His greatness as ‘mahato mahiyan’ and compels us to seek refuge in Him forsaking all Dharmas and brings in better intuitive awareness, vision and enlightenment and a natural frame of mind to deeply love

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and live in God, live with God, live for God and live by God.

7. Sri. B.Narasimhulu

Dear sirs, brothers and sisters,

The question arises as to how “love is the inner awakening to Reality”? Because, it is said that from love the world is born, by love it is sustained, towards love it moves and into love it enters (ie.) gets back to the Source. The only way to get back to the Ultimate/Master, the goal of life, is through love. The greatest motivating force in the world is love and the greatest love in creation is the love of God/Guru.

Love becomes consciously infinite in being as well as in expression when the individual mind is transcended. Divine love is unlimited in essence and expression because it is experienced by soul.

The heart without love is entombed in unending darkness and suffering but the heart that is restless with love is on its way to realization. We are all seeking love and joy and in their purest form, these can be found in God/Guru.

Want of love is a degree of callousness, for love is the perfection of consciousness. We do not love because we do not comprehend rather we do not comprehend because we do not love. For love is the ultimate meaning of everything around us. It is love that is at the root of all creation.

Pure love arises in the heart of the aspirant in response to the descent of grace from the Guru. When pure love is first received as a gift of the Master/Guru, it becomes lodged in the heart (consciousness) of the aspirant like a seed in favourable soil and in the course of

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time the seed develops into a plant and then into a full grown tree.

Revered Babuji's love is for the whole of humanity. Only such of those who can keep their love for Him alive and aglow, by making Him their constant companion in all their thoughts, words and actions while carrying on their worldly responsibilities and commitments can have the grace of His unlimited love. To love Master one should think of Him, long for Him and suffer the pangs of separation until one's longing reaches its utmost limit when Master comes to him and only then his thirst is quenched in union with Him. When we love the Master in such a wonderful way that He becomes the occupant of our hearts, then that is to bring the source of love into our hearts.

God is perfect and knowledge which is partial can never be knowledge of Him. But He can be known by love, for love is knowledge in its completeness, it is knowing by our whole being. Intellect sets us apart from the things to be known but love knows its object by fusion. Such knowledge is immediate and admits no doubt.

Is inner awakening to Reality necessary? Yes, if only we are to get over the life of miseries, bondages etc.,

We have come from the Centre(Ultimate Reality) where bliss reigns supreme. After having jumped into creation and having undergone untold miseries and bondages etc., over innumerable lives, we must get awakened to our real self and explore ways and means to get back to our original abode to be nearer to the ultimate. It may not be out of place to reiterate that the individual soul that has already had the taste of the origin, though comes out, wants to get back.

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In this respect we are fortunate that Pujya Babuji Maharaj, the Special Personality, had founded the Modified Raja Yoga Sadhana (ie) Pranahuti Aided Meditation, to suit the modern times for householders, in particular, who are leading a life of responsibilities and commitments. This system does not ask for sacrificing the duties and responsibilities as householders, but only helps them to achieve the goal of life which was denied earlier to a householder aspirant. His one great desire is to help us become reunited with the Reality. The spiritual wealth of Pujaya Babuji is for the benefit of humanity as a whole. Pujya Babuji time and again used to say that He wants abhyasis to loot Him of His spiritual wealth bestowed on him by His Master, Lalaji Saheb, so that He would not have the burden of carrying it along with Him (even after His physical veiling). How far have we fulfilled His desire? It is for us to introspect and rededicate ourselves with redoubling vigour and tread the path opened to us by Pujya Babuji Maharaj with earnestness. When we go through His autobiographical volumes we realize to what extent He sacrificed His health, wealth and time with the sole aim to emancipate the whole of humanity. Moreover, He made the system easy for the posterity for which we should ever remain grateful and can redeem our debt to Him by following His method in toto, which is the least expected of us.

In this connection, I am reminded of an exclamation made by a young man who attended a spiritual lecture. It says “If what is all said is true, why do we ever do anything else”?

Hence plunging headlong in sadhana with unbounded love for Pujya Babuji uninterruptedly like respiration, He is bound to bless us to achieve the Goal. Amen.

8. Sri C.V.Koteswara Rao

Namasthe to Rev K.C.Narayana Garu and all Brothers & Sisters

Today we will share our experience and understanding of “Love is the inner awakening to Reality” which is one of the basic principles of Sahaj Marg. According to Rev Babuji Maharaj in His Message on the Eve of His 81st birth day celebrations at Delhi on 30-4-1980 he says as “Finally love makes every task easy and paves the way for the showers of Master's grace to smoothen the way to the Ultimate Goal.” “Love is the hunger of human soul for divine beauty”, according to Socrates; and “Love is the inner awakening to Reality” according to me. Love Him who loves all, and thus everybody is automatically loved through Him. Amen.”

We have all come from the same source and we were pure when we were born for the first time but subsequently due to our own samaskaras the reality got covered with grossness around the original purity. Every human has both love and hatred in himself. Master says with love we can awaken the Reality in us.

Master stresses the need for love and attraction towards reality for achieving the goal.

In his words in Dawn of Reality he says “It can only be one who has himself attained perfection or complete negation of self. Hence we must connect ourselves with such a great power by feelings of love and attraction. It does not matter much what conception of him we entertain in our mind. We may call him our friend, Master, servant or whatever we might be pleased to choose. But he remains after all our guide or Guru, as he is commonly called.”

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Babuji Maharaj expresses in his message that “The Sahaj Marg system did not arise accidentally. It was given graciously to mankind waiting in eager expectation. The Sahaj Marg system adopts natural ways for God realisation. And to adopt them in the daily routine of life, it starts with meditation which is the chief source of inviting the Grace hidden in the bosom of God. This starting becomes the end as at the beginning of the world, the end became the beginning. During meditation in our march towards Reality, we come across different spheres having different airs. Experiences are there. Of course, in the initial stages some may be imaginative but afterwards they are all divine. The divine experiences are the perceptions of the conditions relating to Divinity. When the Divinity begins to yawn in good measure towards us, our march becomes smooth. We experience different conditions on the path when we set our heart with devotion to attain the Ultimate. Reality dawns upon him alone who goes back along with Nature making himself subtler and subtler. Unless the grossness is completely off, we cannot even peep into Reality. For the impediments if any, we alone are responsible. Until and unless these things are removed we cannot expect the advent of Reality. To realise the Subtlest Being, we should adopt only subtle ways. On the contrary, if our ways are gross, we, in addition to our own grossness, begin to form the curvature and every vein of our body creates a pole to bring about changes in the system with grosser effects. Unless they are destroyed by the power of the Master there is no way open to Reality.”(SDG-22)

“For those who want to have at least a peep into the Reality the proper method shall, in my opinion, be that which touches the inner core of the heart. The external means usually adopted for the purpose are really of no avail and do not lead one towards the goal.” - (SS-39)

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“The Reality which one aspires for is really so simple and plain that it is, for that very reason, often beyond common conception. So, for realising it we must also become simple like it. For that, it is absolutely essential that the means, which we adopt for the purpose, must also be equally simple and natural.”-SS- 14

Master gives the means for reaching our goal and the method for it has been elaborated on various occasions in Masters Words as follows:

“My associates have often enquired from me the method for creating such type of restlessness within them. I may tell them that intense love for the object will automatically lead them to it. When we are in deep love, we shall naturally feel impatient to secure nearness with the loved object .When we are greatly in love with any of the worldly objects its idea comes to our mind again and again, and we think of it over and over again. Now in order to develop Divine love in our heart we have only to reverse the process. If we remember God frequently or for the most part of the day, we will automatically develop love for Him, which if continued with earnestness will create impatience in our heart to secure union at the earliest. Another way of developing love with God is to play the part of lovers as if you are enacting a drama. But it is only for those who are almost incapable of finer means. The Method though artificial will shortly bring you to reality and feelings of true love and impatience will begin to agitate your heart.DR-39

With love of self once extend link with Master it becomes easy and makes it permanent though the final destination is far off and Masters tell us the advantage of it for stopping formation of further samkaras:

“The only way to develop love is constant remembrance. While doing your daily work you must

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think that you are doing it in obedience to God's orders, and hence as part of your duty. This simple process, if followed in the right spirit, will keep you in touch with the Ultimate. Another advantage would be that you will stop further formation of samskaras. The constant remembrance promotes attachment to God which develops in to Bhakti. This is because the heat contained in the thought stimulates emotion which assumes the form of Bhakti. If you turn it into a habit you will find how fast love develops in you. It is in fact an essential feature of spiritual life."SS-54

"Reality is beyond force, excitement or heat. It is similar to the state which prevailed before heat came into existence. It is in fact beyond feeling or understanding. That is Reality in the true sense." SS-426

In our system, the reality is infused in to the abhyasi at the first stroke. It serves as a seed for further growth which, under the watchful eye of the Master, and with constant remembrance which is the only instrument to ensure speedy progress in spirituality which can be achieved with love.

Master gave us Ten Commandments to follow, the same starts with love as inner awakening to reality by following the commandments which gets improved as we progress and is inter linked with following all the other Meditational Practices so that overall spiritual growth is possible with the help of Pranahuthi. Master in his commentary on Ten Commandments says

"The principle of purity was based on the thought that the Eternal and pure Existence which we have to enter into is entirely free from all contaminations. It is perfectly pure. This highest standard of absolute purity free from all impurities (mala), distortions (vikshepa) and coverings (avarana) was taken up for

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the ideal. Our being is contaminated with all these, hence far below the ideal. Thus our attention being directed towards the attainment of purity of that highest level, we began to imitate it in all outward ways, looking particularly to the cleaning of the body. The external ways adopted for the purpose began to cast their effect upon the mind and thus the internal purity too began to develop. This continued process supplemented by our firm attention upon the Ideal contributed greatly to the attainment of highest purity. The process thus being accelerated, real purity began to flow in all through, and the mind began to get purified, producing good thoughts which helped us further in our pursuit. Thus we were doubly benefited. We had already resorted to means for the internal purification and now the external ways too began to help us a good deal in the work, and both combined together helped us immensely in the attainment of the objective. When both these get harmonised with each other, it becomes in itself a power which makes our path all the more smooth and we go on soaring higher and higher. Thus our feeling of purity helped us so efficiently in the attainment of the ideal.”(TC-10)

The spiritual progress is in accordance with one’s love for and faith in the Master and further stages too are directly dependent on and is proportional to the intensity of such love, devotion and Shraddha. The best method is ” leave everything to the Master”. Faith and love, all may get lost in Him and seeker has no knowledge as to what he may be doing. This means his perfect dependence to be wholly under the Master’s care. This may be called Complete Surrender. In such a state, there is good will to all; absence of ill-will towards everybody; absolute faith that the Master will protect and above all totally resort to Him only as Saviour. In such a condition, neither

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there is awareness of oneself nor is there any bondage in our actions as they are reflections of Master's will only. The mind becomes purified and shares Divinity in all its facets. A man is altogether free from egoistic feelings, desires and worldly entanglements and devoted wholly to his 'Own Self' which is a very high state of spirituality.

In our system at the time of introduction the reality in us is linked to the ultimate which is the sowing of seed of love which develops further by following the method sincerely and seriously.

By our regularity of practice of meditation we improve our love towards the ultimate which awakens our inner reality so that we are able to do our Meditation as in commandment 2 & 3 and develop oneness with the Master.

As we improve our spiritual condition by doing all meditational practices and get pranahuthi by taking individual sittings and participating in Satsang and bandaras we develop feeling of nearness of God in us. Love towards Master make us to constantly remember Master. We come to a stage of feeling every thing as Master and we are able to see Master in every thing and in every person.

At this point I want to share common experience of us as when we love some thing and do, we feel and able to see all are like that as it is due to love for that makes us to see in all.

It is my daily experience that morning at 4 o' clock I feel that somebody wakes me up and I feel it is nothing but reality in us which is waking us.

As Master introduced 9 P.M. prayer it is a must for all to awaken the reality in every person through love

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as an expression of God which paves the way for world peace & harmony and happy life when everybody can understand that he is awakened to the reality in himself.

Once love awakens reality in us it makes us follow Ten Commandments naturally. As Master says it is easy to love all and become lovable by practicing “Love Him who loves all.”

9. Sri M. Radha Krishna Murthy,

Pujya Babuji Maharaj while delivering a message at Bangalore on 30th April 1978 stated we have come out from Divine Energy and it has become our base. If we want to maintain ourselves, we have to revive it as it has gone out of sight. He further stated that Love is the way of inner awakening to the Reality. Sahaj Marg has come in the front with the basic Principle in View, (SDG32).

This basic Principle is the process in which the Master by the application of his internal powers awakens and accelerates the dormant forces in the abhyasi to action and diverts the flow of the Divine Current towards his heart. This is a Yogic attainment of high order called Transmission or Pranahuti.

Life is the awakening of the state of being, which should remain Permanently as long as we live, thoroughly in contact with the Being, smelling at each stage the fragrance of the Being (SDG 103-104). Our share of awakening starting from life has more in relation to Divinity in the beginning, but as life progressed functioning of material existence commenced. The environment exerted profound influence which made him unconsciously charmed by the fleeting worldly objects and pleasures. During this process, we set up in us, a community of thoughts, feeding it with impulses nurtured, in the nursery of the brain, misuse of which have been

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producing wrong effects, with the result, each centre lost its originality imbibing different effects. Continuing this process for years, at the termination of life, we assumed another form with the accumulated effects of grossness of our creation. We have been adding layers of grossness completely masking the inner Reality, thus affording no chance of reviving our original connection with Reality. The grossness, so accumulated over a period of time, produced by the charge of the mind became the “Self”, marking itself as an individual force with its separate entity. If by chance, either by the effect of circumstances or by the company of Pious Persons, a passing air of Divinity is aroused, Religion comes in handy to welcome us into traditional modes of worship of deities, attending to religious discourses, reciting sacred spiritual texts thus deriving satisfaction that we are fulfilling our obligation to God, by these sacred duties, imposed by ourselves of our volition.

As religions have failed the common folk to provide practical means of attaining the ultimate, spirituality remained as a different field of activity altogether, presumably not amenable for adoption by common man.

If by Grace of Divine, one gets a chance of contemplating on the very purpose of existence, and develops an inclination to come out of the cycle of births and deaths, realizing the temporary nature of life, wisdom dawns on him, by comparing his present state, he comes to know that there is something Superior to what he has. Unending thoughts pestering him incessantly will soon make him realize that they are spoiling agents and some diversion has set in preventing him to remain at peace with in himself. This leads him towards the first step in renunciation (Vairagya); As a natural corollary, he develops the power of discrimination (Viveka) that

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fleeting objects seen by him are temporary only affording passing phase of happiness so long as they are enjoyed, causing misery when they are deprived.

With this mindset, a person begins his real quest for a guide, to get him out of this morass and lead him on a spiritual path.

Now, at this stage, the modified system of Rajayoga, as propounded by Pujya Babuji Maharaj, so generously bestowed on humanity out of compassion, comes as a practical means of realizing our true selves. As already mentioned in Para 1, the basic principle involved is assistance from Master as Pranahuti. Transformation of man is gradually brought about by the introduction to PAM, in stages:-

- (i) Meditation on the heart thinking of the Divine light within and by so doing, we gradually begin to rise or to express it better, to dive deep into the inner consciousness, with the result that an Abhyasi begins to feel expansion. We have revived the thing which had slipped from our view. Thus, seed of infinity has been sown.
- (ii) A man feels the presence of God in every animate object.
- (iii) One feels every thing as from God and as his manifestation.
- (iv) Experiencing the state of negation, which ultimately we are to have, we find uniformity in every atom and in all objects (SDG 50).

Today's topic relates to the discussion on the way (s) how love helps in awakening inner Reality. Both the words "Love" and "Reality" are weighty, rendering precise definition difficult.

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Spiritually is a sort of feeling of consciousness of the Highest. It is the doorway to enter into Divinity Pure and simple i.e. the Highest Evenness all along. Spirituality ends in Divinity and Divinity ends in its Real Essence” (SDG 130). “What Reality can possibly be is very difficult to describe in words. For the sake of understanding we may call it as the end of all spiritual stages, though it may be only the beginning of Reality” (SDG 68). Dealing with the Real Essence, Babuji States that even before the advent of Trinity, human beings were there. In Babuji’s words: “Now, what is there? Greatness! No! what is the Destination, where we have to reach? It may, preferably, be called insignificance. If we choose to designate as such, it is an insignificance, of which we know nothing! And greatness of a sort Viz. Similitude, where no knowledge of Similitude itself is to be found. And this, dear brethren, is the Real Essence”! (SDG 33).

While dealing with the topic “The Elusive Obvious” – Pujya Sri K.C. Narayana Garu, traces how, is Obvious seems to be elusive. He observes” During meditations what we feel is, is awareness itself and not the objects or the perception within awareness. It is “BEING”. We should not mistake “BEING” for perception or thought because both perception and thought arise within “BEING”. One moment of ‘no thought’ reveals to us that “BEING” does not cease with the absence of thought and perception. Therefore, we should encourage ourselves and other to enter into silence without anticipating any illusory notion of what we consider as realized state and I consider that is the very essence of meditation.

“This thought (Prana) constructs concepts of self and the Universe in imagination. In imagination, one can direct energy in a myriad of ways, inducing feelings that have little or nothing to do with what is Real. When this

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system of thought creates an experience, particularly one that is inducing strong emotion and using fragments of truth, one gets lost. That is how that which is Obvious seems to be elusive”.

When one is disillusioned, one loses what is, by definition, unreal. In Reality, one has not lost anything. This can inspire a person to give up this endless chasing of rainbows and become sincerely interested in freedom”.

(Satya Pathamu – Janmastami Sanchika 22 & 23).

Let us consider what love means and how it helps in our pursuit of Reality.

Babuji, while advising moderation in all our dealing with our family and others states that non-attachment, attachment should be developed, citing example of Coot and ducks in water. Family life is a school for training reality. “You have to remove only the brokenness and you feel the love flowing equally to one and all, and it becomes universal”. If we extend this circle of love to include all our brothers and sisters in our common prayer to the Divine at 9 PM every day invoking the feeling that all of us are developing true love and devotion towards Divinity, it has great significance in taking all of us on the path to universal love.

Babuji states that both love and fear have the same centre. If we drag ourselves towards the world, things of fear begin to display their character and when we are towards Divinity, Divinity plays in Divinity itself. We should be wise enough to take the right thing (positive thinking) and reject the wrong one (negative thinking).

Real love develops in purer mind, having its nature Divine. We can only know the unknown when we become ourselves unknown. Making this state permanent, (stabilizing ourselves) we should rise above, becoming real life personified.

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Babuji mentions many ways for development of Divine love, for which many bhavas (attitudes) are resorted to, such as Father, Mother, Friend or Master, but easier attitude would be taking him as beloved, who in due course becomes the lover. But motherly affection is very deep and is a sign of aggravation of love. If we adopt the Divine as our mother, our advancement shall be faster.

Vicious Samskaras come to bhog during illness and are removed by God. The eyes of the creator are on us. Similarly, even when virtuous “Samskaras” come to Bhog, He equally keeps an eye on us. All is the play of his love. Love is only positive thinking and hatred is negative thinking. All His merciful and kind actions are for our benefit for which we should, besides being grateful, be in constant remembrance of him.

Though in PAM, the Pranahuti indwells, love and devotion are the factors that get left behind. Babuji stresses the essentiality of retaining these factors, since He Observes, by doing this, the sadhak may be able to reach his goal soon. The means is to maintain the remembrance of the principle that is ISHWAR (God). He maintains that every duty deemed as Divine’s command should continue His remembrance steadfast and one special benefit accruing out of this endeavour is the creation of samsakras (impressions) getting ceased. Besides, retaining the remembrance of God at all times, engender in us a deep attachment to the Divine and leads to the state in which love for Him develops and overflows. Gradually through this, devotion attains its full form. He says that, it is, therefore very essential to adopt this procedure.(SDG 107)

Importance of love and devotion is further stressed by Babuji for attainment of “Substance” and turning our vision inward, the means for which is the need for a good behaviour and conduct. His emphasis is on observation of

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rules in our daily life and of behaviour towards all which should be very good and straight forward. The result would be reigning of a state of Peace blossoming inside us, besides derivation of pleasure and happiness. Through thinking of the Divine, devotion and love develop. In His words”: I will certainly say, this development of attachment is your job, and your very important duty. If you do not do this, you do not carryout the duty imposed an every service minded Abhyasi and the characteristic of a Fakir and of man consists in this, that your duty – discharge gets completed. Truth lies in this that we keep turning our vision inward, if you do this, your condition will stay there, where from the “Substance” came to us, that is, we make a mark on the true “Treasure House”. Now it is left to us just to develop the form of expansion. This form of expansion takes birth when, along with practicing meditation on the Divine, the endeavour is maintained to keep our vision more and more turning in ward”. (SDG 107).

Dealing with the experiences after meditation, Babuji explains that Love or attachments of heart, whether mundane or Divine, in proportion to its intensity reduces the experience (Sensitivity) and expression of physical penury and still beyond and above a certain limit, attachment of heart and mind obstructs the most profound physical experience altogether. This experience is stated to belong to a higher category. An anecdote of a scientist engrossed in his research work, missing his lunch is cited as an example (SDG 141).

Though not directly connected to the day’s topic, it may be relevant to mention Babuji’s observation in the chapter “Sensitivity and Experiences” in SDG; as our entire effort (Sadhana) is only to become eligible for His grace.

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Since much remains beyond and above the reach and grasp of heart and mind (intellect), for the possibility of proper comprehension and experience, with the heart and mind oriented to soul and God, special emphasis is laid on the cleaning and training of heart and mind in this science. Babuji explains how difficult it is to gain reality even to human beings. In His words “The Finest Divine Gift, which is Patrimony of the entire progeny of man kind, stands reserved just for the human being residing in the state of moderation in all respects. However, proper form of orientation and effort for that is difficult to be ones fortune. It is rightly stated ‘To be Real Man is hardly available even to human beings’ (SDG 144).

Dear brothers and sisters, Let us strive hard to deserve His Grace thereby attain the Reality.

Pranamams to all

10. P. Vittal

Our dear brother rev. K.C.Narayana wrote: “To serve means to love, to obey means to love, to sacrifice means to love. Without these three characteristics there is no point in talking about love. Love demands all these three”. I construe the three requirements to be closely related to *yagna*, *dana*, and *tapas*. In the path of love towards Infinity, I have taken very few steps. With limited understanding of Master’s literature (*yagna*), assisting those who are serving Master (*Dana*), and performing daily *sadhana* (*tapas*), I may be permitted to share my thoughts.

I think love is both a means/path to adopt in *sadhana* and an advanced stage in *sadhana* to be experienced. That love is a path or means to adopt in *sadhana* through conscious effort is evident from the second commandment. The initial state of love may result

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in true love for Master during our progress just as remembrance itself a means for “constant remembrance”.

Love is very much important & relevant in sadhana. But for love, our sadhana would have been very dry. Love is very much related and connected to God, as it is intimately connected to feelings (the language of God) and heart (seat of God). Master has talked about love and devotion together most of the times. This is telling us that both are equally important and related. I felt that love is a precursor to devotion. Master has also indicated that love involves certain amount of affection while devotion does not. Devotion with the support of love helps us in strengthening the Master-serf relationship.

Master has advised, “remembrance” and “constant inward looking” as, means to develop love. He indicated that it is only through remembrance that an opportunity for love arises. He said that remembrance has the additional benefit of helping in cessation of samskara formation. In our system we have various avenues that we can utilize in endeavoring the “remembrance and inward looking”.

That brokenness in our love is evident because we generally feel that our love towards father, mother, wife, child, neighbor etc are not at equal standing. Intuitively we feel that “love” must be unity, yet we do feel the brokenness along with it. In the context of the trinity- self, Master and God, Master indicates that the path of love is too narrow even to fit a duo. The instruction that he gave towards eliminating this confusion is to “Love Him who loves all”.

We do not directly wake ourselves from deep sleep. The awakening happens through some other means –alarm clock, internal body clock, etc. Analogously, it is

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possible that actually Master awakens us and who himself does all the loving rather than the other way especially in the light of His statement “Real love develops in purer mind having its nature divine.” We are yet but slaves of wishes and do not consider our mind purer, yet. To truly love Master I need to go up to that stage and is no small matter. Perhaps I partake and have awareness of His love every now and then but mistakenly think that I really love Him.

The Reality I felt several times is the reality of the experience of calmness, reality of underlying simplicity and lightness, reality of pranahuti and a feeling of slow transformation. The only God and Power I can ascribe for these is Master.

In the similar vein to what our brother rev. K.C. Narayana said, I might say that only through the repeated awareness of His love to us can we love Him. We should also additionally be thankful to all our brothers and sisters who through their daily 9pm prayers constantly help facilitate love towards Master.

Seminar on “Divinity is a Play and Divine the Way”

1. BH.DEVASENA

This was the message given by our Master at Munich Germany on 21.05.1980.

In this message Master tries to explain the ‘Need of the Master’ to reach the Almighty. We have been hearing stories from childhood through dramas, movies etc., that Eee jagamantha oka natakam, Bhagavatlila, this world is a stage where we are all actors in the play designed by God etc., The famous Annamacharya sankirtana ‘Naanati bratuku natakamu kanaka kannadi kaivalyamu’etc., Many persons have also delivered spiritual lectures on this point. I personally could not understand the philosophy behind these sayings and it appeared to be quite confusing and giving a feeling of Vairagya. Great Master Sri Ramchandra said ‘DIVINITY IS A PLAY AND DIVINE THE WAY’. He clearly explains the logic behind this and also gave us an experience of this. He is not a theoretical Guru. He is a practical Guru. This is the specialty of our Master.

My Master says life is meant for happiness. God has created this world so that every flower may grow in its right standard. However the real meaning of happiness is not understood properly. Instead of being in tune with nature we have spoiled the purpose of His creation with our own actions and had welcomed all problems and worries. God wants every creature on this earth to live happily “Sarva Bhutani Sukhino bhavantu”.

In the core of everything there is Divine. Only when we understand this truth we can treat all beings with utmost consideration. Our desires would be moderate and we would live a harmonious life. Unfortunately, the

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desires of human beings have crossed the limits of moderation stooping down to a low level even below the level of an animal. Man is using his intelligence to disturb the rhythm of nature. The elements of earth like water, air, ether etc., are also being polluted by man. When he is trying to live a life of happiness against the law of nature problems have started and in spite of all material comforts he is living in a state of discontentment. The idea of living a life parallel to Divinity has become totally foreign. We are reading in the recent news paper the richest family of India is fighting for property. That is why our Master had said 'Inner peace is more important than all the riches of the world'.

Master says the problem of life cannot be solved without taking the real and the essence from the Master. He says after creation life has started more in relation with Divinity at the beginning and with the progress of life actions continued having their effect according to their nature. A need has arisen to bring back this unbalancedness in nature to its original condition and this where a capable Master is required. Only a person capable of transmitting Divine grace through yogic process of Pranahuti is fit to become a Master. We need a capable Master because we lost the link with Divinity who is hidden in the bosom of our heart. Our Master says unfortunately the spiritual way of living is absent today leading to all the chaos in the world. World today is in the state of unrest and disorder and every body wants peace.

Divinity is a play can be understood as a play on the stage. Every one has to perform his role as directed by the director i.e., Master. Unfortunately the director of the play has been totally ignored and every body started playing the role in their own way causing so much of disorder and the purpose of the play itself has been defeated. Our Master through the method of PAM is again

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linking our forgotten connection with the Divine enabling us to understand the meaning of real happiness and had given us the way of participating in his play. We are now safe in his hands.

The path laid down by Master is simple. Master says the method to reach Him will always be the one which is perpendicular. Perpendicular method means I understand the method which has the Divine support through the medium of Master which is simple and direct. In one of the messages (page 78 SDG) Master mentions 'the confusing methods and complicated means advised for the Realisation of the simplest do not therefore serve the purpose rather they keep one entangled in his self created complexities all the life'. Sri Ramchandra's Rajayoga is the only way which is perpendicular to reach the almighty. In another message Master says (page 85 SDG) 'I feel bold enough to say that besides Natural Path there is no other sadhana or worship which can bring forth such top level results in such a short time as in a part of a man's life. That is what Natural Path stands for'. The forgotten base which is total balance and calm is made to remember through Pranahuti. This is the unique feature of this system. Through Pranahuti the real essence of Divinity is transmitted. For unlimited desires which are the main cause of our living at a low level Master had bestowed humanity with a unique prayer which helps us to develop an attitude of yielding inviting Divine grace into our hearts.

O MASTER, THOU ART THE REAL GOAL OF HUMAN LIFE.

WE ARE YET BUT SLAVES OF WISHES,
PUTTING A BAR TO OUR ADVANCEMENT.
THOU ART THE ONLY GOD AND POWER
TO BRING US UP TO THAT STAGE.

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Master says (page 84 SDG) It is really the state of self-surrender in which one as a true devotee surrenders himself completely to the will of God, the Master basking in the sunshine of His Grace.

According to my experience in sadhana, our goal should be that, every one of us should become a moving temple as said by Rev. Dr.K.C.Varadachari garu and every house should become an ashram. No VIP darshanams no recommendations are required to visit the Lord. The system of PAM had totally convinced me that Lord can be felt in our hearts only. The system is also helping me to understand and experience the truth that we are all the part of the Divine and Divinity is expressing through all of us. I have a definite purpose in my life. I am quite happy and contented. My role in his play is very clear and the path shown by my Master is simple and very practicable. But still more and more humility has to be developed to reduce the ego levels and act as per my Master's directions. I am confident of my Master's support in every step of my life.

It is our primary duty to maintain the rhythm of Nature. Disciples of Sri. Ramchandra are becoming better and better human beings day by day and trying to lead a happy, simple and balanced life by following the commandments. Number of sadhakas following the system are helping in creating a good atmosphere and also bringing back the real values in the society. The system of PAM will soon become a way of living to one and all as willed by our Master. This is the only Divine way to lead a happy life in the play of Divine.

On behalf of all my brothers and sisters and myself personally I express my sincere gratitude to our beloved Master who has given us a practical path.

2. Sri B. Narasimhulu

The entire creation manifested because of the play of the Divine. Why should there be creation at all? Babuji's explanation is that God is the centre wherefrom everything starts. Energy becomes frozen if its utility is not there. So, in order to maintain His existence, He sent out power which resulted in creation.

The individual souls of human beings that were existing in naked form as separate entities very near to the ultimate Reality enjoying the same conditions of the Reality (is) unblemished purity, bliss and balanced state, jumped out of homeland into the creation, taking the human forms duly getting away from the Reality.

As time went on we, the humans, marched from subtler form to grosser and grosser form of existence with the additions of more and more coverings round the soul forming in due course of time samskaras which brought about their resultant effects. The effect of samskaras is the commencement of the feelings of comforts, miseries, joys and sorrows. The root of craving for sense enjoyments lies in the fact that man erroneously seeks to rid of the fire of want through flames of luxuries. The same state continues life after life, while life should be a joyful journey as intended by God, we are getting scorched by the naked dance of destitution, fear, sorrow and destruction. The world goes on with its infinite complexities and diverse experiences. Each life is new and each life is to be lived differently. Yet underlying all life is the silence voice of God ever calling us thro' flowers, thro' scriptures and thro' our conscience-thro' all things that are beautiful and that make life worth living. Life has a purpose which decides its course. All of us are from the same source. It is up to us to find our way to the goal. Living becomes sacred only by reaching the goal. We thus get awakened to our real self and explore ways

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and means to get back to our original abode to be nearer to the Ultimate Reality. It may not be out of place to reiterate that the individual soul that has already had the taste of the origin, though' comes out, wants to get back. It means a journey towards the basic intrinsic worth, a quest for immortality. Hence to unravel the mysteries behind the appearances and to grasp the fundamental truth, religions have been the outcome, with a view to achieve the eternal bliss of the paradise or some similar view which man aims at as his final approach. Even after thousands of years with the changed surroundings and even after radical transformation of life, the same old forms and principles are being adhered to. Now the outer form alone remains intact while the inner spirit is lost. We have really buried the true religion in the grave. Our faith in Reality has thus diminished to the point of extinction. Our blind faith in formalities keeps us in the dark regarding the Reality and unconsciously we develop within us a feeling of hatred against those who believe in other forms and rituals consequently there are jealousies and quarrels among the followers of different religions. With all the ills/evils perpetuated by the present day religions, instead of paving way for realisation, has become a barrier devoid of universal love, the very fundamental basis of religion which is generally considered to be a link between Man and God. If we keep ourselves bound fast to a particular form or practice without a clear idea of its real significance and final approach, we are surely committing the greatest blunder. Babuji categorically asserted that God is not to be found within the fold of a particular religion or sect. He is not confined within certain forms or rituals, nor is to be traced out from within the scriptures. Him we have to seek for in the innermost core of our heart. Babuji further stated "so long as we remain confined within the bounds of religion the God of religion remains in view and we remain

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entangled within one or the other view. The highest spiritual attainment is only possible when we go beyond. In fact spirituality begins where religion ends. Religion is only a preliminary stage for preparing a man for his march on the path of freedom. Further religion only sheds light on the path and provide inducement for giving up savage ways to become human. When he has set his foot on the path, he is then beyond the limits of religion. End of religion is the beginning of spirituality and the end of Reality is the real bliss. When that is gone, we have reached the destination. This is highest mark which is almost inexpressible in words". Hence we have to conclude that the destination (i.e.) the final goal is beyond the scope of religion under the present prevailing conditions.

What next is the question? Option left to us now is to tread the path of spirituality. How should, then, we go about to achieve the goal under spiritual practices? The main criteria for achieving the highest goal should, however, be broadly as mentioned hereunder.

1.Goal fixing 2. Ways and means (i.e.) method to be adopted and 3. Proper and competent Guide or Guru.

The cursory guidelines for the above, in a nutshell, may be taken as follows.

Our goal of life shall be final stage where we are nearest to the super active centre or zero, which is the primeval cause of the entire manifestation and to which everything will ultimately return after Mahapralaya.

The most helpful methods (ways and means) would only be those which are quite simple and natural and free from all grosser effects. For acquiring that which is the subtlest beyond all possible limits, we must naturally be attracted towards means which tend to make us the lightest and subtlest. Further the method shall be

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such that it can be adopted, in particular, by householders also who are vested with duties and responsibilities and who will not be in a position to allot more than a few hours in a day for sadhana.

Next comes the utmost important factor to achieve the goal is the selection proper guide/guru. One who can foment us by His inner powers by transmission of Pranahuti, would be the best as guide in the spiritual pursuit. Further he shall be capable of perceiving our inner complexities, understands our real needs and takes us along the path up to the final limit since the need of guide/guru grows greater and greater as we go on advancing and securing higher stages.

From the above it is to be clearly understood that all the three aspects mentioned above are essential for achieving the goal and any one omitted will not see us thro' to the final goal. Further any wrong step in fixing the goal, adopting the correct method and selection of proper and capable guide/guru will only bind us further to the cycle of births and deaths.

Having understood the criteria for achieving the goal we are now to explore the source who can provide us all the three combined to solve the problem of life.

By the Grace of the Divine which is yawning towards humanity brought down by the efforts of Shri Samartha Guru Lalaji, Shri Babuji had been groomed as "The special Personality" for the emancipation of the suffering humanity.

Shri Babuji Maharaj in his infinite compassion for the suffering humanity founded the Sahaj Marg, a modified system of Raja Yoga Sadhana for the spiritual elevation of the humanity as a whole and householders in particular. While discussing the various types of systems, he asserted that it is the Sahaj Marg System where in

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Pranahuti. Aided meditation is made available, is the only system which will during the present times ensure the highest approach in the spiritual ladder. While assuring his assistance all thro' he specified certain duties and responsibilities on the part of the abhayasis, discharging which, will ensure speedy progress in the path. They are mainly as follows:

(1). Goal Clarity: Unless it is clearly and firmly established in our minds, we may not be able to achieve the same. On the other hand we may be carried away by lesser goals. According to Babuji the final point of human approach (ie) Goal is where every kind of force, power, activity or even stimulus disappears and a man enters a state of complete negation, Nothingness or Zero.

(2). Method (i.e.) ways and means: As discussed earlier, it is only PAM backed my Master's support all thro' even after his physical veiling will see us through to the goal unlike in other systems, which fall far short of achieving the goal. From our part, Babuji exhorted our full cooperation adhering to the sadhana specified by Him, to ensure our speedy progress and achieve the goal even during this lifetime itself, duly following the system earnestly. Some of the important features are only enumerated below, the details of which can be had from the various books written by Him, letters written to abhyasis clarifying their doubts, various articles of His and from His autobiographical volumes. The features: (1) Morning meditation (2) Evening cleaning process (3) Bed time prayer (4) Meditation on points A&B (purely His discoveries) (5) Universal prayer at 9 p.m. (6) Following Ten commandments (7) Constant remembrance (8) Maintaining spiritual diary (9) Development of special will (10) Confidence in ourselves to achieve the goal (11) Cooperation (12) Love and Devotion to Master (13) Development of sensitivity

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(14) Unfailing faith in the Master (15) Surrendering to the will of Master and (16) Craving and restlessness to achieve the goal.

(3) Selection of Guide/Guru: Babuji in no uncertain terms spelled out the qualities and spiritual attainments of the Guide/Guru who will instill in us that strength and courage to enable us not just to see what is right for us to achieve the goal but to put that right into action. Babuji opines that a guru must be a selfless man, true servant of humanity at large, teaching people out of pure love, without any ulterior selfish motive of name, fame or money. He must have his access up to the farthest possible limit and must have the power of Yogic transmission. Such a man we have to seek for as our guide if we want complete success.

Further he must be completely merged in Divine Love so that its effect may automatically be radiating from his very being to cover all those sitting by Him. It is He who can foment us with His own internal Divine power (i.e.) transmission of Pranahuti, to make our task easy. As it is extremely difficult for a man of ordinary talents to draw inspiration from God direct, we seek the help of one of our fellow beings, call him guide/guru, who has established His connection with the Ultimate since He is the connecting link between God and Man. It is thro' Him only we can reach God. He is the only power that can extricate us from the intricacies of the path. And many more have been spelled out by Babuji which we come to know when we go thro' his works, in particular, Reality at Dawn.

Some of our brethren who have been fortunate enough of having had personnel contact with Babuji and to have experienced various spiritual conditions on their march towards the goal will admit without any reservation that the qualities and achievements of guide/guru as

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enumerated by Babuji Maharaj were inherent in Him but only His humility prevented Him in owning those attributes to Himself. His humility knows no bounds since time and again he asserted that every achievement of His has been bestowed on Him as a gift from His guru, Shri Lalaji Sahab.

It is a most satisfying and enlightening experience to listen to Babuji whose intellect is clear and sparkling. To observe the rhythm of words, the natural sequence of thoughts, the reasoning power, the authority and yet the simplicity of language displayed by such an intellect is a joy. The experience is thrilling and refreshing. He is the Divine Incarnate.

Let me conclude as follows:

Babuji was all praise for His Master. Lalaji Sahab and He was not tired of telling, "where can we get a Master like Lalaji." It may not be out of place and exaggeration if we assert "where can we get a Master like Shri Babuji," who is Divine in personality. He is the way for whole of humanity in general and abhyasis of PAM in particular for assisting us to achieve the Ultimate goal during one life time itself provided we make ourselves deserving.

May Babuji Continue to Shower his benign blessings on all of us. Amen.

3. Dr. K. Madhava

Divinity has created the world and also human beings parallelly. We do not know why He created, but the fact is He has created it. It might be for His recreation or a play for Him.

But the world with its rich tapestry of myriad forms and enchantingly beautiful creations attracts human beings with its sensuousness. Thus he gets entangled in

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the web or gets ensnared by the Satan. The entanglements which keep on spiraling downwards or to put it in another way goes on gathering exponentially causes disturbance or misery. No person however rich or famous will ever have true peace or rest in his adventure in this ocean of samsara which is foaming and disturbing.

The only way which leads to true peace or rest is the one which takes one to his Homeland or where Almighty resides. Here Master categorically says there can only be one correct path which is perpendicular.

This game of life or Divine play is very very tough and the amount or numbers of hurdles on the path are insurmountable.

Firstly the vicious attacks from the Satan will break the spirit of any brave soldier.

I quote from “Bodhayanthi Parasparam” (p 109) which will give an idea of how powerful the influence of dark forces are. “These forces are what the spiritual seeker starts being aware of, as he moves in sadhana upwards with a determination undeterred by these instinctual forces. These forces are in and all around him, all the time and one has to incessantly combat to get rid off their grip and dislodge their long entrenched hold over him and over the environment of human existence. The difficulty is very great as their hold is very strong and apparently invincible that even great Saints have given up the idea of changing them and accepted the disdainful dictum which compares human nature to a dog’s tail as they have defied change by force of Ethics, Reason or Religion or any other redemptive effort. They returned always to the crooked curl of Vital Nature. As one great Saint oft quoted by my revered father Dr K.C.Vardachari in whose order we have all met today said “so great is the whim, the clutch of that more agitated Life-will, so

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immense the peril of its passions and errors, so subtly insistent or persistently invasive, so obscure up to the very gates of Heaven the fury of its attack or the tedious obstructions of its obstacles, that even the saint and Yogi cannot be sure of their liberated purity or their trained self-mastery against its intrigue or its violence.”

I myself on innumerable occasions even after I started practicing sincerely found myself thrown in to mundane lower level consciousness from the rarefied, spiritual conditions which Pranahuti enables us to feel . The atmosphere and thoughts of various people which contribute to the whole firmament of thought environment is so polluting and suffocating that unless you make a firm decision to remain in a state of prayer, fall to lower levels is inevitable and invariable.

Only since the past few days when I finally gave up reading news and seeing TV including news and cricket and stopped talking unnecessarily that I find myself able to be in the consciousness of Master.

Secondly, apart from the problems posed by the devil, the way itself is too steep and difficult, seems to be like climbing Mount Everest. The crossing of the Knots and the intervening buffers are impossible to negotiate by our own efforts. This point has to be pondered over very deeply by all of us to understand clearly in the depths of our hearts so that the true value of the service rendered by the Great Master comes to our awareness.

When I observe myself and many other travelers on the path I have a feeling that we behave as if Rev Babuji Maharaj is indebted to us and we seem to demand higher conditions and other favors like a demanding son-in-law without contemplating on whether we deserve it or not, without considering whether we are fit to travel on the path or not, without considering whether we have kept

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our part of the bargain like doing meditation regularly as prescribed , following Ten commandments sincerely, developing proper attitudes etc.

The only correct path is the Satyapad Marg which Rev Master has found it and is asking us to tread. He is ready to guide us to the destination. But we have to practice Satya, practice Cooperation and Interdependency, practice Dana, practice sacrifice and serve our fellow beings. These are necessary skills without which we cannot embark on our journey on the way. It is like a mountaineer who has to learn rock climbing, learn to pass over crevices in the glaciers, learn to rappel down slopes, learn navigation in the blizzard like conditions, and learn communication with his buddies to successfully scale the peak.

Practising the method sincerely and having proper skills or attitudes for the way is not enough. We require a guide or coach who will help us win this game or play. The coach or guide is the link between us and God. He is always in contact with the Divine consciousness and through his will focuses the Divine consciousness into our hearts removing complexities and lifts us through the knots and intervening buffers.

If you observe in the mundane plane and examine the methods employed by successful coaches in various sporting disciplines the successful team is one where the coach is able, efficient and inspirational and members follow the plan correctly. His methods may be hard and unconventional, but he ensures the win. In a similar fashion our Master knows the degraded condition of the human mind and has come up with a training programme for a person leading a house hold life.

Unlike in education or physical discipline, in spiritual training the role of guide becomes more and

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more important because at higher planes of consciousness the Divine force pushes you down and only the guide's support allows you to stay there and his push and pull alone makes you move further up the path. Any slightest disinclination not to follow the guide's instructions causes arrest of further movement. We are extremely blessed in having a guide who is determined to win the game for us. Only we have to follow his plan and cooperate 100%. Anything less will not do.

So a perfect Master is one who will deliver us at the destination and hence he becomes the way. (This is my understanding of the second part of today's topic-Divine is the way). He has to maintain himself so pure and completely dependant on the Master that His will becomes unfailing.

So God for His recreation creates the world as our play ground and we undergo suffering and misery as we have not learned to play and when He realizes that we will never learn properly on our own, sends us a real Master who coaches us to play properly and enjoy the game and lead a life of balance and happiness which is the purpose or meaning of His play.

4. Smt I.Madhavi

God willed for creation and the result is the manifestation, therefore the nature is very close to the Divine. May be that is the reason many times it is our feeling when we come across the various aspects of nature like beautiful woods, great mountains, different forms of living creatures, flowers and every such good things of nature etc reminds us of the creator the Almighty, There is a feeling of awe.

Our descent in manifestation has been steep and has gone a long way furthered by our network which is by

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choice. May be due to our excessive attraction to all and sundry. Every alternate thing seems to charm us. We therefore are over playing our role in contrast to the will of the divine as a result there is no compatibility of our heart and mind. Most of the times we are governed by our mind and thereby resulting in frustration, restlessness and confusion making our life miserable instead of leading a happy life which is the basis of creation.

This tumult state of ours is due to the contamination brought in by us at various levels, which made us forget not only our origin but most importantly our link or connection with the divine which is natural and pure. We were asked to play a role in the drama but we started living in it and trying to own that.

When we observe Nature, we find there is balance in it. The birds, the cattle etc and also the humans who are the most evolved species of God's creation get back to their destination after finishing their role in day's work. Similarly we observe the life is a process of birth, growth and decay. This is the knowledge we have about the life and we do not know what happened prior to this life form nor do we know what is going to happen after this life. Like birth/ manifestation death / withdrawal is the law of Nature. But we attach permanency to our existence and are excessively engrossed in the process of satisfying our basic urges which are mostly material. God has not only become alien to Man but the interdependency has also become so. In this situation, it is impossible for a common man to think anything more than what is concerned with his existential needs. Further, with the dilapidation of joint family structure, the nuclear family culture has added further to the disharmony amongst our own kith and kin. The situation as of now is in unregulated and imbalanced manner. It is cut throat competition and artificial living every where, thereby unhappiness. The

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thought flow towards such manifestation of ours has become the real and forceful.

We do not know how long our soul has been taking births but what is apparent is we feel stuck in the network of samskaras. In the process of going round and round over births and deaths for a long time we have exhausted our energy. Just as child who goes to play and forgets himself in that and only after getting tired of his play he gets reminded of returning back home, we also have played enough to our choice and we are reminded of getting back to our homeland. But it is due to the enormous compassion of the Divine for us that we remember our homeland. However much we like any place where we go and get fascinated by that but still we feel restless after some period of time. A state of restfulness is felt on reaching home and this is the common experience of many of us. Our restlessness continues till that time.

God like a father of a naughty child ignores our follies and the misbehavior and sees always the brighter and positive aspect in his child and guides him on the path of righteousness. It is not by any accident that we get to a Master but due to the rendings of pangful heart, which will never go unheard by the Divine. The Great Master puts this in a poetic beauty as, “Those, who are deserving, for them I repeat my pet sentence that the real cry of the pangful heart of a true seeker brings the Master to his door. SDG 122”

The twists and turns of our decent are many. To get across it in a perpendicular way which is shortest and also the most desirable way is quite important. The force or the energy which can not only support but able to further push us forward in a reverse direction against this is very much needed. This can be possible only by a capable Master who has effaced Himself totally and

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offered Himself to the transformation of Human Nature to Divinisation. We are fortunate to the extent that we are born during the era of the advent of the Special Personality i.e Sri Ramchandraji Maharaj of Sahajahanpur who is ever willing to offer Himself as told by him that Center is yawning towards the circumference for such transformation with little willingness and cooperation.

It is during our introduction into the system of Pranahuti Aided Meditation this diversion or twist is given and the link with the Divine is strengthened. One time act of Pranahuti is not sufficient to rise against the pull of lower tendencies of mind. Divinity which is in dormant state is ignited and brought to the fore. Every time during the influx of Pranahuti i.e. the thought force or energy is offered the aspiration is made to increase.

Most of our thought energy which flows to 'L' on repeated diversion to 'U' by application of Will by the trainer and the regularity in following the meditational practices earnestly weakens the lower thought patterns or vrittis. Our liking to do sadhana transforms into craving. Priorities in our life change. Our perception and participation in various events of life like marriage, success, festivals, family traditions etc undergo significant changes. A sense of moderation is experienced. A gradual withdrawal of our senses happens which were previously astray come under control and moderation. A sense of contentment at various levels comes to us over a period of time. We understand or rather find some purpose of meaningfulness to our existence. We observe a gradual shift in the life pattern. Certain amount of sincerity is experienced in all our actions.

The first line of the Prayer repeatedly reminds us of our Goal. The second line brings to our awareness the status of being a slave to our wishes, which is due to the effect of our samskaras and also the environment. The

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third line helps us in understanding our incapacity to overcome - a state of helplessness and seeking His help for rescue.

The discovery of points 'A' and 'B' by our Master has come to us as a blessing which enable us to develop due attachment and also help in understanding the commonness of our origin - interdependency. This enables us to grow from the realms of self to selfless realms.

The knowledge or Viveka dawns on us due to regularity in our Sadhana and repeatedly partaking the influx of Pranahuti. Our excessive involvement, attachment and possessiveness to all and trivia reduce to a considerable extent. A feeling of due or mita comes to our experience. It is later accompanied with the feelings of Vairagya or withdrawal. Restraint is felt naturally.

The spells of absorption, void or nothingness that we experience during our regular meditations and more vividly during the times when Pranahuti is offered gives us an understanding of the impermanency or fleeting nature of everything other than Divine. In Meditation, many times there is a feeling that you are there and also you are not there. Many times we also experience transcendence of time, place and body. This experience makes us stable on the path. Eagerness gets generated. It propels us and motivates us to participate in His work. We feel keen to share the efficacy of the system with others due to the benefit accrued to us in a fraternal way. A gradual improvement is observed in the levels of our contentment with respect to the material needs is felt naturally. Impulsiveness reduces and balance is experienced.

The practice of PAM leads to a state of mind where it is felt that the whole is a Divine manifestation at

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play. And restore back to that original state or a state of true self / purity it can be nothing less than Divine that can pave us the way.

5. Sri. I.Chalapathi Rao

Manifestation is a Divine Play - an introduction:

As we observe our immediate surrounding we find various animate life forms exhibiting activity while the inanimate forms exhibiting inactivity. If Divinity is the play, then everything both animate and inanimate should be Divine. Master, in this message, talks about the universal pervasiveness of the Divine. In order to understand this, it is necessary to bring in the concept of Consciousness. A stone is a grossened state of consciousness while the animated beings are the non grossened state of consciousness. This obviously leads a premise that there are numerous states of consciousness, the subtlest being called as God or centre. There is no limit to the subtleness and verily the path to Divinity is a journey towards infinity.

Center / Base of Divine Play: Master Defines God as Zero or centre of all creation, it is the Base from which everything has proceeded out. To quote in His own words from Dawn of Reality “Just as every circle must have a centre, so must this vast circle of manifestation have a centre or base. If we are able to discover it we may possibly find a clue for the solution of our problem. The whole of the science of mathematics rests upon the little base, the zero. Now for this limitless universe we have to trace out a zero or base from which all planes of existence have started. Again the centre of a circle, if observed minutely, is in itself another smaller finer circle. As such it must have another still finer centre for it. The same process continues up to infinity. In other words each of the finer or smaller circles serves as centre of a bigger

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external circle. Reason or imagination fails to trace out an origin or end. (Dawn of Reality - 100)

Intuitive Perception is the only way to trace out our origin: Different laws govern life at different levels. A micron is a big number in the atomic worlds whereas a light year is the smallest measuring unit in the Astronomical worlds. Similarly, different life forms are governed by different laws. In human conception both the units of measurement are beyond the imagination of a rational mind. One of the traditional definitions of God is “Aneero Aneeyaan Mahato Maheeyan” i.e. God is one who is smallest than the small and also Largest than the Large. What a wonderful way of Defining the Domain of God with respect to a human being. By this very definition, they have conveyed without telling explicitly the insignificance of our existence in the whole creation and defining our status to be one of utter humility. Secondly to grasp this Reality, It also simultaneously calls for an intuitive perception – A pramana put forward by Sri Ramchandra ji, the propounder of PAM as “DO AND FEEL”. Do and Feel is a Yogic Pramana requiring meditation to be a basic means or Upaya. Dhyana has always been the highest form of worship requiring rational mind to begin with leading to intuitive-ness in the end. Intuition is a direct perception of Reality when one is One with the object of Meditation (IT) or in Yoga with IT. The development of intuitive perception takes place with dedicated practice or sadhana. The need to develop this diksa was told very beautifully by Rev Dr KCV in New Darshana as “The preparation to connect oneself with Reality in its vastest and minutest forms is itself Yoga. It is the yoking of oneself to the task of realising, visioning, Reality. It is to shut out all other aims and goals. In one word it is dedication (diksa).” (Complete works of Dr KCV Vol 1 – pg 283)

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World Views: Yogi is one who starts looking at the laws governing the creation with a sense of awe and wonder, because he basically understands his inherent dependency on Divinity, while others who also try to unravel the mysteries of Nature and know the laws governing them are scientists. Both get a glimpse of the Divine play, the yogi from the Divine standpoint and the scientist from the standpoint of the Man. However both endeavour to make life on this planet more happy and happier and free of misery and troubles. But the very existence of the misery has made some people (can be called as Sceptics) who keep posing questions to themselves and to others like why God created this world? What will happen in the future? Why there are so many problems in this world? etc etc. For them the word Divine Play is meaningless for any play always entails happiness and they don't see such happiness.

The Spiritual Master, Sri Ramchandra Ji Maharaj of Shahjahanpur, answers to some of the metaphysical questions about God, Man, creation etc in His characteristic Yogic Parlance in this manner, "It is very easy to talk about the creation but as to what part we have to play in it remains always silent. They look to others and blame that they are not doing their duty well, but they do not peep into themselves to realise what they have to do to others. They are mostly prepared to blame the Divinity as to why there are so many miseries and troubles in the world. They do not think what part they have played for the good of the world (Showers of Divine Grace 125)

Spirituality demands for an understanding of our meaningful role and Yoga enables one to fulfil it. Obviously one cannot remain in their cosy shells of individuality, the growth of consciousness / awareness is the only way to recognize our position in the whole of

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creation and play our part, this requires the desire to move from the existing state, which calls for sacrifice of some personal goals.

To understand the unity of creation is indeed a blessing of God. In PAM this blessing of God is had through the grace of our beloved Master through Pranahuti. Due to this, we come out of our house / shells of individuality and start realizing the awesomeness of Nature. The expansion of consciousness grants us the vision of observation of life force bubbling in every creature. The consciousness also tends to the condition of being one with the Nature in every sense of the term. Rtam governs the life as one progress on the path.

Samskaras are the cause of our Individual play: For most of us, our physical body is the centre of our existence. All actions are centered and catering to it. But we also know that the Life force or Prana is supporting the physical. Behind our physical, there is an astral body and behind it there is a causal body, which has its basis from our past samskaras. This is the play, the individual has created and also enacting it. But behind this individual play, there is also the Divine Play i.e. there is a basic causation to all our existences which is also called as Maha Karan. Infact our individual life that is governed by our samskaras is a sub-play within the Major play. The miseries (both Joys & Sufferings) in life are a tell tale of the our play. We do not know for how long we have been playing and we still continue to play as the Master puts it,” In our present state of existence we are revolving round and round within the sphere of grossness. Our only hope lies in pushing our way right across towards the centre or the root cause crossing the finer regions one after the other. (Dawn of Reality 100)

The push to move right across happens in everyone's life when one had played enough resulting in

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monotony and exhaustion, with this the heart starts seeking something beyond this play.

When do we decide to go back? Rev Grand Master, Lalaji Maharaj describes one of the conditions of heart as Upam, which is a state of desirelessness in spite of desires. This is due to exhaustion or satisfaction, He says “While doing any thing the heart becomes monotonous in end i.e. it becomes subject to Upam. If it is for the reality, well and good. If it is worldly even then it is heartening because once again the period of ascension starts after it. This is the practice of the travelers on the divine path.” (Path To Perfection 209 Letter dated 10th March 1931 from the Revered Mahatma Ram Chandra Ji of Fatehgarh.) But for some others, a rude jolt is felt in life which will turn the vision from world, which may be from a loss of a dear one or a treachery by a friend or a sudden physical dysfunctionality etc to name a few incidents. When the unreal world that we so carefully build around ourselves gets shattered, one starts looking for the Real behind this life. This is called as Viveka or traditionally sat asat viveka. The viveka developed in such circumstances definitely puts one on the spiritual path but the condition of Upam alone carries one forward in the path. The onset of Viveka is starting point of our backward journey to our homeland. In PAM the diversion of flow towards the base initiates this journey backwards.

There is only one and one path and that is a perpendicular path: Our evolution has been an expanding spiral and we have been moving away and away from the centre. This was stated by the Master as, “This vast circle of material manifestation, the direct result of Maya, is unlimited. In it we go round and round with ceaseless motion like the rim of a wheel, ever farther and farther away from the pivot. (Dawn of Reality 100).” That means

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we have descended on an expanding spiral. If our descent has taken a millions of lives and ascent through the same path would not only take much longer time but it is tedious.

At this juncture, it would be very apt to recall the statement of Master that now the centre is yawning towards the circumference. That means we have been given an access to get connected to the centre. In Pam this happens through Pranahuti. On any circular path, the shortest distance to the origin is the radius, the one connecting to the centre. Therefore, the system of PAM given graciously to Mankind which includes in it self the process of Pranahuti is undoubtedly the shortest path.

WHY PAM is the shortest path? The component factor of Pranahuti, a process where one is connected to the center has made the path of PAM as the shortest and perpendicular path. In this message the Master asserts that going back on the spiral is the not the right way of getting back but to get connected to the centre is the only way. Secondly he is also making it clear that through self effort alone, it is impossible to reach the origin as it is going against the flow. The help from a Guru is a must is what has to be understood from this message.

The two great Illusions of Life - Possessiveness (Lobha) & Attachments (Moha)

Possessiveness: The illusion of separate entity due to individuation process has led men to possess and enjoy. That governs life nay the play. Possessiveness and Attachment are the main ingredients of the potboiler. Possessiveness or grabbing is an impulsive tendency exhibited by animals. We also exhibit them to varying degrees. Of course the child exhibits this more than the adult. In the words of Freud - the Id psychology. The term possessiveness is most of the times used with respect to the physical objects i.e. things that can be grabbed. This

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aspect has been dealt at length in the Isa Upanishad where it is told that everything belongs to the Divine and we should learn to renounce and enjoy rather than possess and enjoy. Instead of understanding the omnipervasiveness of the Divine, we tend to cling on to the objects of the world though we very well know that we do not carry anything when we depart this body. However this knowledge is no child's play as that is play of Divine or Maya. Master refers to this aspect of Maya in Dawn of Reality,

“It (Maya) is really a Godly power which has brought into existence the entire creation in its different forms and shapes and which regulates its entire working. We are all the while surrounded by this great power and its effect is visible in all phases of our activity. We are whirling round within the glossy sphere of Maya, clinging at times to one or the other of the objects in view thinking it to be Reality. (Dawn of Reality 99)

We require the help of Divinity itself to get to know its play. It is the way. Since it is difficult to get help from Divinity directly, we require the help of Guru who has established his link with Divinity. This was also stated very clearly by Lord Krishna in Bhagavad Gita as: “... Mama Maya Duratyaya..” [This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it. (B.G Chap 7.14)] It is He, who is beyond this Maya can enable others to cross it. Lord Krishna talks of surrender whereas Babuji Maharaj has graciously given us the gift of Pranahuti by which we are given a dip into the non personal aspect of our Consciousness where we understand that our life is not bounded by this physical body and it is something beyond also. All the practicants of PAM know very well the importance of Yielding and submission to the process

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of Pranahuti for deriving fuller benefit. It is also clear that through individual efforts one cannot cross this circle of Heart region (rings of Maya) and it is Guru Krpa alone that makes it possible. In PAM it all starts with the diversion of flow of consciousness from L to U.

Diversion of Flow through Pranahuti: Babuji Maharaj says, “We remain entangled within the snare of Maya, without any hope of emancipation until we divert our attention towards the unchanging Reality at the root (Dawn of Reality 100). The power of attention that we have towards the world is due to our thought energy or life force. To divert its attention towards the root or base, we require a force which is no less than the Root force. In the system of PAM, the diversion of flow is enabled through the process of Pranahuti. The very act of diversion brings in a sense of calmness and also awakens the aspiration to get back.

How do we understand that the flow of thought is diverted to the base? All outward flows tend to expand. Expansion always leads to various twists and turns (inversions) which tend to slow down the flow. As it slows down it also becomes turbulent leading to dissipation of energy, this kind of flow is called as foaming and also disturbing. This is the Rajasic state of mind. With this state of mind, it is difficult to meditate. As we meditate, the mind, which is active, becomes balanced and regains its steadiness over a period of time. This is due to the diversion to the Upper heart. The meditators of PAM do express the profound calmness of mind on diversion of flow. When the thought is in the lower plane, which is a state of impulsiveness, it is usually felt as restless feeling and disturbing thoughts during meditation.

We know that the mind, which usually tends to flow outwards even as the sense organs and motor organs,

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it refuses to stay at one point – the heart. Dharana is quite difficult. As the diversion take place, we find the restraint coming back. The ability to stay on the thought of Divine Light without luminosity improves, all these are palpable signs of purification of lower heart and diversion to the upper heart.

Due to the diversion of flow to the upper, we not only find the mind calm but we also feel happy because we not only feel the flow but also become one with it., there is a feeling of self forgetfulness and it is invariably expressed as Lightness. One also feels vibrations in the heart. And after meditation, there is also feeling of freshness because of the regulation of the mind and it should be noted that in our system control of mind is not through suppression of the thoughts. Regulation can be understood as flow with a purpose. The common experience of many of us feeling fresh after solving a particular maths problem or any activity where the mind has worked in a very regulated manner is synonymous to what we do in meditation. The thought flow in lower portion of heart is turbulent or disturbed while the thought flow in upper heart is steady, calm and regulated. Here it is quite important to understand that the Pranahuti that we receive is in fact the Love of the Master or Sri Ramchandra Consciousness perse through an act of will. The unique characteristic of this flow as described by Rev KCN in the message titled Sri Ramchandra Consciousness as,” The Flow is observed in the supra cosmic, cosmic planes and it travels in its purity even in the worlds of space, time, energy and matter.” (Sri Ramchandra Consciousness).

The thought that is offered is not the one that has descended through the normal creative descent undergoing various twists and turns as found in all creatures but the one which is emanating from the centre

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and descending directly into the heart of the aspirant. Hence it is not only pure in the sense that it has no inversions but it connects one directly to the centre. Hence PAM is the perpendicular path and therefore the shortest. In PAM the diversion of the thought is a fact experienced by many sadhakas.

Illusions of Attachment (Moha)

The knotty condition of mind that we experience during meditation is chiefly due to thoughts pertaining to our attachments. Most of the troubling thoughts pertain to worries, concerns and issues pertaining to attachments. Attachments are exhibited chiefly by human beings who are governed by emotions / affection, an aspect of heart. Attachments are usually attributed to Moha which by definition means attachment to the unreal. Your wife is a wife in this life, similarly with regard to children, parents, friends, enemies etc. We live in a small world of our relationships, which we created for ourselves and which is woven in an intricate web of Lust, Desire, and emotion etc. But the Reality is we all are brethren having the commonness of origin. The methods PAM enables the sadhakas realise this truth of interdependency and abide in it.

Though propagation of the race is the Dharma /duty one is enjoined to perform, but to the tragedy is we stuck there. Relationships rule the roost. Our creation is as powerful as the Divine creation because we brought the same share of the real power as referred to by the Master in the Fourth commandment, Since all created things had brought with them a reflection of the real power, their actions were also similar to those of the cosmic powers which were set into motion by the effect of the Stir. Thus a spider's web began to be formed. (Imperience Beckons 33)

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This is another aspect of the individual play, again a subset of the Divine play. The only way to come out of this to regain the simplicity and plainness and be in tune with Nature.

Kama & Krodha: Normally the matrix of kama , krodha, lobha and moha are very intricately connected. Lobha and Moha should be got rid off totally but with regard to kama and krodha, Master brings in the concept of moderation. Also he talks of moderation with respect to senses and faculties. Now the senses and faculties are so much active and immoderate that they have started over ruling the mind.

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To quote again from the 4th Commandment, “.. All his faculties being thus animated grew strong and restive and his mind and thought began to co-operate with them. This resulted in the creation of a world of thoughts.”(Imperience Beckons 35)

To be in tune with Nature means to participate in the Divine Play as ordained by Divinity.

How to know what role we have to play? For this we need to maintain the close association with line of Divinity. The line of humanity is supported by the line of Divinity as told by the Master in the Theory of Parallelism. It is a well known paradigm in the physical sciences that when two waves are in harmony at their natural frequencies, the motion of the carrier wave goes on for almost eternity and the energy transfer from the source to the receiver takes place in the least resistant path. We know from our daily observations that when a swing is swinging in its natural frequency, then to continue its motion it requires a minimum effort. But that has to be in tune with the motion of the swing. This harmony leads to resonance.

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In spirituality, the phenomenon of resonance is called as laya. All meditators of PAM experience the moments of self forgetfulness, stillness, silence which give enormous happiness to begin with and through Imperience we understand it as omni pervasiveness of Divinity and our oneness with it.

Moderation is one of the key factors in sadhana; Moderation is applicable to things of Divine creation like Kama, Krodha, sensory faculties etc. When we are moderate in our dealings, we enable ourselves to establish the link with Divinity. To quote our Master from the message “Thus our ultimate purpose can be served only when we keep pace with the Divinity and link it with our line of humanity. Now since both have come down from the one great God — The Absolute — the humanity too, like Divinity, was in purest state.All that we have now to do is, to bring them back again into their original state or in other words, to restore them to a state of poise and tranquility, so as to keep up the link with Divinity. The only way to accomplish it is, by introducing proper moderation into them and we do the same in Natural path, the Natural path of Realisation. (Showers of Divine Grace 13)

Need for Moderation: Master says, “The next thing most essential for spirituality is moderation. The word carries a vast sense. It does not pertain only to the mending of our external ways of living so as to make them agreeable to others, but it is something which covers the entire sphere of our mental and physical activities..... Moderation really means that we have entered the sphere where our restless tendencies have subsided to a great extent. Whatever remains of it then relates, however, to the condition of the region we are wandering in. (Showers of Divine Grace 63)

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The working concept of moderation can be understood more clearly from this passage of Master," It means balance in all senses and faculties, nothing more or less than what is naturally required at the time for any specific purpose without its slightest impression on the mind. (Dawn of Reality 40) and He continues saying that," Generally, today, we find moderation disturbed in almost all cases. The reason mainly is that we attach undue importance to whatever thing comes to our view and we strengthen it by the force of our thought with the result that it grows stronger over all others." (Dawn of Reality 40)

How do we get this moderation is the key question?

Practically speaking through cleaning, meditations on point A & B and through Pranahuti.

a) Through Cleaning:

Giving undue importance is primarily due to lack of Vairagya & Viveka. Both are the stages on the path as one proceeds with sadhana. The feeling of Vairagya in the real sense and with the lasting results can only be developed after thorough cleaning and due moderation (Dawn of Reality 105), says our Master. In this condition, the trifles do not attract the heart nor there is a feeling of inclination to enjoy the mundane things. But more importantly, the attention to the Divine takes a deeper root in the heart accompanied by a feeling of reconciliation to the will of Master leading to a state of contentment. Contentment and moderation, I feel are the two sides of the same coin.

b) Through Point A & B Meditation: We also get moderation of senses and faculties through the meditations on Point A & B, which are the foundations of practice to move on the path.. The varied benefits are:

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- Development of restraint or Nigraha due to reduction of impulsiveness.
- By assiduous practice of these meditations, the aspirant enables himself to stay and stabilize at the upper heart.
- Development of Fraternal consciousness leading to expansion of consciousness.
- Point B meditation helps developing non attachment with regard to desires concerning lobha and moha.
- The meditation on Point A is one of the sure sadhana method to develop due attachments with regard to wife, parents, children etc.
- It enables one have greater depths in silence as one progresses in meditation due to moderation in senses and faculties. It also develops a sense of poise.
- As one progresses one feels the need to develop silence and poise while linking himself to the Master during Prayer because silence is the language of Master.

c) Through Pranahuti: By transmitting the essence of various conditions, we imbibe those qualities in proper proportion. In this message, the Master talks about the need of the Master in the context of the present day status about the ocean of spirituality, which is foaming and disturbing. By which He means that innumerable methods are available today offered by innumerable Gurus making the ocean foam, i.e. no real help is offered and it is also disturbing i.e., misleading the people by wrong practices. In this situation, we require a Master who can breathe in the Real essence. I.e. who is connected himself to the source and has the capability to give the essence. In which case there can be neither foam nor the method be incorrect. This can be done by one who is all spiritual, any material tinge will generate foam. That is there is no

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residue. We are fortunate to have such Master. All Glory unto HIM. The method of PAM which is universal in nature and scope is the scientific system given by the Spiritual Master Sri Ramchandra ji which is getting established as a way of living for the posterity.

Conclusion: The Master Sri Ramchandrajji Maharaj, the profounder of PAM gives the world view of His system in a very cryptic and pithy manner saying that all we see, the Creation, is the Play of the Divine and it is supported by Divine only. In one sense, it can be called as epistemology of PAM. Master here is talking about Divinity in expression – the play and the Divinity in essence – the way.

Divinity is the play and Divine is the way may be are axiomatic statements. For ordinary man, this does not emancipate him from the day to day problems of life. But the Master asserts that everyone should not only realise one's true Nature but express as such. For this we need a method that will meet the innate aspirations of the individual and that is the PRANAHUTI AIDED MEDITATION.

6. Sri M Radhakrishna Murthy

Divinity is a play – beyond any shadow of doubt it is! Otherwise is there any plausible or possible explanation for the sudden exit of life from an organic being? Though gestation period can be predicted with near approximation, none can predict when He chooses to withdraw His pleasure of manifestation from this physical frame of muscular entity. This is all His Leela. He is the creator and the Director of the entire show adopting the universe as a huge stage and making us act our roles as chosen by Him and as pre ordained by Him with utmost accuracy and precision. In this journey of ours from womb to tomb we pass through several stages without

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being conscious of such passage from the utterly ignorant infant baby, innocent childhood, proud and arrogant adulthood, responsible middle age to pensive, passive and helpless old age. Normally, an individual comes to his real sense of existence when he experiences a severe jolt in life such as loss of near and dear one or misfortune in the loss of means of livelihood or when subjected to severe suffering due to incurable malady and the like. His thinking process gets diverted to enquire into reasons; finding no reasonable explanations for the inevitable succession of events, he concludes that it is his fate only to enjoy the results, as nothing is in his hands to avert any of them. By compulsion and to seek solace, as a last resort, normally he is driven to adopt methods of worshipping deities etc. as prescribed by the religious faith in which he is born. Knowing of God alone is considered enough by him at this stage.

If, by chance, he secures the association of pious persons adopting more evolved methods of solving the problem of life, and gets influenced by 'Apta Vakya' there is possibility of total metamorphosis, in his attitude of viewing life. Then real quest for a guide commences in right earnest. Babuji opines "In my humble opinion they should first judge their fitness to deserve such a Master. If they fall short of it, they should make themselves deserving. Sometimes, the fortune favors and one gets such a Master, even though one is not fit for the best sort of spiritual training. In that case there is nothing but the grace of God." (SDG 121-122)

While playing our role in this life, if God chooses to shower His grace, for making one self continue to retain His grace, Babuji says that he must have his goal and his present position in view, adopting afterwards means conducive for spiritual growth and guarding against retarding things preventing his attaining the

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desired objective. These are stated to be the basic lines constituting the search for Reality. Babuji says that having God is the real subject of spirituality (SDG 122)

In his message at Munich delivered on 21-05-1980, Babuji stresses the importance and need of the Master, to solve the problem of life by taking the Real and the Essence from the Master, the breathing of which is considered as the duty of the Master. (SDG 59)

This position leads us to know what Real Essence means. Nothing comes to us (Human beings) by way of knowledge even about ourselves. Hence we are rendered stable ourselves by nature; Babuji describes this as a stance of balanced balance. Perhaps there is no activity at that point of time. We don't know what our destination was. Babuji calls it as insignificance. "If we chose to designate it as such, it is an insignificance of which we know nothing! And Greatness of a sort- viz Similitude, where no knowledge of Similitude itself is to be found. And this, dear brethren, is the Real Essence." (SDG 33)

After having chosen the path of spirituality, endowed by God's grace (without special effort on our part), Master to guide us on the path, we should adopt means as directed. Now duties devolve on the abhyasi of which the primary one being the devoted worship of Master is the only key to success. (SDG 1)

Devoted worship mainly involves regularity in observance of methods for cleaning, meditation, proper attitude towards conduct in daily behavior, duly observing the Ten Commandments. Devoted worship serves as a means helping for a) Removal of impurities from the heart, b) overcoming of obstructions on the path and c) unfoldment of the knots. It is, in fact, the real essence of all sadhana (SDG 1)

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Special stress laid down by Babuji for realization of the Goal is cultivation of intense craving amounting to restlessness, eagerness or pinching impatience. (SDG 78)

Besides, another means of easy reach to Goal is devotion, having the idea of our Master all the way through, which means constant remembrance. By devotion to the Highest we make a channel from us which serves as a path to Him. Our conflicting ideas are dirt and refuse in the path. The path is rendered clearer in proportion to our devotion, (by burning the dirt and refuse viz. conflicting, unwanted and confusing thoughts) (SDG 133)

We should not forget that we are under the training of a Dynamic Personality whose mind, senses and faculties are all thoroughly disciplined and regulated. He has accepted us as disciples and is working on us introducing in us the pure state of Divinity, regulating the wandering tendencies of our mind, helping us to unravel the strands of bondage, thereby loosening the knots by the power of transmission of the Highest consciousness pushing us to higher stages of cosmic region when needed.

He vouchsafes that regulation of abhyasi's mind is the responsibility of the Master, and that physical and mental troubles do not tell upon spirituality and there can not be any breakdown in spirituality. (SDG 135)

Only requisites for undertaking a fair trail of such an advanced system of spiritual training unparalleled in human history are faith and desire for the Ultimate on the part of the practicant. We should connect ourselves with love and devotion, practice meditation in the right manner (SDG 18) having confidence in ourselves. Implicit obedience in practice ushers in a state of self surrender. Babuji states that a true devotee surrenders himself

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completely to the will of God / Master, maintaining the relationship between Master and devotee which will finally bring us upto that highest state of super consciousness (SDG 84-85). To make an abhyasi realize the sole responsibility resting on him to be sincere in practice, Babuji says “My Master unequivocally declares: ‘spirituality is my responsibility, as practice is your responsibility.’”

To establish relation with the Real being, Babuji suggests the method of making a beginning from Infinity in finiteness to get absorbed in Infinity, washing away the idea of finiteness thereby getting into the path. The way lies clear as the finiteness gets dissipated from the mind. As we proceed in the Infinite and to the Infinite, even the idea of Infinity can not, as a result, pop up. In the words of Babuji “Now the Reality dawns. Further on, when we have jumped into Reality, the play ends and the scene begins. But this is not the end. Go on and on. Not only this, not only this- ‘Neti Neti’”(SDG 96)

Babuji summarizes that every honest genuine practican is bound to comprehend and experience spiritual advancement in the right way (SDG 143). But it is possible only for a heart and mind oriented to soul and God. In this science of spirituality, certainly, there remains so much beyond and above the grasp of heart and mind (intellect) that special emphasis is laid on cleaning and training of heart and mind. The finest Divine gift Babuji asserts, is a Patrimony of the entire progeny of mankind, but is reserved just for the human being residing in the state of moderation in all respects. But even here, observation of Pujya Babuji Maharaj goes that Proper from of orientation and effort for that is difficult to be one’s fortune. “To be Real man is hardly available even to human beings”

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Dear brothers and sisters, Babuji does not leave us dejected and disheartened. He exhorts us to possess right sort of courage, adhere steadfast to the path until the purpose of life is fulfilled, keeping faith in the Divine assurance that when one moves one step towards it, the goal advances ten steps towards that one (SDG 144)

Let us all be faithful to the Divine in full measure and deserve the Divine Patrimony.

Seminar on “Service is the only concern of the Serf”

1. Sri. Balachander

In the given topic for the Seminar, three words seem to appeal to me most and they are Service, Serf and Concern. The term serf by itself denotes tendency to obey with no questions asked and willingness to serve whomsoever without expecting any reward or recognition. This provides a proper frame of mind to serve. The concern of the Divine is phenomenally appealing in that without our deservancy, He showers compassion in exponential rate by center itself yawning towards circumference. Our Master is known for his enormous love and genuine interest in our upliftment. A few passages are indicated to show his concern:

It has gushed out from the deep core of my heart with love and affection.... And this insignificant being is seeking fellow pilgrims to march on the path of freedom.(P 118- SDG)

We should do our duty to uplift the mankind not minding whether they are doing their duty towards us properly. (P152-SDG)

What is service and what is its significance? At the time of creation through manifestation, Divinity has sacrificed itself to condescend to come to our plane and share His delight in the form of service. As service happens to be the natural door way to God realization, it has come to stay that service to humanity is the true worship of God or Manava seva is Madhava seva.

Service can be categorized into three types-physical service, including financial support, educational service and spiritual service. We serve others not because

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he wants it badly but it is through this that we want to help ourselves.

To a hungry man nothing appeals except the offer of food which is his immediate need. Hosts of welfare organizations, social clubs have chosen to provide this type of physical service either in the form of providing food, clothing, immediate medical aids etc., The oddity of this service is that it calls for continuous non-stop support with no break and where one breaks or delays or denies- whatever be the reason- the fact that service is not now provided is broadcast more audibly and all the service done earlier go totally unrecognized. This service is one of relief and not upliftment. and relief has its own limitation in terms of money, men, time, energy etc.,

Educational Service is more enduring . As knowledge is power, knowledge dissemination has been mercilessly thwarted by the interested few as could be seen from the pathetic end of the great personality, Socrates. In a country like ours with high level of illiteracy, this Vidyadan is a real boon. Man's ingenuity has however converted this as a fertile commercial proposition thus belittling its stature. That apart, many religious institutions have chosen to identify this purely for propagation, religious preaching, and some times notoriously as indoctrination. Educational service once provided, it remains stable and never goes diminished by further distribution nor does it vanish with the passage of time as in the case of physical service. Yet it too has its own limitation.

Spiritual service or Brahma Vidya is eternal and has lasting benefit to the beneficiary. In the mire of worldly attractions, the urge to avail this has become pathetically insignificant presumably because of the basic doubt entertained about its attainment or may be due to non-recognition of its values as compared to the glamour

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of the impermanent worldly pleasures. Being scarce and rich in value, it was kept as a closely guarded secret with lots of preconditions imposed for entry into the field lest it should fall on undesirable hands. Here the area is vast, and the benefit is infinite.

Traditionally it has been held that spiritual service is always on a one-to-one equation and never on a mass scale. Number and quality are inversely related. Being individual-based, unconsciously, I believe, 'others-do not bother' attitude might have crept into this at some weak past. The emphasis is on self-realization, upliftment of one's spiritual condition and vertical growth. The Sanyasi ethics and off-the-home culture automatically have embraced it to make spirituality an exclusive privilege of the mendicant. True, spirituality is for the few, truer, it is for the lions and not for the sheep but yet, the loss of human face has its own deleterious impact in not making this to join with the main stream of social life.

The horizontal dimension to the realm of spirituality added a new flavor, a fresh outlook, and above all a soothing 'I care for you' attitude. Each flower has to grow to its own size concept, coupled with every Grihastha is entitled to realize God philosophy brought out a new enthusiasm and confidence to the beaming millions for whom service awaits with no pomp and no rigidities. Love is a fascinating word which symbolizes three angles-love asks not or questions not; love knows not the fear; love is never the means. "Unless there is love, philosophy becomes dry bones, psychology becomes a theory, and work becomes mere labor. With love, philosophy becomes poetry, psychology becomes mysticism and work the most delicious thing in creation" (Swami Vivekananda's works Vol. vi.P.72) Service through Ramchandra's Raja yoga is a spiritual renaissance and a new darshana as Dr.KCV puts it.

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Each one of us is an expression of the Divine is the basis on which empathy and concern for fellow human being develops. Humility makes the access natural and thus service emerges. Thanks to Lalaji, we have a system wherein “the Divine mind is introduced into the consciousness of any one and where you give relief to the mind, remove it from fearful concentration on itself, and try to develop a fearless life then you find the starting point of the spiritual revolution.”... “Yoga begins not with you but with God who loves you. That love, that purifies you, that sanctifies you, that divinizes you, that looks after you morning, noon, and night, as the breath of your breath, as the life of your life and this is what I feel, to be the real Yoga, the real union:.” (Dr.KCV.1-P432-434) Pranahuti ennobles the thought, enlivens the attitude, rejuvenates the mind and brings in shift in the levels of consciousness from animal plane, to human and from human to Divine. Thus what we have is a human transformation, emerging not out of Tapas or austerities, but out of voluntarily accepted fraternal obligation to effect a change in the mind of the fellow Abhyasi. In the whole process, God is Abhyasi-friendly and not the fearful metaphysical God with all the complexities of human conception in projecting Him as the creator of the Universe, omniscient or Omnipotent with attendant dogmas. Yes, such an easy reach of God is more than a revolution, a real spiritual ‘renaissance’.

Babuji’s unique inventions of point A&B meditation, Universal Prayer, and Commandment 6 all taken together as a package mean a lot of service, and concern for the fellow human beings. The clarion call has been that “we are all brethren connected intellectually, morally and spiritually- the main goal of human life... and there is no question of separation. We are all coming and closer and closer. ”(SDG) Strikingly, the Universal

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Prayer is designed to benefit others only with its cascading effect on one's vertical growth as well.

Despite His call, man has deep doubt as to how one could influence the thought pattern of the Globe, particularly when we are conscious of the atmospheric contamination and the pure-minded persons doing Universal Prayer being very meagre. This arises out of one's lack of awareness of the cosmic interconnectivity and not understanding the principle of the invisible link between all organisms at the inner conscious plane. It is the thought on Universal Prayer that sends waves to the Collective Consciousness and each participant is a building block to the Whole and with each additional entrant, the level of collective consciousness gets scaled up not at one-to-one ratio but by a phenomenally large rate. In one of the Seminar presentations Rev. Br. Shri. K.C.Narayana came out with a "scientific research which indicates that if 1% of the Earth's population changes or raises its consciousness it will create a critical mass that will lift the entire collective Consciousness". The intensity of the Universal Prayer and the expansiveness in the spread has to somehow touch the required Critical Mass so that the vibrations of the Collective Consciousness would bring in a sea-change in the thought-mix. and at that level, the Universal Prayer could have far reaching influence -- may be in geometric progression- over the entire humanity and by our service in that direction, by our participation in that Yagna, we could change the thought pattern in the atmosphere—a thing unconceivably strange yet but largely true.

As Babuji puts it "history tells us that we have grown from poverty to power and from servant to Master" (P121 SDG)

One dimension of the closely held concept of spirituality has been the emergence of the superiority-cult

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in the form of Gurudom or Masterhood with its attendant side- effects.

Babuji refers to himself as one who cleanses the toilet indicating breaking up of the individual network, removing our samskaras etc., Gurudom pampers ego, displays the vanity of the self and anchors on power and authority. As Babuji puts it, “It is the idea of service that makes Master” , and not the status of Master that brings service from the disciples to establish and expand the empire of Gurudom which some Gurus have unfortunately allowed to perpetuate. Humility and service-mindedness lead one to perfection and love being the link, the reach rate through service is far higher which no power could conceive and no authority could confer.

To sum up : Babuji’s categorical declaration is that “a real cry of the pangful heart of a true seeker brings the Master to his door”(P146 SDG).

2. Sri. B. Narasimhulu.

Revered sirs, dear brothers and sisters,

A serf viewed with respect to worldly angle, claims service as his only possession, his sole ambition is to see his capacity to serve is increased, his ego is transformed into humility and looks upon his object of service as God Himself and considers his own self as his perpetual servant, Service is ingrained in his nature. His only concern is to please his master by his devoted service with implicit obedience. A true servant exhibits the following characteristics; 1) faith in service 2) purity of service 3) esteem for service 4) self restraint 5) zeal for service 6) love for service and 7) modesty. By being loyal and surrendering his all in the service of his master, he compels the attention of his master towards him who in

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turn can not but love him and take complete charge of his worldly wants and welfare.

Coming to the spiritual side of the above observation of Pujya Babuji, He hints at the attitudes and duties of a disciple towards God/ Master, under commandment No. II Babuji detailed the attitudes an abhyasi has to develop so that he might compel the attention of God/ Master towards him so that his spiritual journey to attain the goal is ensured since the Master Himself starts serving him. Pujya Babuji explained about the other qualities to be backed by service such as devotion, love, humility, obedience, faith and surrender which will endear him to the Master who will be compelled to hasten his spiritual journey.

Why is it Babuji laid stress on devoted service? Since the ideal of service is really the ideal of attaining selflessness, rising above all selfish interest, of realizing the all comprehensive Divinity which is the true unity underlying all existence. Selfless service, further, is a way of killing the ego which is the source of all troubles.

By the instrument of devotion one soon becomes attached to the beloved. Here it refers to the Master and this helps the devotee to go into deeper consciousness. Babuji observed that devotion makes our passage smooth and create a channel for Godly current to flow into our hearts; which in turn removes dirt and refuse from our way and felicitates our march along the path.

Babuji expressed that the natural way of practising devotion love and surrender is to love another person of his own species best. So Guru shall be taken into account as the personification of the supreme.

Real devotion has no tinge of affection in it and goes hand in glove with enlightenment. In the initial stages the devotee may be conscious of his feeling

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towards the object of his love; but in higher stages the foam and fury is dimmed to the extent of an almost total loss of its awareness at the ultimate stage. The superfine level of devotion may be spoken of as total self-surrender from which the awareness of surrender has entirely been withdrawn by the grace of the supreme Master Himself.

Next comes love. The greatest motivating force in the world is love; the greatest love in creation is the love of God/Guru.

The only relationship man can have is with God/Guru. It is God/Guru who disciplines us; it is the Guru who loves us. We have to earnestly follow His teachings and be in love with him day and night as His one desire is to help us become reunited with the Ultimate. May His love and boundless blessings rain on us eternally and uninterruptedly in an endless shower.

Next comes humility. With no selfish motive behind it, selfless service is a way of killing the ego which is the source of all troubles. The one with humility wins the hearts of one and all, without exception the heart of God/Master.

True humility is humility before the Divine/Master, that is, a precise, exact, living sense that one is nothing, one can do nothing, understand nothing without the Divine, that even if one is exceptionally intelligent and capable, that is nothing in comparison with the Divine consciousness and this sense one must always keep because then only one has the true attitude of receptivity – a humble receptivity that does not put personal pretensions in opposition to the Divine/Master.

Next comes obedience. Obedience plays an important part in our spiritual development. Our attitude shall be “I shall serve the Master in the way He says”. Babuji illustrated the example of Ayaz who was

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personification of obedience to the orders of his master. The king Mohammad Ghazni had a slave by name "Ayaz". The king was always praising Ayaz's obedience and his devotion to him. All the nobles and courtiers were jealous and asked the king why he had all praise for Ayaz, a slave. The king wanted to teach them a lesson one day he called his nobles and courtiers one by one and asked them to destroy the tree of gold, silver and jewels which has taken by him from India; No one was willing to destroy such a valuable tree made of jewels. Then he called Ayaz and asked him to destroy the tree. Without even a second thought, Ayaz pulled out his sword and cut it into pieces. The king then said "This is Why I love him".

It is only in the field of spirituality obedience gives total benefit. Obedience is the sign of devotion and where there is no devotion there is no great chance of rising to spiritual heights.

Obedience will ultimately make us develop love towards the person whom we are obeying. When we obey without question, then it is said that we find the miraculous unfoldment of his powers. Obedience to the will of God has been well illustrated in the life of Pujya Lalaji Maharaj. When Lalaji was in acute stomach pain, one of his disciples asked him if he could not remove that pain /suffering. Lalaji replied that it could be done in a second but he hastened to explain that nothing could come to him except from God which must be for his good. So he said, he could not refuse something which God had sent him. That was the order of obedience and that was the level of faith and trust he had in God.

Next comes faith. Faith is a basic necessity of life. Faith is a quality of life. It is a great power of the mind with true faith one can attain enlightenment. If we can lay our faith and rely on the Divine /Master, If we give Him

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the full charge of ourselves, if we let Him decide everything for us, well, we must know that it is always what is best for us which happens. It is best for our progress, our development and our true spiritual growth. Faith is an expression of trust in the Divine/Master with the full self giving we make to the Divine/Master.

Next comes surrender. Self surrender is nothing but a state of complete resignation to the will of the Master, with total disregard of self, that is, spontaneous self giving. When we surrender ourselves to the great Master, we begin to attract a constant flow of highest Divine force from Him. In this state a man thinks or does only that which his Master's will ordains. He will become completely subservient to the will of the Master. Thus we surrender to the Master thinking Him to be Super Human Being and love Him with devotion, faith and reverence trying all means to attract His attention and favour. As we feel deeply impressed by the great powers of the Master, we feel inwardly inclined to follow His biddings. Therefore self surrender has great importance for an abhyasi in his spiritual pursuit to attain the ultimate goal. Further self surrender to Master means that never for a moment should the thought of the Master not being God enter one's heart.

Babuji had been stressing that there is a purpose in life which transcends the fulfillment of material wants and enjoyment of sensual pleasures.

If we perceive our fortune in having attained a human birth but do nothing about it, we are like a miser who, knowing the value of his gold, counts it and gloats over it but does not use it. If we pride ourselves on having the qualities of leisure and fortune but do not engage in practice, we are wasting our greatest wealth, Life.

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If we do not have the time now, what makes us think we will have it later? Life is extremely short, we grossly underestimate how quickly time passes and thus do not know how soon our opportunity for practice will be ruined. We need to be taught that an opportunity to practice is infinitely valuable, for, unless we learn to recognize this situation, for the jewel that it is (Life), we may neglect to use it properly, (ie) for the purpose for which it has been so benignly bestowed on us.

When we become that which Babuji wanted us to become, that is the greatest service we could do to Him, our service to the Master must be backed by love, devotion and correct practice. He has given us an unique system which ensures our reaching the Goal in the shortest time possible provided we are sincere in our practice, covering all aspects enumerated by Pujya Babuji Maharaj.

3. Sri. Prabhakar Chintapalli

Dear brothers & sisters and Rev. K.C Narayana Garu,

Namaste. I feel it is a great privilege to present this paper before you this day. I shall frankly admit that I have compiled this paper mostly of my observations from literature and little of my experience. I have tried to bring out the significance of Service in spiritual journey, the enablers in the system of PAM and the feel for the extent of service through our Masters' quotations.

Today's topic "service is the only concern of serf", is a highly loaded statement which can never be explained or experienced enough. The system of PAM aims at balanced way of living while keeping in view the aim of human life (as commandment 9 puts it) "mould your living so as to rouse a feeling of love and piety in

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others". Human life is means for happiness, which can be accomplished through a life of co-operation, service and sacrifice.

The natural order is to share, sacrifice, live together, co-operate and tolerate. We are born into this order and we will live in this order and should resonate with this order. This is possible only when we feel the union (oneness) with our original nature (commandment 4). When we feel attached to something as our own and start having our own creation, there is a conflict between our creation and the God's creation. They do not go together, this is where service and sacrifice plays a significant role in moulding ourselves.

It is this transformation that Rev. Babuji Maharaj promises with His constant support to the entire humanity with a view to re-establish Divine Order and to evolve a Civilisation where co-operation is the Spirit, Service is the Rule and Sacrifice is the Principle. In our system we have a prayer for spiritual elevation, to be offered with heartfelt of love and devotion.

Prayer

"O, Master!

Thou art the Real Goal of human life.

We are yet but slaves of wishes

Putting bar to our advancement.

Thou art the only God and Power,

To bring us up to that stage."

How is the prayer connected with the aspect of service?

"Prayer is the sign of devotion. It shows that we have established our relationship with the Holy Divine. When the idea of Divine Mastership is established our

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position turns into that of serf. Now service is the only concern of the serf.”

This is the connecting link between the Master and the serf. As this connection strengthens, the meaning of life becomes to know Him, to live in Him and for Him. When Master becomes the meaning of life, all existence (which is an expression of the Master) deserves every service from us. Hence service now becomes the only concern of the serf. In this respect it is a great blessing to be a true servant for the service of others, as

- i) service and sacrifice are the two pillars to build the temple of spirituality, Love of course the foundation.
- ii) It gives an opportunity to strengthen our connection with the Master.
- iii) It carries with it a sense of worship.

The possibility of living in human consciousness, where service and sacrifice in our action can be expressed, shall be the endeavour to live up to. Human perfection lies in realising the Master as Master in true sense, and oneself as His slave devoted entirely to His service. As a reference/example our Master has quoted the case of Bharata who never allowed his heart to be contaminated with anything but the esteem, regard and devoted worship of the Master. This example must be kept in view for maintaining the relationship (Master-serf), which is the true form of devotion.

It is almost impossible to move further to higher regions, without Master’s help, because service becomes very difficult & pivotal to perform and without which progress in spirituality becomes impossible.

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Mind gets settled only when the thought is of the nature of the Divine which in the human context is best understood as selfless service to others. (Parahita). Any kind of service done selflessly is helpful and we should be as busy with it as we are with our daily routine of life.

In true service there is no selfishness of any kind and all actions are meant for the good of others. One should take suffering on to himself and render service to everybody both in the spiritual and physical way.

Dr KCV Vol 1:

“The service of man is better done when this service is done for the upliftment of the human soul to the Divine nature. Any other type of service may be good. It was well recognised that the highest service that we can do to man is to make him conscious of his divinity, or Divine possibility.”

It is therefore essential for one to think of himself as a humble being, and act in the spirit of love and service. One must completely devote oneself to the service of his fellow-beings both individually and collectively. The service may be physical as well as spiritual.

But how do we cultivate the habit of selfless service? The easiest method, our master suggested, for it would be to think every thing one has to do as the order of God, and treat it as one's duty. We must remember that every thing we have in this world has come down to us from the same source. Our fellow beings are also His creation. In this way we shall be relieved of the feelings of undue attachment. If this feeling becomes deep-rooted, one will be serving them with a sense of duty and at the same time be remembering the Great Master as well, as

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we attend to everything with a conscious idea of the divine, which implies we have realized our serfdom and the lord's Mastership. This will finally develop into the habit of constant remembrance and acquires the state of supplication permanently.

Also the meditational practices on the points 'A' and 'B' as laid down by the Great Master and regular influxes of Pranahuti, enable us mould our heart and mind to render our attention towards the selfless service.

Our motivation is our Master for the extent of service. I would like to bring to our notice some of the quotes, related to service, Master mentioned in various occasions.

SDG - Page 130:

“I have developed a liking for service to others, and so, I always seek the better means for the service of those who are beaten by the whip of thoughts and actions, which cause uneasiness and tension.”

“As for my services to you I am ever ready for what I am capable of. I request you in all earnestness to accept my services, nay, rather compel me to render the greatest service, so as to enable you to take away all that I have with me as my Master's trust for you all, and which I am ever eager to distribute amongst you.”

Sparkles & flashes - Page 168:

During my leisure hours I remain mostly busy with cleaning the *abhyasis* under my training, in order to develop in them the remembrance of God all through, and this service is for me a substitute for God's worship, hence my foremost duty.

Page 242: “On my part I am ever prepared to offer myself for any service, be it spiritual or even physical since I find most of the people not in need of my spiritual service. Let them, then, have at least physical service from me so that they might get some comfort and ease. I do not mind if I am put to some inconvenience on that account, for physical afflictions I have already many, so a little addition to it will not matter much. In all physical afflictions I feel a peculiar kind of happiness and joy which is not attainable even by the greatest kings.”

Sparkles & flashes: Page 6:

21. Babuji, What is your wish?

“My heart is full with intense love for all my fellow beings. I never feel satisfied with my services to them. How eagerly I wish every one to come up to my level of approach, because so far it is within my power to help them up to it.....” **

When it comes to our institute (ISRC) it is clear that this pivotal aspect is taken into account and is built on the pillar of service, which is readily evident from the emblem itself. This Emblem is an Instrument which constantly reminds us of the Master, His System and the Path to Realisation and reflects that the Institute is dedicated to and is in the service of the Eternally Present Supreme Personality Sri Ram Chandraji, Shahjahanpur U.P., reverentially addressed as Rev. Babuji Maharaj.

Also with the same spirit we have Sahaj Seva Samsthan to enable us or provide us the opportunities for cultivating the habit and emphasizing the aspect of service.

CONCLUSION:

In conclusion, I would like to highlight few points to remember.

It is imperative that we live according to the laws and principles of nature, which are adumbrated by the concept of service and sacrifice. How do we do that? As it has been laid out in PAM, by meditating on the points ‘A’ and ‘B’ as laid down by the Great Master. We should endeavour to live at the higher level in the heart and do not yield to the urges and pulls and pressures of the lower nature. It is our duty to become saints and live at the level of service with sacrifice.

Weekly Satsangh and Bhandaras on Special Occasions like Basanth Panchami, Babuji Birthday and Krishna Ashtami are important events in the shaping of the aspirant. Though these are not the substitute for individual practices, they greatly help in promoting feelings of fraternity, service and harmony.

As a part of methodical practice, the abhyasi should evaluate his/her progress against the parameters of the Ten Commandments and find expression through practice of moderation, service, sacrifice and fraternity. Brotherly inter-action with the trainer will go a long way in the acceleration of the pace of our journey towards the Goal.

Path of Grace:

“Service to the Master with total dedication, commitment and utilisation of all of one’s reserves is the attitude we should develop. Here in fact the Master does not appear to be the goal and service the means but the means and goal seem to be the service itself.”

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We serve in the real sense only when our motive is sincere and honest. It carries with it a sense of duty as well as of love, the two being inseparable from each other. Finally, if we do service success will surely dawn and hence service should be the only concern of us.

4. Sri. K.C.Satari

Respected brothers and sisters, Pranams.

I feel honoured to present this small paper on the subject of the seminar viz. “Service is the only concern of the serf” in your august presence. This is the first paper I have presented in the series of seminars conducted by Imperience and as such it is a humble attempt on my part to express my understanding of the subject.

The subject of present seminar is “Service is the only concern of the serf”. This statement is a part of a paragraph and the full paragraph reads as follows. “Prayer is a sign of devotion. It shows that we have established our relationship with the Holy Divine. When the idea of Divine Mastership is established our position turns into that of serf. Now service is the only concern of the serf”.

The above mentioned paragraph taken as a whole presents Prayer as a sign of devotion which subsequently leads to Divine Mastership which results in our turning into a serf and then service becomes the only concern of the serf.

There are two parts addressed to in the statement namely Service and Serf. Service expressed by Pujya Babuji Maharaj is service which is absolutely selfless. As he says any kind of service, if done selflessly, is helpful. Service to fellow beings is service to God in the real sense, if it is not done out of any selfish motive.....(Sruti vol 2 page 254). Pujya Babuji has

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equated anything other than selfless service as work which has been given to us in trust. We are duty bound to look after our children, our parents and we have a social responsibility, all of which has been given to us to perform. We should try and get rid of the undue attachments which we have and thus live in the constant thought that everything one does is as a duty to God. Service has always been understood by man as a stepping stone towards devotion and sacrifice. But what has been conveniently forgotten is the fact that service which is done selflessly is the one which helps and not service done with any ulterior motive.

One can serve selflessly only when he understands that all manifestation is an expression of the divine and by serving fellow human beings he is serving the divine. When a person understands this he becomes a serf.

Here I would like to make a mention of the meaning of the word Serf, which states, “Serf is a member of a low social class in medieval times who worked on the land and was the property of the person who owned that land.” The etymology of the word Serf is from the latin expression serus, servant, slave; akin to servire, to protect, preserve, observe, and perhaps originally, client, man under one's protection. A serf is a laborer who is bound to the land. Serfs differ from slaves in that serfs cannot be sold apart from the land which they work.

Now reflect back on the statement of Pujya Babuji which says, “When the idea of Divine Mastership is established our position turns into that of serf” and compare it with the definition of serf which is referred to above. Serf in common parlance is referred to as a labourer belonging to a low social class and as such is bound to the soil and cannot be delinked from it.

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I do not feel that this is the logic to which Babuji was referring to when he used the word serf. I think the linkage Babuji gave using the example of Bharata who did not allow his heart to be contaminated with anything but the esteem, regard, love and devoted worship of the Master is more apt and this Babuji says is the connecting link between the Master and the serf.

Let us now reflect for a while on why the example of Bharata was used while explaining the concept of serf. There were two other great bhaktas mentioned in the Ramayana viz. Hanuman and Lakshmana. Hanuman was a bhakta who always believed in keeping the Master in his heart and being in his thought always. Hanuman did not believe in expressing his greatness or helping others, even the Lord, unless asked for. Lakshmana was always attentive to the needs of the Master and he was so attentive to his masters needs that he did not eat, drink or sleep for the whole of 14 years that he was with the lord. But in both the above cases their service was limited to service of the lord, there was not much done to serve the manifestation of the lord.

In contrast Bharatas contribution to the service of the Lord was to rule in lieu of him for the time the lord was away attending to the divine duty. Then why did Master use the example of Bharata to explain the concept of a serf? Let us reflect further. Bharata ruled the land on behalf of the Master using his Padukas as a symbol of the Masters superiority serving the people as if the Master was serving without having any regard to his individual glory. His act was entirely selfless and he was instrumental in spreading the glory of the Lord and lived in the consciousness of the Lord. In fact when one reads the Ramayana and looks for references for the rule of Bharata nothing can be gathered. His act was so entirely selfless that the entire rule of 14 years is almost

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completely blacked out. This was the extent to which Bharata had negated himself and while Ramarajya is a word which is commonly used Bharata rajya is almost unheard of. Possibly this is the logic which Babuji was referring to when he used the word serf.

Another logic for using the word serf maybe as follows, a serf is one who cannot be delinked from the soil and has to be transferred along with the land. Let us for a moment assume that the land referred to is the karma bhoomi and we are all serfs bound to the master. If this is the case, then the statement of Babuji when he states that “Prayer is a sign of devotion. It shows that we have established our relationship with the Holy Divine. When the idea of Divine Mastership is established our position turns into that of serf,” makes absolute sense.

But the paradox here is that serf is someone who is bound to perform his duty whether he likes it or not without having regard to the benefits that may accrue from the duty so performed, in spiritual life one has to want to and firm up the relationship with the master by continuous practice and assiduous sadhana and then what does one become, he becomes a serf who is bound to his master in thought, speech and action.

In this regard I would like to digress a bit and make a mention here about certain observations regarding Sahaj Seva Samsthan. The Sahaj Seva Samsthan people say is rendering service and not selfless service. In this regard I would like quote Pujya Babuji Maharaj “.....Service may be taken as the stepping stone towards devotion.....Service refers to the action of the physical body including the indriyas. But there is a mind as well in the background and the same thing must also be there in it. One might say that the actions of the body are all subject to the activity of the mind. So, when the body is engaged in service the mind must also be with it.

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.....(Sruti page 255). In the same context Pujya Babuji states that “Our primary motive is to develop devotion and for that service is only means. We serve in the real sense only when our motive is sincere and honest. It carries with it a sense of duty as well as of love, the two being inseparable from each other (Sruti page 256).

The Sahaj seva samsthan was started keeping in view the above philosophy in mind and has been doing a honest and sincere effort. It does charge for the services it provides but only to the extent required for its sustenance and does not have any profit motive. While I agree this is a digression here from the subject, I thought it necessary because most of the organizations which are masquerading as if they are rendering yeoman service are nothing but organizations which have been started with a profit motive which has not been the criterion in the operation of the samsthan.

Coming back to the subject under discussion all Service is to be done with an intention of helping fellow human beings with love, devotion and sincerity without any selfish interest or personal attachment. Only by doing this can universal love become prevalent.

One of the main methods as given by Pujya Babuji which helps us in doing this is the 9p.m Universal Prayer for Brotherhood. This is one of the surest means of promoting a sense of service in fellow human beings and is one of the primary forces which assists in the development of Universal love which is to live in the consciousness of Sri Ramchandrajai. By the process of meditations on points A and B the mind reaches a condition superior to selfish interest. This is because as Pujya Babuji has expressed “The thought of a spiritual man creates the atmosphere in accordance with the nature of one’s thought.....”(Sruti 257). So if people who are spiritually oriented and are evolved spiritually to some

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extent their thought power will definitely improve the general quality and standard of thinking of the human consciousness.

As Pujya Babuji expresses in his Message Tasteless Taste of Mergence “We should have good heart for all human beings. Then the power will run to them automatically”. This he says is the first step of spiritual regeneration and the edifice of spirituality is to be built on this foundation. In the same message he says that when you have a mind to do the work for the good of humanity, you will naturally get it and it is not a desire to do something good to humanity but it is our duty to do so. When one has the broad heart to cover all humanity, the helping hand of Master is always at the back.

Therefore we are duty bound to necessarily adhere to meditations on points A and B which help in our spiritual progress. This is the service that Master expects from all aspirants.

The meditations on points A and B entirely convey the efficacy of the system of Natural Path. By meditation on point B before meditation one firms up the link with the Divine, by doing meditation on point A one starts thinking about others selflessly which is one of the main attributes of the Divine.

In spirituality one has to want to become a serf and live in the consciousness of **Sri Ramchandra by which we mean the life force which is eternal and nature of which consciousness is pure, unalloyed love that does not distinguish between any entities of the creation.**(Introduction to Sri Ramchandra’s Rajayoga pg ix).

This is where the greatness of a serf lies wherein he serves because he likes to serve, wants to serve and because service is his nature and because by serving the

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manifestation of the Master he can express his love and devotion towards the Master. He does not have regard for his benefit he may get nor is he concerned about it. He serves because “Service is the sole concern of the serf”.

The entire efficacy of the system of Natural path is expressed in the above statement and is explained quite clearly in the Efficacy of Sri Ramchandra’s Rajayoga and as such it would be arrogant on my part to elucidate on points which have been explained at various stages by the masters of the system. I have tried to put forward possibly an academic understanding of the statement “Service is the sole concern of the serf” with respect to the Efficacy and I humbly request you to pardon any mistakes thereof.

Pranams

*Seminar on “Mind can be known by
Mind & Divinity can be known by
Divinity”*

1. Sri. R. Bharat

Dear Rev. Guide, brothers & sisters,

My humble Pranams to all of you. I am here to present the seminar on the topic “Mind can be known by Mind & Divinity can be known by Divinity”. This is my first & a sincere attempt & I beg your pardon if there are any mistakes in my presentation.

As far as I understand the given topic, there are 2 aspects here. One, the Mind can be known by Mind & the other one is Divinity can be known by Divinity. The first question that I put to myself is that whether is it possible for the mind to know divinity. When I contemplated over this thought, I found that it is almost impossible for the Mind to know the Divinity. Divinity alone can reveal it to us. Master has conveyed the above point in the following ways.

1. Prayer: Sign of Devotion

Oh Master

Thou art the real goal of human life.

We are yet but slave of our wishes
putting bar to our advancement.

Thou art the only God & Power
to bring us up to that stage.

The third sentence of the prayer confirms the point that Divinity alone is the means & not anything else, not even mind.

2. Meditation on the Divine light without luminosity- An impossibility for the human mind to comprehend. When we study the above points, it goes to show the

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helplessness of the mind to know the divinity. So we need to have this helplessness along with the restlessness to reach the Goal of complete Oneness with the Master/Divinity. I would also like to mention one of the extract from the Master's book here, which I thought, was relevant.

“Divine help does come, no doubt, but only when the supreme is convinced of Devotee's earnestness of purpose” (IB – Pg: 30 2005 edition)

As I understand the above statement, first we should feel the helplessness to know the divinity. How do we feel this helplessness? Before this, first & foremost thing, we should fix our Goal which is complete oneness with God/Master. Unless & until we fix the goal, we will not be able to feel the helplessness. Then once we realize that it is not possible to achieve the goal with mere self-effort, we come to know our inability to know the Divinity & then we feel this helplessness. This leads to our dependency on the Master & as it increases, it gradually reaches a stage of complete surrender to Him in Toto. This is what it means when the Master mentions “Devotee's earnestness of purpose” as per my understanding. Once we have this earnestness, then we will get the Divine help. As Master says in one of the messages, “ When we have played our part fully well, the ultimate cannot fall short in playing His part. That is the Justice of Divinity”. As I understand, one should never forget his duty. What is our Divine Duty? We must be in His remembrance all the time. As Master says we have to treat all actions & work to be part of divine duty entrusted to us by Him. So, when we have done our duty, Divinity will surely play Its part and that is the Justice of Divinity.

Mind can be known by Mind & Divinity can be known by Divinity
“Mind can be known by Mind”

Now, I would like to draw your attention on the first aspect of the topic i.e., Mind can be known by Mind. What is this Mind? Where from it has come? Master says, “Mind developed after energy descended from its center for the formation of the world. Alongside the mind, wrong thinking also developed, but they hold God responsible for all these miseries, pangs & suffering of the world.” (SDG-150 – 2005 edition)

Mind by nature is very pure & there was no question of the control of mind when we came into existence. But we have made it monkeyish by our own impure thoughts & actions. We give wrong suggestions to our mind. Now comes the question, what makes us to give such suggestions? Master has clearly said in one of his messages that it is the environment that creates such circumstances to have such ideas. But in order to avoid such impure inputs we cannot go to the hills or forests where we have a conducive environment. Instead of making our external environment conducive, we have to make our inner environment clean & conducive for a mature meditation. As a Grihastha, we are responsible to attend to our worldly life as well as the spiritual life. Such a one is a true saint.

I would also like to share one more point on the state of our monkeyish mind as explained by Swami Vivekananda in the following way. “Imagine a drunken monkey sitting under the hot Sun & has been bit by a scorpion.”

In the above example, we are able to imagine the agony of the monkey. Now, how do we link our state of mind with the above example? We know that Monkey, by nature is mischievous which is more predominant as it is drunk, as mentioned in the above example. This monkey

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is made more uncomfortable by the hot Sun & beyond everything, it has been bit by the scorpion. How can it stay at one place? So such is the nature of our mind. Our Mind always wanders & cannot keep quiet. I am telling this out of my personal experience. Once when I was starting my meditation, there was a time where I had not even completed my prayer & my playful mind started wandering about. After about 30 minutes of meditation, I came to know that I was in meditation & I am supposed meditate only on the Divine light without luminosity & not on any other thought. Such was the state of my mind & the seriousness that I had during that time. I was able to overcome this only after putting sincere effort in my sadhana & support from the Master.

What is stopping us to know the Divinity?

Master says “The Sun is there but the overcloudiness you will have to remove yourself to have its full luster.” (SDG- 151 – 2005 edition)

As I understand the above statement, we have developed lot of complexities & we got to remove them to realize our true nature, which is Divine. So, as I have mentioned earlier, due to the external environment, we have developed these complexities. In addition to this, we indulge ourselves in activities such as watching TV, reading magazines & involving ourselves in unnecessary talks, which are hindrance to our Sadhana. Before this, we should first realize that these activities are not good for our sadhana. Then comes the question, how do we overcome these hindrances? Here comes the Viveka. So, once we realize what is good for our Sadhana & that which is not good for our sadhana (i.e., Anukoolyasya Sankalpam & Prathikoolyasya varjanam), we seek the methods of overcoming them. Then we start contemplating over this idea & come to a conclusion that instead of indulging in such activities, we can feed our

Mind can be known by Mind & Divinity can be known by Divinity

mind with the divine inputs by reading Master's works, listening to His messages & contemplating over the meanings of the messages. By doing so, we will be able to stop them from further development & remove the existing complexities of the mind that we had already developed. Then we will be able to see a clear difference in the quality of meditation that we have. Only when remove the complexities, we will be able to peep into ourselves more & more and know our true nature. So, it is these complexities that are stopping us to know the divinity in ourselves & in others also.

Here, I would also like to share some thoughts out of my experience. Initially, when I started my sadhana & even before, I always used to find faults with others. After sometime, I came across the words of our Grand Master that we would not be able to find the blemishes in others unless we have them. This made me think a lot & now, the change that I found in me is that mostly when I notice a blemish in others, these words of the Master is reminded to me. Immediately, I give a suggestion to my mind that the blemish that I found in the other person is very much in me & needs to be corrected. When we study this experience, we can say that my mind could not see the divinity in him.

I was not able to express the divinity in me & that is why I was seeing the blemish in the other person rather than the divinity in him. So, unless & until we express the divinity in us completely by hiding ourselves, we will not be able to see the divinity in others. Once we realize this, definitely, a transformation in the being comes & with the sincere practice of the method given by our Master, we will be able to succeed up to his level. By doing so, we would be giving Peace in return to the Master, which is the best service that we can do for Him. The following methods were given by our Master to control our mind.

METHODS:

1. Meditations on Points A & B.

Meditations on the above points enable us to control our mind to a great extent. I am telling out of my experience that I was able to feel a lot of difference after practicing the above meditations. I felt more balanced & calm after this practice. Also, the meditations on the points A & B becomes mandatory to follow the 10 commandments effectively.

2. Cleaning:

Whatever we have acquired in our mind by our own intensions, we make use of our WILL to get rid of them. Even then we are not able to cleanse ourselves to the fullest. Here comes the importance of prayer.

3. Pranahuti

Here comes the Master's support in cleansing our mind. When we strictly adhere to the above methods given by the Master, we will be able to discipline our mind.

“Divinity can be known by Divinity”

Coming to the next aspect of the topic, namely, “Divinity can be known by Divinity. Or in other words, We should use the Divine power for the sake of Divinity.

I understand the above statement a concept of doership. We should think that Master is working through us & not ourselves. By doing so, we would be allowing the divine power that is flowing from the Master through us to the people around & this is our Divine Duty. This also leads to constant remembrance thereby developing Love & Devotion towards Master.

My Pranams to All.

Mind can be known by Mind & Divinity can be known by Divinity

2. Bh.Devasena

Dear Brothers and sisters,

Hearty Pranams.

Revered Master in his message at Chennapatna on 20-02-1972 gives an advice to the seekers that Mind can be known by mind and Divinity can be known by Divinity. Or in other words we should use the Divine power for the sake of the Divinity.

In the above message, Master mentions that the present question before the world is how to lead a happy life? The general understanding of the people is that materialistic success gives happiness in life which is not true. Here the meaning of success is not clear. Eg., when we take any family, a person wants to become either a Doctor, Engineer, Dancer, Actor, Musician etc. Then he seeks for a good job to earn money. Then he wants to have a good family life. Then children, their education, their career etc. The cycle of success in life goes on in this way and it does not end till the end of the life. Lot of disappointments and despair are also there in life. Life ends without contentment or taste of the Real happiness. Every person can introspect on this point and all will definitely agree to the point mentioned by our Master that “When we move forward backing towards the sun the intellectuality work in its own sphere “. By this I understand that the sun that is the God or the Light which we have to face and take support. This is ignored and instead we are moving backward towards the darker side i.e materialistic side totally. That is the reason why any amount of materialistic success i.e money, name, fame etc. does not give us real happiness because it is not having the light. In this context our Master always stresses the point that everyone should maintain a

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harmonious existence which is the expression of real happiness in the Divine lila.

Revered Master says we have to open ourselves to embrace to Reality i.e the real way of living, which is possible only when the boundary of things is crossed. Here the meaning of boundary means our limited self extended to some extent to our own kith and kin, close family members etc. We are not concerned about others thinking that they are separate from us and have no link with them. This thought of limited self has developed the qualities of selfishness, prejudices, hatred etc. Revered Master says we have to open ourselves from this limited self to be embraced to Reality. The Reality is that we are children of God connected to each other. We are never independent from others. We have lost sight of oneness due to the defective moulding of the mind tilting towards material, selfish and self centered and that has led to the present state of degradation. In reality we are limitless. Our consciousness can grow infinitely. Master says when you begin to embrace the reality it echoes towards you also. For this we have to open ourselves willingly. However for getting this kind of experience of reality, Master says the dogmas will do you no good, they will attach you to their own narrow sphere. I understand the dogmas are the superstitions we have towards the worship of God. Worship of God should enable us to gain freedom from all our bondages and experience our limitless condition which is our true nature. The practicants of PAM are fortunate to have this experience several times during the sessions of Pranahuti and no amount of talking can convince others.

Revered Master says scriptures will give you the clue to Reality. But you will have to proceed yourself. That is the reason why ISRC has made prerequisites to join the system as: Willingness to practice the system by

Mind can be known by Mind & Divinity can be known by Divinity

yielding to Master, to participate in the Divine endeavor, willingness to grow and transform and spare time for practicing the method. In spite of Divine support we cannot proceed on the path or get transformed without our willingness.

Our Master further mentions that “ The process they should seek which may be the subtlest for the subtlest and that can be Yoga alone. Our system which we call Natural Path stands for it. There is no other way except Rajyoga that can lead us to the subtlest”. Revered Master says “It is very easy to talk about the creation but as to what part we have to play in it remains always silent”. Yes we hear everybody talking about God’s creation, some enjoying the beauty of His creation, some blaming God for the miseries in the world. But generally we never think as to what is our role in this creation. Each one tries to blame the other for the present chaos in the world but none feels the responsibility. Each one is responsible for distortion of God’s creation because we have formed a network of individual creation with our wrong thinking, wrong notions and wrong suggestions given to the mind. Revered Master says “The human brain is responsible for creation of complexities after complexities and they must destroy their own creation so that world may become again glittering and shining”.

Under the system of PAM, the regulation of the mind is the job of the Master and not the abhyasi himself. If somehow the individual mind gets moulded towards the cosmic mind it begins to appear in its true colours. Having understood the advice of the Master given in the above message that we should use the Divine power for the sake of Divinity, we, the practicans of PAM have a definite role to play in the mission of our Master. By practicing the method sincerely every abhyasi will definitely improve the levels of purity.

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Regular exposures to the sessions of Pranahuti during Individual sittings, Satsangs and Bhandaras give us lot of purity and enable us to maintain it. This purity is the Divine power that all of us have, may be at different levels. This can be utilized for the good of others by regularly attending to 9.00 P.M prayer and attending to point 'A' meditation. The more number of abhyasis attending the satsangs not only help themselves grow individually but also spread purity in the atmosphere thereby gradually reducing the impure thought pollution filled in the atmosphere. Thus we help Nature and slowly people start turning towards the sun instead of moving backward. Every abhyasi is responsible for bringing this change in the atmosphere and thereby have a definite role to play. Thus we all have to Gird up our loins and make a firm determination to practice the method sincerely and seriously.

Revered Master says the main feature of this system is that we get plenty of help from Master. In spite of so much help many times we slip down yielding to lower tendencies of the mind, slow down in sadhana forgetting our responsibilities. According to my practical experience during such situations Individual sittings and taking inspiration from co-travellers on the path is of immense help. Time and tide waits for no man therefore it is we who have to make our life meaningful and purposeful. With the support of the Master, we are confident and courageous to play our role and we are proud to be the disciples of Sri Ramchandra. We take it as a matter of fortune to serve others, the quality which has been taught by our Master. Our experience is every work we do gives us happiness because it is Master's work. Our efforts to practice Ten Commandments given by our Great Master as a way of living always make us yield to the Great Divine because it is not possible to practice them without His support. It is a continuous endeavour

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though we struggle in the beginning. The practice of these commandments can only enable others to think of a Real Man.

As a clue to Reality Revered Master says “Mind can be known by Mind and Divinity can be known by Divinity”. In the book ‘Reality at Dawn’ Master clearly explains that Man possesses the basic characteristic of the first mind, the primary stir or the kshob. With this characteristic of mind he started making his own creation and developed the tendencies of fickleness and restlessness, layers of grossness are formed due to unending desires and wishes. The purity which the original mind had has been lost or in other words been lost sight or touch. The link between the Godly mind and the individual got feeble. By meditation on the Divine Light without luminosity which is the object of our meditation, the first thing that happens is, mind gets into a state of peace and calmness. Master in His greatest discovery found that when mind gets absorbed in the thought of the Divine which is sacred, it experiences peace and calmness then the restless tendencies and activities of mind gets regulated and are moulded to be in tune with the Divine. By offering Pranahuti Master enables the mind to get diverted towards the Divinity weakening its baser or lower tendencies. This is how the unregulated mind gets restored to its original state gradually which is a matter of experience of the practicans of PAM.

Divinity can be known by Divinity. This is because only things of similar nature join together. Divine mind can be known by human mind only and Divine consciousness can be known or felt by the Divine in our own self. Pranahuti gives us this experience because we are the sakshis of ourselves. Finally Master says “The sun is there but the over cloudiness you will have to remove

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yourself to have its full luster. For this the method which directly touches the core of the Being is necessary". The sun is our Great Master Sri Ramchandra which is clearly depicted in our emblem. The over cloudiness you will have to remove yourself means, I understand that the layers of grossness which we have accumulated with our intentional consciousness [many times explained by our Revered Sir.] have to be got rid off by using our own Will. For this the purification method, meditations on points 'A' and 'B' along with other practices of our system are very effective. Yielding to Master and willing to get moulded are very essential in this regard. The method of PAM as advocated by Sri Ramchandra is the only way to achieve our Goal and that is the only method which directly touches the core of the Being.

On behalf of all my brothers and sisters and on my own behalf express my sincere gratitude to our beloved Master for having blessed us with such a system. It is my earnest prayer to enable us to be at His feet always.

3. DR. K. Madhava

Rev Master in his article in SDG titled Clue to Reality gave the above suggestion.

If we reflect on His suggestion it will have far reaching influence in our abhyas. It will take away the tiresomeness and burdensome feeling in our quest for Divinity, because most of the time mind puts insurmountable obstacles on the path due to our ignorance.

Let us examine the facts more clearly. Here mind means intellectuality and he has already referred in the same article that Intellectuality works in its own narrow field. Intellectuality or mind is a subsequent development or a structure that comes out of Prana or Tam or the

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Original Power, where as the Feeling faculty is more closely related with Divinity. It is also a very well known truth that Feeling is the language of God. So the Feeling faculty which is a reflection of Divinity alone can help us know Divinity.

Mind or intellectuality is a woefully inadequate instrument. For example let me take you through some common phenomenon which we face everyday. For example if you look at a Red cricket ball, rays of light are falling on the object and after reflection pass through the cornea and lens of the eyeball and falls on the retina where it forms an inverted image and from where nerve impulses travel and reach the visual cortex. Some changes in the flux of some sodium, potassium and calcium ions in that jelly like substance in a particular area of the brain cause you to feel the presence of round object which is Red in color. So is the red ball present in the phenomenological space in your head or present out there in the space in front of you. Various scientists argue that it is present in the head and some vehemently argue that it is present out in front of you in the space. But how some flux of ions is causing the uniquely subjective feeling of the red cricket ball in our phenomenological space is a big mystery and modern scientists are terribly frustrated in trying to explain how this phenomenon occurs.

Suppose the red ball is thrown up and you were to catch the ball, which all of us do it as a matter of fact, some astounding and astronomical scale of computational work has to go in the brain and several messages from eye, hand muscles, joint sense, positional sense organs have to be coordinated and integrated to bring about an unity of experience of catching the ball. The more you probe into the phenomenon intellectually and try to trace the sequence of nerve currents unleashed to bring about the act and the fast and dynamic changes in the trajectory

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of the ball and the influence of gravitational forces in the falling of the ball and the corresponding instructions issued by the brain to the cause the precise cupping of the hand muscles is a mind boggling complex act achieved effortlessly.

Similarly some visual phenomenon and some auditory sensations, odors, and the awareness of body in space and time and other environmental influences together with our imaginations and past memories, which keep intruding into our consciousness, appear like a unified experience and not like disjointed fragmentary sequences of events.

Who and what is achieving that unity of experience is big mystery and so far intellect is unable to bridge the gap... Some neuroscientists and psychologists have threw up their hands in trying to solve this mystery and have come to the conclusion that human intellect now or in future is ill equipped to pierce this mystery. They said can you visualize a pet dog sitting in a sofa and reading a paper and trying to comprehend its content and our intellect is like that dog ill equipped to know about the subjective phenomenon. Where as in the fields of physics and chemistry most of the problems are well understood because they are dealing mostly with matter and here intellect made tremendous progress so much so man feels he can control nature. Success in the understanding of material forces makes him feel that he can understand about divinity or God using his intellect.

As is shown above when it comes to the question of life and happiness intellect faces insurmountable obstacles in its understanding, because it is ill equipped.

Besides intellect is hugely influenced by the culture into which you are born, influenced by religion and its interpretations, influenced by the language and its

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normative correlations, influenced by the environment, influenced by the majority view and is very fallible. It more often ends up on the wrong side of reality. It is fond of imagining, constructing, deducing, inducting, speculating, dreaming all of which need not be in tune with reality. It is subject to the powerful influence of the ego, a shadowy and illusive structure which keeps the sense of separation alive. Whereas feeling if allowed to develop tends to swell or enlarge or grow and starts transcending the narrow confines.

All of us have the lucky privilege of feeling the silent void during our PAM sessions where we are not aware of the time or the body. That is the Sun which is always there in the heart but whose radiation is prevented by the over cloudiness of the mind and its impurities. Unless the entire thought content is purged out we can never feel the full luster of the Sun. Sir in one of his articles has mentioned that he has wasted 10 years of his sadhana in trying to know intellectually. It is a lesson which is painfully long. Why not we with wisdom simply follow what Master says rather than trying to reinvent the wheel (about the usefulness of intellect in spiritual science) which finally proves to be useless after all.

I will quote another passage from path to perfection which shows how much our mind serves as an obstacle to our spiritual growth. "People have entirely wrong notions about courage. People consider and call the incitement of mind 'courage.' If the mind is eliminated to such an extent that one begins to feel depression in oneself and then this prayer or courage is endowed with the function of a command or order. You would have noticed that somebody suffers great harm at the hands of somebody else, and having no courage or heart to take revenge, feels perfectly poor and helpless and sits quietly in the state of helplessness. With such condition of

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depression, whatever thought takes hold of such a helpless person's mind, is bound to take shape in concrete Reality. In case of courage (of ordinary conception) there remains the flavor of equality of status and position, which is opposed to humility of serving and belonging to Him. As soon as excitation boils up in the mind, self-importance gets involved. But you should never be oriented to harm or malign anybody. For common people, I am giving one more technique. They should refrain from involving the mind. For them this it self is courage. I mean they should give up the idea of affirmation or denial. This subject is not for every body's understanding as well, and nobody will like it".

Master has also written "proceed towards the unknown". He has also written that reality is a state where complete ignorance prevails and also stated that it is beyond vidya and avidya. These thoughts give enough clue that our mind should become our servant and instrument rather than a means to know Divinity.

Practicing all the Ten Commandments ensures that the mind develops humility and allows the heart to enjoy the blissful company of the Divine.

4. Smt I.Madhavi

My humble pranams to all my brothers and sisters. It is an opportunity to share a few thoughts on the topic of the seminar which I was blessed with. Mind is the chief instrument which guides all our thoughts and actions. This is what we acquired from the Divine as a part of manifestation due to the original stir. It is bestowed with the capability and capacities of thinking. As it being a part of the whole it has with it enormous capacity for creation. The individual mind having acquired this capacity got engrossed into its own creation which manifests itself in the world. Any action is preceded by a thought and that

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by an idea. In the process of satisfying our urges and the undue attraction towards the worldly things we have come far away from Reality and losing our balance by not being in consonance with the divine pursuit.

Mind is a very powerful instrument in human which creates wonders. Its capacities are exhibited in various forms and colours and results in deriving enormous satisfaction. This grants a sense of achievement and power too. Also complacency is experienced. Hearing to a good lecture, one acknowledges and associates it with the intellect of the individual. Good music appeals to a music lover likewise it may be the same in many of the cases. In day to day life we observe that a Doctor while treating a patient gives up in the end saying that it is God alone who can save the life of the patient. Therefore the intellectual aspect of the Mind comes to an end at one point of time.

Many times we safely conclude to say that we are happy when everything is in its place of our interest and feel miserable, unhappy, dejected, loosing hope on life etc when it is otherwise. The idea or the purpose of the Divine in creating us gets defeated every time we feel not happy, it is all the play of the mind. It should not be misconstrued that we trying to restrict the normal functioning of the mind while dealing with the worldly things but the knowledge gained due to the unassuming thought process of mind which gives us the Viveka of the purpose of our existence and this understanding restores us back to our true nature. Our purpose of existence is to be a pure and happy expression of the Divine. Contentment gives us happiness. One who is always in touch with the Reality feels contended with what is given to him as a gift of God. But the complex thinking in man never allows him to be so or behave so to be in tune with his original nature. Simplicity and naturalness is lost.

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There is a boundary or limitation to an extent which mind has made by choice, as a result it has become incapable of perceiving anything subtle and natural. An activity may cease but its traces of memory remains which is painful most of the time and imbalance is experienced resulting in loosing our Viveka. Mind has its own limitations but once it becomes aware that it is capable and has unlimited capacities, it ends up in stagnation and ceases to loose the capacity to learn. When the mother is intellectually aware of its feeding the child, the purity in love which is a natural aspect is lost when she associates the act of feeding with certain amount of expectancy. To restore back to the state of purity or to strike a balance in our existence, we need to get back the naturalness and this is possible when the Divinity which is deep rooted in the core of our hearts gets awakened. This is the need of the hour. In this process knowledge imparted by our scriptures, good words of many great saints can only be a matter of intellectual input but cannot grant us the imperience within oneself as Divinity is something internal and beyond rationality.

Mind is not all that which leads us to unhappiness. It is like a knife which a surgeon uses to operate on the sick and gives them back the health while the same can be used by the imbalanced to wound others. Rationality is a very important developmental stage of mental evolution from where one becomes eligible to aspire for Reality which is beyond rational or supra rational. It is for sure impossible for the common man in the present circumstances to even think in terms of Divinity, leave alone Reality or liberation etc due to the enormous pollution both internal and external. Therefore there is a dire need for purification, regulation and moulding of the mind where thoughts are stored or originate from. For this the coordination or harmony of manas and buddhi is essential. It is during such situation of impossibility that

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our Great Master Sri Ramchandraji Maharaj has benevolently graced the humanity with the system of Natural path which aims at regulating and channelising the energies of mind in striking a balance with the worldly as well as spiritual life helping us in restoring back to our original nature i.e just and balanced condition through the blessing of Pranahuti.

Practicing meditations on points A and B, the unique discoveries of the Master, which reduces the impulsive tendencies of mind are efforts required to be done by the practicant. Thus the twin operation of self effort combined with Master's Support enables one to practice the system and be oriented to the Goal. The relationship with the Divine is what we inherit naturally by being a part of the whole. Therefore being Divine is a natural process for all of us. We should understand that Divinity is not something alien to us nor a separate entity. Divinity may be understood as something which is selfless, uncontaminated, pure, natural and spontaneous etc.

In the method of our meditation in the heart on Divine Light without luminosity we experience a state of calmness. It may last for a short period in the initial stages but this gradually increases and our mind gets accustomed to a state of dharana. We feel absorbed and it is during these moments we share an intimate relationship with the Divine in the heart. The Divine in us which is a part of the whole resonates with the other. Functioning of the mind comes to a state of rest. We are blessed with the Divine knowledge. It is by feelings we experience. We also are given the glimpses of void condition which is nothing but the blessing that the Master got for us from the Divine and it is the firm belief of all sadhakas emanated from experiences gained by our sadhana and continuous support of Pranahuti extended during the individual

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sittings, satsangs and Bhandaras. This awareness dawns on us mainly because of the diversion of the thought flow and strengthening the link with the Divine.

Any activity which is associated and performed with mind is short lived. Though Will is the chief instrument of the mind but without the purity i.e Divinity or selflessness it may not yield the desired result. Offering of Pranahuti i.e transmitting the Divine effulgence for the spiritual upliftment of the other is the process in which the Divinity is brought to the fore weakening the lower tendencies and removing the unwanted obstacles which deter us away from the Goal. Will gets strengthened only by assiduous sadhana and purity.

When there is purity in our thought and actions it brings lasting results. This is where our 9.00 P.M prayer is given which is dynamic, innovative and result oriented. Every abhyasi practicing the system of natural path feels it as a moral responsibility to strictly adhere to this prayer which is for the universal good. This prayer, when it is offered with true spirit and concern as a fraternal obligation kindles the spiritual aspiration in our brothers and sisters in the world at large. It may take time and may not give drastic results immediately but surely it will bring in a change in the internal and external environment by turning the hearts of all people towards the Divine naturally.

It has been an experience of fact for all of us that we experience a state of calmness in the company of people who seriously practice the system and adhere to the commandments scrupulously as a duty. By extending willingness to follow the system as advocated and by yielding to the Master one is able to perform his duties selflessly with due attachment in the thought of serving the Master. It is this purity which enables oneself to know the Divine in oneself and by moulding oneself according

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to the Commandments one expresses the divine. By this all the expressions of the Divine manifestation resonate and respond.

Mind is the propelling or driving force for the expression of the Divinity even like a pen and ink. Without ink the pen is useless while the ink cannot flow meaningfully without the pen. Therefore Mind (pen) is interdependent on Divinity (ink) and both are complimentary to one another.

Pranams

5. Sri. Prasad Tipparaju

With humble pranams to the Masters of the order and my co-travellers, I am presenting few thoughts which my little self can comprehend on the subject. The sole idea is to “Participate” as our spiritual guide Rev. K.C. Narayana garu is exhorting us. In this attempt, please forgive me for any incorrect understanding on the subject.

When I read this message “Clue to Reality” of our Rev. Master Babuji and thought over it, I felt that our Master was emphasizing the limitations of Mind and our necessity to go beyond it to embrace the Reality. He also says that intellectuality which is nothing but Mind’s activity has narrow sphere and we should go beyond and take a broader look at things. The prejudices, notions and reasoning are all activities of our Individual Mind. Also our illusions and try to understand things based on what our little mind can comprehend, we are within within our boundaries of Mind. It is a fact that Reality is ‘Unknown’ and we know that this Unknown cannot be comprehended with our own narrow mind. The scriptures or books might give clues to Reality but we have to go beyond our understanding which is the product of our narrow sphere of Mind to merge with the Divinity.

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Master stated elsewhere that our original Mind was pure. To that Mind we add our incorrect thinking as impurities and try to form our own World and in that process our borders of Mind are shrinking and shrinking. This process is continuing and we are adding more and more complexities by which we are becoming alien to the Divine and forming our own boundaries of thinking set by our mind. We need to go beyond these borders of Mind to merge with Divinity. The Raja Yoga is the only process with which we can get back to the original state from which we deviated because of our incorrect thinking of Mind. That too the meditation aided by Pranahuti was the expeditious way which will enable us to unwind our complexities and incorrect thinking to get back to our Original state of Divinity. The Pranahuti as we all know is the Godly effulgence which helps us to destroy our own Mind's creation and proceed towards the Divinity. As long as we are confined to our own dogmas and methods we will not be able get even the fragrance of Divinity.

Master emphasizes and it is also our practical experience who are practising PAM, that only when we decide to shed aside our incorrect and limited understandings and yield to Master, we will be able to start to taste the Divinity and the continuous support of the Master through Pranahuti will enable us to speeden the process of our Merger into Reality.

The other factor which we are all aware is, the concept of Divine light without luminosity as the object we use during our meditation. It is also a well known fact that with matter we can never reach spirit, which is the subtlest thing. By subtle alone we reach subtle, i.e Divinity. Rev.Babuji clarifies that the light is also a form of matter. Hence for reaching the Subtle, that is Divine we do not take light as it is. Since there is no other subtler object than light, our Master chose the Divine light

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without luminosity as the object, by which the entire material concept is removed and we imperience boundariless consciousness which is beyond our individual mind.

Rev.Babuji in His commandments (Commandment 1) says that, when we ponder over God (Divinity), our imagination (individual mind) creates a circle round it. This is the knot which bars our approach to the answer of every question. Only when we can get over this knot and remove the limitation of thought, the subtlest thing (Divinity) can be revealed to us.

In Silence Speaks there is a sentence which says that “When individuality goes away from the individual mind, the mind alone remains which is one only, and it can then be called the Godly Mind. From this what we understand is that individuality is the block that is separating our Individual mind to the Divinity. We are indebted to our Great Master for providing the commandments which will help us to annihilate our own creation that deviated our Mind from the Divinity and helps us to restore our Individual Mind to the original state to become one with Divine.

The apparatus of antahkarana which helps in formation of consciousness consists of Buddhi, Ahankar, Manas and Chit. All these apparatus work on the input given by the senses. The realm of super consciousness is beyond this and is in the realm of feeling. Unless the thoughts that derive support from these apparatus are controlled, there is no possibility of learning the language of feeling. When the chitta vrittis are controlled we begin to learn the language of feeling. These chitta vrittis are controlled by meditation on points A & B which are unique discoveries of our Great Master Rev. Babuji. This new discovery enables us to feel the presence of Divinity

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which is beyond our Individual Mind or consciousness by attending to these simple meditational practices.

In conclusion, what I derived from this message is, we should go beyond our limited self orientedness which is our individuality to principles of sharing, service and sacrifice, which are divine qualities. When we are able to follow these principles, we will cross the borders of Individual mind and will be able to merge into Divine consciousness.

I sincerely thank for the opportunity given to me to present my little understanding.

Seminar on “The demolition of the past is a chapter in Natural Path”

1. Dr. A.Subba Rao

The Topic of today’s seminar is “Demolition of past is a chapter in Natural Path”. This epoch making statement was culled out from the message for the Master titled ‘Craving of the Soul’ delivered in Malaysia in the year 1981 (30-4-1981) on the eve of Master’s 82nd birthday celebrations. (SDG – 20005 edition page 162)

Before proceeding to the subject proper it is felt that I may share some perceptions as I understand. There are three key words in the Topic namely 1)Past 2)Demolition and 3)Natural Path.

Past, present, and the future are the terms often encountered by everyone in life and these which indicate phases of life have unique relevance for each one. The past is very complex .It has several streams of consciousness intertwined. Each of these is a unique quality finding expression in one’s life at some time or other either alone or in combination with some others, but unique to the individual personality. It is also a fact that we experience resonance with the wave lengths of some of our ancestors and behave accordingly.

The apparent three divisions - the past, the present, and the future are phases with reference to time. The concept of Time is a big subject and I dare not talk much about it. If anybody wants to know more about it I request them to study the articles 1)“Space and Time” by Revered Babuji Maharaj (Wisdom Unfurled-Pages 17-20) and 2) “Time and Mysticism” by Pujya Dr.K.C.V. (Complete Works of Dr.K.C.V. –Vol.I-Pages 93-107) for deeper insights.

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Suffice it to say that from the ordinary man's point of view, there is a 'Past' (on which one has no control), a 'Present' (which is not usually utilized appropriately and fully as one ought to) and a of the future within it. If we know the 'Now' then we know all about Time” (CW of Dr.K.C.V.-Vol.I-Pg.93). 'Future' (which is unborn – but on which mind dwells most with many ambitions and hopes etc) whereas the truth is that the past continues in the present and extends into future. It is a continuum. It is also true that the wise men learn from the past and act appropriately in the present so that future may be happy and eventful. In the words of Revered K.C.V. “ the Indian conception of Time can be defined generally as having triple stages of successive moments such as the past, present and the future. It is irreversible though events may be cyclical. Time extends both sides up to infinity and the secret of Time is its present tense according to some well known thinkers not because of the other two being irrelevant but because the present has the consequence of the past within it and has the potency.

We also see people take pride of their birth in this great land of ours and claim that we have a hoary past and rich tradition. It is true we have a hoary past. It is also a fact that profound logic and weighty dialectics of Indian philosophical systems instead of doing good are found to be stumbling blocks for many ardent seekers of Reality. It is very rare to have personalities like Dr.K.C.V. who with a most profound and unparalleled grasp and knowledge of Indian philosophical systems displayed tremendous courage and accepted the Natural Path.

In the words of Revered KCV “Thus I found myself made to abjure the old theoretical ways of approach. I had to remake myself in a new way. I had to take stock of my whole past. All sectarian and cast

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conceptions had to be rethought. Philosophies help bind people to set notions. Thus I was to meet the challenge of the New”. It happened that I should meet Shri Ramchandraj. Firstly his views were clearly different from my whole past.

1. The conception of the Ultimate as Zero was quite against my philosophic inclination. Having failed with the positive concept it is time to experiment with this – Is it likely to be true ? The Zero has to be understood as the Beginning or Origin of all possibilities being nothing of what it becomes.

2. The concept of Invertendo shows how the deformation of evolution is natural and the power inherent is Zero (Nirguna). I began understanding of meaning of Vivartha. All flow necessitates the inversion and it is natural.

3. The formations of the descent are clearly on this principle of inversions.

4. The vast Brahman extends upto our knowledge of it. Thus Truth, Consciousness and Bliss themselves are attributes which get transcended in higher approaches. Sachidananda are not Ultimate Reality, they too being terms of knowing – Sankara too gets transcended.

5. The Individual is continuous with the Universal and the Ultimate, and is not abolished. The Pralya or mergence is cosmic and supra cosmic and then all are withdrawn into the Ultimate.

6. The individual ray of the Ultimate has created for itself an organic organization of physical, vital, mental and supramental centres and organs. These may well be the knots which has demarcated the several systems known as the physical, vital, mental or bonal, muscular, circulatory, alimentary, harmonic, nervous, supranervous and psychic etc. they have become autonomous in a sense

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but have to be opened up for higher control. This is possible only by bringing down the highest power of the Centre and not merely the higher power just before the human. It is the necessity to mould the lower in terms of the highest through the higher which has also to mould itself to receive the highest. That leads to going beyond Sri Aurobindonian Vijnana –moulding of the mental, vital and physical.

7. This is done by the means of the transmission or decent of the highest consciousness or condition (Zero) itself into the lowest region of the human heart or the organism as it is.

8. The yogic process is this transmission from the Ultimate which alone can shape the entire being, of the abhyasi for the experience and realization of one's own physical, vital mental and supramental levels – called by Shri Ramchandraji, the pinda, brahmada, para brahmada and Central regions working under the direct force of the Centre".(Practice and Efficacy of SRRY- Pg-272-275).

I had the good fortune of association with Tirupathi in the early 70's and the knowledge of the personality of Sri KCV had a tremendous impact on my psyche. I was not a student of philosophy nor I was aware of Alfa and Beta of tradition. The system of the great Master and His simplicity appealed to my heart. There were no questions and I commenced the practice after introduction. By His grace very early in Sadhana I was established in Constant remembrance which is continuing. There after my real Sadhana and training commenced and is continuing under my revered guide Sri KCN who has been relentlessly moulding me.

Past from the point of evolution - In the words of the Great Master "When we are born into this world for

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the first time we were pure, because the source from which we have descended or come down is purity. The time went on, and innumerable births we have gathered around us different types grossness by our actions.

In this present existence too we are performing actions and the result is that these very actions slowly form layer after layer grossness around the original purity, so that in course of time we become to resemble the silk - worm that has spun a cocoon around itself. When man reaches this stage of his earthly existence, his life is one of the artificiality and full of grossness, both in the level of action and the results”.(SDG – Page 23).

Further the great Master while discussing about the Realisation states “.....At the time of creation everything began to assume a form of existence. Man also assumed his individual existence. The consciousness of individuality was the first covering in the composition of the man. Further additions continued one after the other. Egoism began to develop and ultimately assumed a grosser form. The working of the mind, senses and faculties began to contribute their share towards grossness. Actions of the body and mind led to the formation of Samskaras. Finally, now the man exists in the grossest form, consisting of the outer gross body and inner finer bodies and coverings. Now, from this solid outer state of existence we march right towards the centre passing through finer states one after the other. From gross body we come to the mind body and then to the causal body growing finer or more subtle at every step and proceed on further, dealing with other coverings”. (DR- Page 103).

The Master states that “When the span of life ended we took another form with the accumulated effects of grossness we had formed. Thus we have been adding at

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each birth till we have become the actions themselves. (SDG- Page 47).

In the field of Spirituality the ‘Past’ has a phenomenal significance and impact on the Goal of Life. The Great Master while explaining about the Goal of Life “.....Anything short of Liberation cannot be taken as the Goal of life although there remains still a lot beyond it.....”. (DR –Page 17).

Further the Great Master explains “Freedom from eternal bondage is not possible so long as we are within entanglements. The natural yearning of soul is to be free from bondage. If there is one who does not like to free himself from the entanglements there is no solution for him.....”.(DR-Page17).

This has been the experience of most of us that emergence of Goal clarity is a long drawn process and is consequential to thorough cleaning of heart and other centres in pind desh and assiduous practice of meditations on Pt.A and B and pranahuti influxes.

Now, let me say few things about the Natural Path which all of us have been following under the guidance of our Masters. The basics we are aware. We are conscious of the dynamic nature of the methods. The unique support of the Pranahuti, its efficacy and its impact in the task of our transformation is gratefully acknowledged. All glory unto our Masters. However let me share few salient aspects which are revelatory.

1.By stating that ‘God has no mind’,the Great Master in a way in a single stroke demolished the past conceptions regarding God.

2.The theory of Parallelism gave enormous courage and possibility of intimate contact with Divinity and evolution towards It.

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3.The Great Master demolished the genuine fears of common man with regard to austerity measures, penances and so on which are insisted in the traditional system of yoga for regulation of mind and control of indriyas. He instead prescribed the meditations on Pt.A and B and also assured his support through Pranahuti for the same.

4.The Great Master said that he had taken good from all systems and removed the superfluties was highly encouraging and reduced the burden of the Vijnanamaya kosa. This has demolished the fears that I do not have adequate scriptural knowledge and I could follow the system whole heartedly with naturalness and relative ease.

5.Further the training of the Masters gave me progressively clarity, understanding and wisdom regarding many subtleties in Sadhana both in theory and practice.

Another key word in the seminar topic is Demolition. All of us have been undergoing this demolition processes from the day one of our introduction

- .When cleaning of the heart is done.
- . When the downward tendencies are weakened and the flow to the lower is restricted.
- Further, diversion of flow to the Atman stabilizes the action of the first two and this continues.
- Subsequently cleaning of materialistic defects that have accumulated in the centres of the chest (pind points) also contributes in that direction.

In the words of the Great Master “The effect of the activities of the lower consciousness settles down upon the subconscious mind forming fate. The first thing to be undertaken is therefore the correction of the lower consciousness by right thinking and practice, so that it

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may itself be converted into force to bring the sub-conscious mind into a state of splendour. This brings us to the state of super-consciousness”. (SDG – Page 100) The Great Master further states “The proper moulding of the tendencies of the mind is the primary factor of any system of Sadhana (practice). The regulation of mind must therefore be the very basis of all spiritual practice. The mind , which in its primordial state was absolutely pure and regulated has now been spoiled and polluted by our wrong ways and doings. It is now to be set right so as to resume its primordial state.”(SDG- Page 19).

“ Under our system of spiritual training, the teacher at the very outset weakens the downward tendency of the abhyasi by the effect of his own power, so that it may get automatically diverted towards the Divine.”(IB).

This particular diversion of flow of consciousness from lower to upper heart and diversion to the Atman point is crucial and fundamental aspect of training in Natural Path. This is the beginning of restoration of naturalness towards the transformation of man into ‘ Real Man’. Methods of meditation and Pranahuti together perform this task. In addition practice of the commandments of the Master in letter and spirit is a sine qua non for any further progress. The training is systematic aiming at transforming of animal nature progressively to the last possible limits so that the human in man is brought out with a most sacred objective of expressing Divine which is one’s true nature. Unless negative emotions like possessiveness, greed, jealousy, lust, illwill, fear, selfishness, pride arrogance, birth, status, beauty, wealth, power and competence etc., which are demonic in nature are demolished the “Real” cannot find expression. In the words of the Master “The work of the mission will save the humanity from its doom by carrying the teachings of Master to every heart. Mankind today is

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groping in the darkness of materialism. Fear , greed and jealousy have gripped the man and every sense of value is lost. Only the torch of spirituality can remove the oppressing gloom and restore the real man”. (SDG – Page 123).

Further in the message of the Master ‘Craving of the Soul’ certain other vital aspects that needs serious contemplation and understanding

1.Community of thoughts, that one generates unconsciously.

2.To develop proper attitude to Sadhana and develop dependence on Master and strengthen His remembrance with love, patience and co-operation. He also stresses the need to have a good heart for all human beings. 9 P.M. prayer has helped to develop this concern for all naturally.

3. In the same message Master exhorts us all “Try to forget the ‘I’, it will help a good deal”.

Ego is responsible for ones bondage both positive and negative and its consequential effects in joy and sorrow. On our own it cannot be tackled. It has been my experience that the attitude of resignation to the will of the Master, submissiveness , patient waiting, yielding through prayer and dependency helped later in the development of state of surrender . But it was not an easy task but for the grace of my Masters and their loving training. The Great Master says “To stiffen one’s neck, is a defect. So long as it is not removed, one is not aware of one’s own base. What I mean by ‘Base’ is that when a person is wholly rid of this defect, there arises a state, which has been attempted to be translated by the use of this word. To live in that state is a human culture. When that stage grows a bit denser, it enters the region of the attribute of Poverty or Humility. When such a state is achieved, then the subject (of the Lord) becomes a

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subject in the real sense. To achieve such a state, hundreds of transmissions and prayers are prescribed. Man ought never be away from his own level; and this level is called ABUDIYAT (The subdued). This is the essential object for the subject (of the Lord). It is here, as I have written so often, that the burden of egoism is very much lightened”. (SDG – Page 40 – 41).

Sri KCN while discussing about the role of five Kosas in Sadhana under PAM explains “.....Master has described the spiritual journey of the aspirant to be through a total 23 circles or rings covering 5 rings of Maya, 11 rings of Egoism and 7 rings of splendour. He has stated that even the greatest saints like Saint Kabir could cover only 16 rings consisting of the 5 rings of Maya and 11 rings of Egoism during their life time. Master asserts that the areas of Central Region covering 7 rings of splendour were never experienced while in life by any person, during his life time and these realms are made available to the human beings so that we reach the Centre or the Base for the first time in human history by the Grace of the Grand Master Pujya Lalaji Mahraj.

The five rings of Maya may be considered as binds of the 5 Kosas. One who crosses these rings/binds is considered as a person liberated from the cycle of re-births. But realization of our true nature is a different chapter that starts only from here .The 11 rings of Egoism are the ones that are formidable to cross over and help of the Master through Pranahuti is perhaps the only way for us. While Ego in its grosser aspect is covered while we traverse through the Five Kosas or five rings of Maya, Egoism per se gets attended to only in the rings of Egoism. The vast realms of Brahmand are within the realms of Ego. This ego that we are referring to here is not the crude Ahankar but the awareness of Self identity. Self identity continues through the Para Brahmand and

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only when we enter into the Prapanna gati there is slight load shedding in its content. Prapanna condition makes the self less assertive and more dependant on Him. This change in the core of our being gets refined further through the Prabhu and Prapanna Prabhu gati and we reach a state where we are going to meet the upadhi or karana of the grosser kosas. The basis for the kosas are many and are distinct. They have been located by the Master beyond the Para Brahmand and he stated they are 65 in number. These 65 points including the Sahasrara are the final binds we have before we enter into the Central Region.

We have seen in Master's works that he charts our progress through 13 knots which express our states of consciousness in the journey to the Infinite, and they start from Viveka and Vairagya to the Ajnana dasa. The 5 kosas are also tinged by the colour of these knots and thus we have 13 points each reffering to each of the kosas. Unless we travel through these points there is no entry into the Central Region." (The Five Kosas Role In Sadhana Under PAM-Pages 93-95).

It is for the first time in human history that the Great Master blessed us all with a dynamic method in which there is a unique support system of pranahuti which is helping the seekers to tread the slippery path. Master also gave methods of training for trainers and several techniques and hints in the messages like message on 'Method of training' and 'Problem and its solution'.

My personal experience and conviction is that this demolition though prima faciei appears tortuous and painful while undergoing for both the trainee and the trainer, it is the only way for evolution towards Divinity pure and simple. There are several tests of humility that are taught to make man humble before God and maintain

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that dignity and its position as a true Prapanna and a servant of the Divine for Its purpose.

In this connection Master says “.....That is, first of all, the teacher should destroy the old edifice, then erect a new edifice without bricks and mortar. This is the help that the grown – up child should be given under such surroundings. Now comes the work of Natural Path – as the preceptors do.....”.(SDG – Page 45).

Therefore I conclude with a prayer that we continue to mould our selves and allow moulding by Master as he wants us to be so that we will be able to express ‘Him’ and ‘Him’ alone for which demolition, a chapter in Natural Path is absolutely essential which we should whole heartedly welcome and accept. Then only the practice of the commandment-5 becomes natural to one’s being.

Pranams.

2. Sri. Atul Mishra

Pujya Sir and Dear Brothers and Sisters,

Today, I would like to share my humble thoughts on the topic of the seminar, “The demolition of the past is a chapter in Natural Path”, as understood by me, to the best of my little comprehension. Most of the material presented herein is compiled from the messages and talks of Master and Pujya Sir.

Talking of the past, in the beginning of the message, Master says, “Man is generally charmed so much by the environment as he has made for himself unconsciously, that he seldom thinks of rising above it”. To explain such happening, continuing further in message, He elaborates and draws attention towards our attachments for our notions, beliefs and ideologies which makes us see ourselves only in terms of limited self and

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rejoice in the narrowness of it. The sole view apparent to our eyes stays limited to attachments to our own people, our desires, our self claimed achievements, intellect and judgmental prejudices. We continue to strengthen these by inputs coming from like minded corners and stay oblivious to whole situation. All this culminates into a pile of Samskaras (impressions) which is our past.

He further says, “When once we have realized that these are the spoiling agents, it means some diversion has come in.” And He asks us to take steps towards vairagya or renunciation. Commonly understood we associate renunciation with getting rid of attachment with material possessions but fail to appreciate the fact that Master here is asking us to renounce the attachments to what is being nurtured in the nursery of brain. Many of us proclaim external detachment with material objects and worldly relationships in the name of renunciation but continue to cling to past belief systems and ideologies. They continue to carry this weight of their past samskaras and instead of seeing the present through the lens of Master they see Master through their own past lenses.

He further explains, what is the one and only obstacle which doesn't let this weight go that easily or keeps one blinded to Reality, is the presence of “I” consciousness i.e. our Ego. As explained by Pujya Sir in another article this emotional knot in our consciousness keeps the sense of separateness in the life and we remain attached to our bag of samskaras. This small minded narcissism keeps us away from following Master's commandments 5, 6 & 7, in spirit, which are essentially meant to give us right attitude and states of mind to bring demolition to our past. Only to be able to understand our true nature as void/nothingness, oneness with all and accepting the just pruning could help us to go through the field of Bhog created by nature to wipe off the

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impressions of our past thoughts and actions. To resist is futile. To go through it with lion heartedness is the right attitude but it is possible only when one has unconditional FAITH in the Master. Trust and obedience alone may lead to questioning attitude and we will fail in following the commandments correctly. Certain recent events at workplace led me to a situation where I personally experienced my own unpreparedness and protested. Only by kind words of guidance from Pujya Sir, I could slowly move forward.

We by our Master's Grace and support have opportunity to demolish the past and advance on the path to reach the main goal of human life. We have to do our duty to get back to the original state, which is possible if we follow the path with faith and devotion remembering our Master all the while. We need to mould our actions and thoughts so that our dealings are in consonance with the spiritual way of living, which Master suggests. We should have basic morality & self discipline to practice the virtues & attributes like truth-telling, non-harming, non-covetousness, non-jealousy, peace-making, balancing, showing generosity and to be able to share & selflessly serve. The path seems difficult for our due preparation is not there. But when we make a conscious effort to make our being become spiritualized, making sure that all opportunities we get we adopt proper action and right behavior, which is in tune with divine way of living. Further we can grow from subtle to subtlest with His support.

Only when, by the kind grace of Master, we move on the path of negation, applying our self efforts, annihilating our individual creation all the time, letting go every "This and That", submitting ourselves truly onto the Holy feet of Master, we help in the process of demolition of past and move towards divine realms where exists

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purity and purity alone. These realms help us realize our true nature - which knows no boundaries – and we feel this seamless connection with the whole humanity. This is where Master says when Divinity dawns, any negativity disappears from our lives and process of demolition of the past initiates.

However, He has described it as a chapter only. It is not the complete story. The journey, which He rightly puts as “beyond and beyond”, is a way of living and our sadhna is to continue to live through it by following Master’s commandments. Many of us, instead of finishing the Bhog of our past, add more than we clean and end up forming our future. To avoid the addition of this chapter (future) in the journey, Master has suggested how to develop the attitude of trusteeship, look everything as divine duty and carry out the task in His thought. This will stop the formation of samskaras and no future will be formed.

I have understood Master’s system as a way of living, a continuous process, where living through it, by continue to follow His commandments, as to continue to bring demolition to our past and not create a new “one”, is the key than to think of an end where we may reach one day. All along while continue to live through it we can see how we can bring others to this process and share the journey with like minded people.

Namasthe.

3. Smt. Bh.Devasena.

Revered Master had mentioned about the above said statement that “Demolition of the past is a chapter in the Natural Path” in the message “Craving of the Soul” delivered at Malaysia on 30-4-1981 on the eve of His 82nd birthday celebrations.

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While pondering over the above statement of the Master it came to my understanding that: Man is living like a frog in the well. The frog thinks that the well is the whole world. It does not know that there is a beautiful world outside the well. Similarly a normal man had also made a world for himself and he rarely thinks of rising above it. This is because his thinking has been narrowed down due to influence by the external environment and his ways of thinking are mostly externalized i.e, he gains knowledge only through senses. He is not aware of any thought or idea which is beyond the capacity of the five senses. He learns only from what he sees, what he reads, and what he hears from others. His attention is always external rather than internal. The fact that man is 'Potentially Divine' has gone out of sight. This is because of the samskaras we have formed out of our own actions of the past including our previous births. Our natural state which is divine has been wrapped up inside. A man can be helped to come out of the web of thoughts which has formed as an individual network only by a capable guide who can destroy it and make us feel our true nature.

Here comes a Master Revered Sri Ramchandra an embodiment of love who has bestowed humanity with a practicable, scientific and dynamic method of system called PAM, for attaining human perfection. His assured support through Pranahuti is a boon to humanity. Revered Master says 'the main purpose of our mission is to install spirituality in place of the prevailing non-spirituality through Natural Path.

In the process of our spiritual growth the trainer supports us and helps us through Pranahuti to demolish the impediments which we have accumulated in the past. Master says 'Once Divinity dawns the negative attitude to life goes far away. The demolition of the past is a chapter in Natural Path'. When the negative attitude to life goes

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away we would lead a life of happiness by sharing the beauty of His creation. Rev. Master says ‘The wisdom of man is that he should make the unfavourable things favourable. In other words we should try to succeed in converting the whole of the material force into spirituality and it so happens in the system of Natural Path’.[Showers of Divine grace – page]

At the outset man should be prepared to get rid of his own created thoughts, notions, superstitions, ritualistic habits etc, which he generally likes to cling on. He rather enjoys to be in his own world. Unless he wants to change and lead a life of higher values transformation is not possible. For this willingness, cooperation and yielding to Master are most vital. He is also required to have courage and determination to change himself. Faith and love in Master are must. Sincerity in practice is very much required.

Unless the past is demolished our original nature cannot be known and the efficacy of the system cannot be understood. This is the most important chapter in Natural Path. When I was contemplating as to what is the past that is being demolished for each individual in our system the following points were coming to my understanding which I have put in a tabular form.

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<u>Understanding in the past</u>	<u>Understanding that came by the practice of Natural Path.</u>
<p>1. The belief of a set of people is that world is unworthy and sinful. We are only born in this world to undergo miseries and sufferings and only death is a quick relief to our sufferings. Another set of people think that life is for enjoyment. God is only meant for fulfilling our needs whenever required. There is no need to think of Him always as our companion. I personally had a feeling like that of the second set of people that we should enjoy life and doing some puja ritualistically on some auspicious days only. That too only for sake of family people or society.</p>	<p>1. The system of Raja yoga presented by Sri Ram Chandra has got a definite goal of making the human living happy. He says that happiness in creation is the aim of the lord when he manifested himself as Nature and all creative processes thereafter. We are all here only to share His glory and be happy – pg.165 of ERY) Every man should have a balanced living with both materialistic and spiritualistic life side by side.</p>
<p>2. It was given to understanding in the past that austere measures were to be practiced to curtail Kama and Krodha. As my life has taken a unexpected twist at a young age of twenties with lot of disappointments and dejections felt lot of frustration and anger due to unfulfilled desires and felt depressed.</p>	<p>2. In this system Master makes it clear that Kama and Krodha are God given qualities and they cannot be annihilated totally. They can be moderated by doing meditation on points A & B. By practicing the system feelings of frustration, anger and depression has reduced to a large extent and lot of balance is being experienced. Actually much of the suffering is not remembered now. Acceptance has come.</p>

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<p>3. In the past Vairagya means to get totally detached to the worldly life to realize oneself. It was a very hard concept for me to agree. Vairagya was a very big word even to say.</p>	<p>3. Master has beautifully explained that Vairagya means having due attachment to our worldly living and have attachment to God. Practice of the system helped me to develop feelings of Vairagya naturally. Love for Master is increasing day by day and attachment to the worldly things is becoming due. The fear that concept of Vairagya is difficult has gone.</p>
<p>4. God has been confined to a particular religion or sect within certain forms or rituals or He has to be traced out within the scriptures.</p>	<p>4. Master explains that God resides in ones own heart and a subtle method is required to be adopted to know the subtlest.</p>
<p>5. Under the old ways of practice the abhyasi had to struggle hard for removing his impediments and obstructions while the Gurus job ended with prescribing for him certain mechanical practices for the purpose.</p>	<p>5. In the Natural Path we have the aspirant's effort (practice) and Masters support through Pranahuti which helps in removing the impediments on the path. Practice is not a struggle but easily adjustable to the ordinary routine of worldly life.</p>
<p>6. In the past there is an orthodox view about Gurudom. I had thoughts at my young age that we had to go to Gurus at distant places to learn more about God. I thought this was practically not possible and felt dejected.</p>	<p>6. In our system we take it in the form of common brotherhood with a spirit of mutual love, service and sacrifice. Our Master strongly condemns the idea of gurudom.</p>
<p>7. There are various conceptions of God and prayers were usually offered for fulfillment of wishes and seeking relief to certain problems. Different Gods are prayed for different purposes. A state has come that prayer to</p>	<p>7. The following prayer was given by Sri Ram Chandra O! MASTER THOU ART THE REAL GOAL OF HUMAN LIFE WE ARE YET BUT SLAVES OF WISHES PUTTING BAR TO OUR ADVANCEMENT</p>

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<p>God was meant for only fulfillment of desires in our life. This was my understanding also.</p>	<p>THOU ART THE ONLY GOD AND POWER TO BRING US UP TO THAT STAGE.</p> <p>The above prayer is simple, significant and very helpful to any one in the world. Our Rev. Master says when you go to a king and ask for a ten paisa it is an insult for the king. We should ask for kingdom. Similarly the prayer given by our Master is not for petty desires. The Goal of human life is itself the Master. Expressing our helplessness of being a slave of wishes which are ever multiplying, we have to yield to Him supplicantly for bringing all of us to that state of being.</p> <p>This prayer is not restricted to any one. Everyone can offer it irrespective of their caste, creed , religion, sex etc.</p>
<p>8. Master explains that there are three types of impurities i.e. Mal, Vikshepa and Avarana. He states that unless these impurities or coverings are removed inspiration or guidance from the inner voice is meaningless. These impurities form our attitudes and govern our behavioral pattern. Individual effort alone is not adequate to get rid of these solidified impurities without the support of a capable Master. No body had given this understanding in the past and there was no method to get rid of these impurities</p>	<p>8. In the system of PAM the solidified samskaras are removed by master through the power of Pranahuti during individual sittings, satsangs and bhandaras. As a role of abhyasi he has to attend to the purification process daily for forty minutes in the evening after the days activities are completed to get rid of the Mala which he has accumulated during his days work.</p> <p>In addition to the above, the abhyasi is also required to do meditation on points A & B for purifying the disturbed</p>

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<p>by self effort.</p>	<p>tendencies of mind. This aspect of purification process in the system of PAM is a vital aspect in demolition of the samskaras.</p>
<p>9. The flow of thoughts predominantly goes to the lower level of the heart because most of the thoughts are bestial in nature. Hence a man is unable to live like a human being. It is difficult to raise from animal level to human level by self effort. In the past we were just living without understanding of any of these concepts.</p>	<p>9. In the system of PAM the first thing that happens is, the thought flow is diverted towards the upper portion of the heart through the process of Pranahuti, whereby a person moves to upper plane of consciousness and higher values of human life gradually come to understanding. The lower tendencies gradually come down just like the plants which gets dried up and die if they are not watered.</p>
<p>10. Rajyoga was practiced only by a few persons and grihasta found it difficult to follow as it was not feasible for them to practice while discharging their worldly responsibilities. In the past the question used to arise, is it possible for any ordinary person to practice rajayoga? The answer used to come that it is meant for only few pious persons and not for any ordinary persons like us.</p>	<p>10. The system of PAM is for everyone including grihasta. He has made it possible for an ordinary grihasta to practice with so many deficiencies. Many a times a question has arised as to am I really deserving to get the grace of our Lord? No. It is only His Love for us that made it possible. Rev. Master says material life and spiritual life should go parallely. They are like two wings of a bird. Every one can practice it with willingness and co-operation. This helps us to develop moderation and balance.</p>

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11. In the past the attitudes were limited and confined to our religion, caste, family etc. Right from the school the feelings of caste Brahmins and Non-Brahmins, rich and poor, beautiful and ugly, intelligence and dunce were inculcated. Any thing higher than these were not understood.	11. In the system of PAM when we are progressing our consciousness grows. We move out of our borders of our physical body and our boundaries get demolished. All these notions of the past had gradually gone to a large extent. Now I wonder many times how narrowly we used to think in the past.
12. Ten Commandments given by our Master as a way of living is another breakthrough in the field of spirituality. These commandments relate to the conditions that we own up in life to progress in spiritual path. Practice of these commandments is helping us to lead a life with positive outlook. The negative attitudes of life are gradually getting demolished.	

In this connection I remember an incident in my office where I was entrusted to clean a photograph of God which was full of grease and dirt. The picture of the deity was not visible at all. In spite of all my effort it was difficult to clean it thoroughly to bring back to its original state. This incident made me to remember how our Master is helping us to get rid of the dirt accumulated in our hearts that has covered up the Divinity within us. Unless these impurities are purified and coverings are demolished the Divinity cannot be expressed. This is the most important chapter in the Natural Path which is an experience of all the practicans.

4. Dr. S.V. Raghavan

Demolition means razing of a structure or building to the ground; it is usually the superstructure above the foundational ground that is brought down. However the rubble or broken parts of the structure remain with which we cannot build again. When the word 'past' is considered we have to distinguish between two kinds of

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‘past’ we have. One that which is eternal, the unchangeable original condition, the state of absolute Purity from which we have descended and the other which has been assiduously built by us called by the Master, the individual network, a super structure that has been built up over the foundation, the Ultimate Ground of all Existence.

The individual network is sustained by the ‘separative’ feeling engendered in us, that each one of us is separate from the other and so also from the Supreme Being. We carry this uniqueness or individualistic feeling, that we are all independent existences each with his goal/s and way/s for achieving the same with the aim of securing individual satisfaction, pleasure and happiness. An unfortunate corollary to this thinking has been that all others and their own individual pursuits of happiness would be and in most cases, actually be impediments to the securing and permanence of our own enjoyment/happiness. This promotes feelings of insecurity, rivalry, jealousy, competition, ill-will which further widen the gulf between one another resulting in all the ills which have been plaguing humanity for so long. Friends have become aliens and even brothers belonging to the same biological parents often go to violent extremes, the disputes and rabid enmity being carried down the ‘family tree’.

The Master has dealt with the above theme in His commentary on the 6th commandment. All the above are the result of our forgetting our own ‘past’ of the first kind namely, our original nature, that each one of us is an inalienable part of the same Supreme Whole and we having come down from That, have also brought the same Whole in ‘essence’ as our own inheritance/share.

Now we will look in some detail at the ‘past’ of the second kind which is nothing but our ‘belongings’

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accumulated by our thoughts and actions rooted firmly in 'separateness feeling'. The Master gives a graphic description of the developments since the 'beginning'.

“The existence of soul can be traced back as far back as to the time of creation when the soul existed in its naked form as a separate entity. From that state of primary existence of the soul in its most subtle form we marched on to grosser forms of existence. These may be expressed as coverings round the soul. The earliest coverings were of the finest nature and with them we existed in our homeland, the Realm of God. The addition of more and more coverings of ego continued and subsequently Manas (psyche), Chit (consciousness), Buddhi (intellect) and Ahankar (ego) in cruder form began to contribute to our grossness. In due course Samskaras (impressions) began to be formed which brought about their resultant effects-Slowly our existence assumed the densest form”.(DR-15/6)

“Since all created things had brought with them a reflection of the real power their actions were also similar to those of the cosmic powers which were set into motion by the effect of the stir...When man was created his condition was dormant.. Gradually the powers inherited by him began to develop and the same original thought that had caused the primary stir being present in man began to manifest itself in proportion to its magnitude. It began to display actions similar to those related with the divine. But the divine will being directed downwards man's thought took a contrary trend and began to build up his own creation...This led to the formation of his individual network which in respect of purity was in contrast to that of the divine”.(IB-33/4)

In the beginning of the message, 'Craving of the soul' to which the topic under study belongs, the Master

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alludes to the way in which man has himself created the present environment enslaving him totally.

‘We find that we have set up in us a community of thoughts feeding it with impulses nurtured in the nursery of the brain views from all corners resound the same note in their ears giving additional strength and intensifying the effect of the environment further’.(SDG-160)

The ‘past’ being referred to and which is to be demolished is this network, of impressions, complexities and biases, which have rendered the inner being wholly opaque and its reality totally obscured so that we feel totally foreign to our own ‘Selves’.

Now let us come to the anchor, the key pin to which the network is firmly attached and when that key pin is pulled out and thrown by the side, the whole network falls off along with it. We can think of as a near analogy, a framed picture hanging from the nail fixed to the wall. When the nail is pulled out, the picture frame comes loose in the hand along with the nail. That nail, key pin, according to my thinking, is the ‘I’ consciousness and the ‘wall’ being the Ultimate Ground and the ‘picture with all its complex and colourful sceneries with persons thereon considered variously related to the subject’ is the individual network interwoven through the feeling of ‘I’ and the attachments with things and persons constituting the different links and inter connections of varying strengths, ‘the juice or cementing factor of ‘mine’’ constituting the strength.

Hence, if one wants to peep into the ‘Reality’ hidden in his own bosom and which has been obscured by the aforesaid network created by the mechanisms already described in some detail, one has to deal with the ‘I’ in a very realistic, cool and clinical manner as if we are doing

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this operation of shattering the network or as we are terming it ‘demolishing the past’ on ‘some one else’.

It must however be kept in mind that ‘I’ cannot be destroyed, it can only be tamed, totally subdued-(abhudiat), the human etiquette as described by the Master- or properly modulated as something totally subordinated to the will of the Supreme Master/Divine, totally prepared to extinguish itself entirely in Him forever and functioning as the truest expression of the Divine for the Divine.

We also gratefully acknowledge here that but for the system of Sriramchandra’s Rajayoga of Pranahuti assisted meditation and the invaluable irrepayable services of a competent guide and the Master’s grace and support, the problem of ego would remain as an impenetrable barrier to the Ultimate imperience and ‘Life in It’, as its solution has evaded even the most dedicated, resolute and otherwise competent saints of renown of all lands, times and climes. When Master speaks of the state of Tam, the Complete Ignorance’ He says even the greatest saints of the past though thirsting for It remained short of the ‘Mark’.

The Master identifies the problem of ‘I’ and also gives His own inimitable positive approach to its solution. I consider it significant that the quotation below appears just ahead of the topic of study!

‘The ‘I’ consciouness remains far and near..there is a common error..they think ‘I’ to be an enemy. That is negative attachment which makes it hard and impossible...it becomes stronger by our own thought force brought about by concentration. Try to forget the ‘I.’’(SDG-162)

All the practicans of PAM have imperienced fairly often, the condition of ‘nothingness’ in which what

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we know as ‘mind’ disappears and along with that the ‘experiencing and witnessing entity referred to as the ‘I’ also vanishes being another thought construct. Serious and repeated contemplation of the implication of the imperience of ‘nothingness’ helps in the thinning out of the ‘I’ and our getting freed from its ‘illusory dominance’ over our thought processes, feelings and actions. We also realize progressively that ‘past’ and ‘future’ are created by the activity of the ‘mind’ and when it ceases they also collapse.

The ‘tense’ past or present makes us ‘tense’! and ‘time’, the root of ‘tense’, is also a notion at best, though having certainly great utilitarian value in the planning and organization of our life and its varied activities mundane and spiritual. But according to many discerning thinkers of the past and present it does not have any fundamental and existential significance.

In fact for the one who has the good fortune of being well established in the condition of ‘nothingness’, time as experienced by those conditioned by the ‘past’ and the ‘future’, that is those under the spell of the ‘mind’, does not exist; by the same token one cannot get established in that state unless the ‘demolition of the past’ has occurred in him as the first step.

Generally it is believed that the ‘past’ influences the ‘present’ which in turn is said to influence the ‘future’. This is the causal connection. As we are conscious beings endowed with ability to experience pain as well as pleasure and also have the faculty of memory, we form the vasanas and ruchi and keep the memory of the same relating to the varied experiences. This taste and memory of taste either positive or negative generate the desires pushing us ever into the never ending cycle of action-reaction that is samsara. Hence, ‘demolition of past’ should in effect mean that our present is

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unencumbered by the aforesaid desires caused by the pile/burden of samskars. As it has been described elsewhere and not repeated here, we simply note that the samskars get wiped out through the process of boga (*praarabdha* the ones which have become ripe for fruition causing this life) and being fried up (*sanchitaa* those accumulated from earlier lives) so that just as fried up seeds do not germinate, the fried up impressions are rendered ineffective in causing action along their lines. (For the present we are not considering the problem of the aagaami impressions).

Master has referred to such persons as those enjoying the quite advanced stage of spirituality known as '*beej-dagdth*'.

'They have already passed through the stage of death (in its usual sense as the end of a particular type of material form) bringing into effect the negation of self, which in other words means freedom from the effect of materiality in which a man is deeply engrossed. The result is that while having their physical body intact they begin to feel dead and gone. This is a particular type of spiritual state which may be attained after sufficient progress. This is known as the state of *beej-dagdth*'. (Sruti-64/5)

The above gives the criterion for testing whether the 'demolition of the past' has in fact occurred. While discussing the question 'whether the mahatmas have their minds shattered', the Master makes the following interesting observation, 'Your question as to whether the mahatmas have their mind shattered or destroyed is a peculiar one. I believe only a made-up thing can be shattered. A made-up thing is that which is covered with grosser layers. If a building is demolished the floor remains unaffected thereby. Now judge yourself whether the mind is really destroyed or only transformed. I call it regulation of mind which means only the removing of the

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structure built upon it. But if one likes to dispense with it altogether he must then necessarily be relieved of the root-force which is the basis of existence-kshob. Nothing in nature loses existence; only form and function are changed from time to time.(SS-357)

The above shows that the end result of the 'demolition of the past', the past here taken to mean the 'made-up superstructure', is the regulated state of the mind on which the past impressions, complexities and biases have lost their hold and the thus 'freed mind' has been brought to its original condition of being akin to the first mind of God/kshob. The kshob as indicated above is the foundation, the root force the basis of all existence (which obviously cannot be destroyed).

What has been effected is the transformation in the nature of the individual mind from its current spoiled state to what it was in its pristine condition. Now it is as if we have become totally dead to the 'past' as if it did not exist at all! We see that this theme of 'destroying the old edifice and erecting a new edifice in its place without brick and mortar' (excluding the poisonous effects of materiality) is taken up by the Master while He deals with divinization in His message 'Problem and its solution'.

When the 'past' is destroyed or made totally ineffective by the 'collapsing of the palace walls', 'the chapter of demolition comes to a close and the ground has been prepared for the work of divinity namely divinization of the system after removing its devilization, which had been brought about by the misutilization of the primary thought power inherited by him (man).

In another context the Master indicates the state that which 'remains after the fading away of the impressions' and in which the senses having merged become synonymous with that state. In this condition

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alone one can be said ‘to be diverted towards Him in the true sense’(IB-38). This shows that the demolition of the past (fading away of the impressions or their ceasing to have any effect on our thinking, feeling and actions) should be a closed chapter before we get ahead on the path towards total divinization.

In practical terms the demolition of the past, the past being the accumulated impurities in the form of mala, vikshepa and avarana, is accomplished in our system through the individual cleaning which utilizes the ‘original power of purity in the form of human will’ and the active and continued assistance from the trainer through the process of Pranahuti.

I close this essay with the Master’s exhortation and which at the same time is also the practical method suggested for the demolition of the past and gaining what lies beyond, namely, ‘One must go on reducing the activities shaking off all the superfluties that have entered his being for the purpose of shattering his individual network (*demolition of the past*) and assuming the purest state one has to finally acquire (*the chapter which follows*). This is possible only when he associates himself with one who has shattered his own network and has had enough swimming in the infinite.’(IB-38)

5. Dr. V Krishna Yaji

This is stated by The Master while explaining ‘I’ consciousness and the negative attitude towards life in the article ‘Craving of the Soul’ in the book “Showers of Divine Grace”.

Learning must be methodical in order to get optimum results. Registration in mind itself must be in proper manner and in right direction so that it can be retrieved as and when required to the extent needed.

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Otherwise wrong information in wrong time will perturb us. If the foundation of building as well as the ground on which it is laid is not strong and systematic it does not support the structure built on it. For brighter future we have to cultivate relevant habits to get regulation of mind so that we perform efficiently in the present.

Living in the past or future will not solve the problem, moreover adds to the problem. Here past denotes memory of past events tinged with emotions. Past events or memory of them as such can not be demolished or denied or even changed. Lessons of life are comparable to Education. The more number of times we read the same chapter, the better understanding we will be having and misunderstood concepts will be corrected. This happens only when we follow the correct method of reading. If we don't implement the corrections made by teachers or from lessons taught by time, the results will be different.

Even though we are aware of the irrationality of many of our thoughts, we can not help but to act accordingly and suffer. Repeated acts strengthen habit of mind which worsens the situation. The past contains both favorable and unfavorable habits and attitudes with respect to practice. It is admitted fact that one following the right path will have well past history of practice. It is up to him to see that the temperament is maintained all through. The wisdom to eliminate the unfavorable ones is also to be maintained for ever. These two aspects are being supported by Master.

It is common observation to see people entrusted some work will do it in less interested manner compared to works selected by them. The 'Interest' involves 'I' ness resulting in expectation about the results of the action. In case of perceived failure in any manner repeatedly, disappointment arises leading to 'inaction'. When we are

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somehow unmindful of the interest and cultivate commitment, then the idea either of the past or of the future will not be there and the performance will be up to optimum level. This is very gradual process requiring both our effort (sincerity and regularity in practice including commandments) and continuous help and support of Master.

Past contains both pain and pleasure. Both contribute for disturbance and restlessness not allowing us to be happy in any respect. If a student continues to brood about his failure in one exam or subject, he is not expected to perform better in next exam or subject. So also, student who gets 1st rank in one exam, if continues to enjoy the achievement, is sure to lag behind in next exam. It is more vividly felt in life threatening situations like motor bike riding. If we miss an accident by hair breadth time and space, we will get great relief and are thrilled. Many a times we smile proudly. But it is crucial time to take care and have presence of mind to avoid next accident which will usually be waiting next second. In such a situation if we become panicky of future one or feel proud of missing one by thinking about it, we will be at loss. This applies to many walks of life including spiritual. If we become aware of our shortcomings and continue to brood about the same without putting efforts to improve ourselves, there will be delay in learning process. Also if we continue to enjoy one profound experience given during meditation some time back without paying attention to the present one, we will be missing the present one. Here help through Pranahuti gets us out of that experience leading to restlessness and reminds us of necessity to proceed further.

In His article ‘Sensitivity and Experiences’, (SDG) Master mentioned various states and categories of experience of physical pain, with concrete examples. He

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states that ‘Lovein proportion to its intensity reduces the experience..... still beyond and above certain limit.... obstructs the most profound physical experience altogether.’ A child given an injection yells repeatedly by memorizing the pain. This happens more so after the child’s capacity to memorize is strengthened. Once it is convinced of the benefits of injection, it starts ignoring the pain at its capacity. We are no better than children in this regard. We have to learn to get out of the emotions of the past events. Some practlicants complain of forgetfulness of the past and worry for the same though their performance in other daily transactions is reasonably good. In my personal case, forgetfulness of the past emotions is bliss, salutations to the Masters of the order who got me out of that torture.

Unless one finds it necessary to set his thoughts on something nobler and higher, he will be trapped in the community of thoughts nurtured by him and environment. Master assures that if one gets this idea it indicates that some diversion has already come in. If one has to make oneself better, the concept of ‘Travel Light’ is to be followed. But as the suffering and memory with emotion are viciously interrelated interfering lightness, the cycle should be broken in some manner at some point. This happens by the help of the Master. The willingness for it is to be strengthened more and more as we get better thoughts and this is continuous process.

One can not claim that he performed excellently in the past and hence should be given consideration based on that performance. It will be ridiculous to see a person boasting so high of his or his forefather’s glorious past. People will question him ‘what are you now?’ or ‘what is its relevance now?’

All our actions are as a result of Kama, Krodha and wishes. All are aware of the fact that the first two can

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only be moderated and not annihilated while the other one will be taken care of in due course of practice.

Life is Great teacher to every one. It offers opportunities to learn lessons whether we are prepared or not. If past is managed effectively to the extent that it will not disturb our thought process and thus our performance, learning becomes smoother. One can not construct strong buildings on older ones. They are to be renovated or demolished. Renovation applies to favorable qualities to practice, demolition applies to unfavorable ones. Any amount of effort will not yield immediate results if disturbed tendencies are continued or entertained despite good conditions are offered. The purificatory process advised by Master tackles this problem efficiently. This should be done daily just like we clean our house. Past things are like accumulation of dust in house obscuring the shininess. Our effort will deal with emotions of recent and recent past memories while Pranahuti will deal remote past also. If one complains that he is not able to come out of his shortcomings, it is akin to one who clings to a Banyan tree saying that the tree is not leaving him.

Natural path is to be happy regardless of circumstances. This is possible if we are aware of our true nature all the time. Forgetting the pain of the past is one aspect of it. Mere denying the pain will not be helpful and will impart more power to pain. We are excellently being trained to 'Ignore' thoughts first during meditation and then daytime. In that process the past also can be ignored. Conviction about the Cause-effect theory is essential prerequisite.

As there is no end point to Life, there is no such thing like Goal is reached permanently. If we are convinced of this, we will not find time to enjoy or worry longer about any issue or matter that already happened.

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Though our present position is as a result of our past actions, we aim at reaching / transcending farthest past i.e. our original position from where we departed. It is interesting and amazing to note that we are taken to the remotest past so that the thing which we perceive now as past will be out of sight.

In one of the seminar topics Sir mentioned about the special species of fish which swim against the currents of the stream. It is but natural to gather few things and loose many things when we move against wind or water currents. Our march also resembles the same. One may get queries as to whether he is in right direction or not, influenced by the society. In the story of One Brahmin carrying goat and Three Thieves, Brahmin gets perturbed and leaves the goat to them assuming it to be dog as commented by them. Similarly we may come across with the same situation at some stage of practice, about the genuineness of the method. Determination, confidence and belief, out of the experiences bestowed on us must be adhered to.

Our craving must be like that of lightening fire boosted by His support which has capacity of annihilating the past. Any way we are getting His grace, every moment.

6. Sri. J.M Sarma

Dear Respected Pujya Sir, Brothers and Sisters,

My humble pranams to all of you.

By the grace of the Master, we have all assembled here for this seminar. I would like to express my sincere thanks for providing me this opportunity to express Master and share His thoughts.

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I have taken most of these views and points from our Master's lecturers and notes and I tried to express my understanding about this Master's saying.

The sentence of the Master taken for the seminar is a part of the message given by Him on the Eve of His 82nd birthday celebrations at Malaysia on 30-04-1981.

He mentions this sentence 'THE DEMOLITION OF THE PAST IS A CHAPTER IN NATURAL PATH' after the two sentences

- (1) "Try to forget the 'I', it will help a good deal.
- (2) Once Divinity dawns, the negative attitude to life goes far away".

In the first sentence, He says "Try to forget the 'I', it will help a good deal". What I could understand from this sentence is, one should understand that Master is only the knower, doer and enjoyer. We should come out from the clutches of this doership, means, I am doing this and I am doing that, even if it is Master's work. Unless we have total acceptance that it is only Master is doing everything and I am just a trustee of Him, it will be difficult to come out from this doership. Once we understand this trusteeship concept, it will help us in a good deal.

In the second sentence Master says "Once Divinity dawns, the negative attitude to life goes far away". Here, everyday, we do experience the presence of the Divinity as calmness, silence in our meditations. So Divinity dawns every moment and the negative attitude to life like "I am fed up with the life, why should I undergo these miseries?" will go and we start accepting everything as Master's gift. Master says we should not be gloomy and we should never be depressed under whatever circumstances. They are bad for spirituality.

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In the same message towards end Master says “Problems are so many with all humanity; and as such as one remains attentive to a problem, it becomes a stumbling block for him. Disappointments make us cowards. If somehow we remove the prefix 'dis', 'appointment' remains. That means we have been appointed for something; and when appointment for certain job has been made, we can never think that we are unable to do it. That means a sort of a wave is working smoothly, and you are carrying on with it. In that case, there is no idea either of the past or of the future. Be like a tiger in the realm of God, and progress is assured.” – *(Craving of the soul, Showers of Divine Grace)*

So, we are appointed for something and we have to do our duty and accept everything as Master’s gift. Because of our meditational practices that is morning meditation, meditations on Point ‘A’ & ‘B’, purification process, 9.00 PM universal prayer, bedtime prayer and with Master’s support through Pranahuti and also by following 10 commandments, we will come out from this aspect of ‘negative attitude towards life’ and start accepting everything as a Divine gift.

Master says ‘The demolition of the past is a chapter in Natural Path’. Here what I could understand is that like a chapter (exercise) our past samskaras are demolished in our system. How? This we have seen in our Master’s 10 commandments.

Like in 5th commandment, **“Be truthful. Take miseries as Divine Blessings for your own good and be thankful”**, we will come to know how we should accept everything in life and be thankful to Master.

Master says ‘Be Truthful’, what is our true condition? What is our real nature? Our real nature is to be a ‘Bandha’ – a person bonded to the Divine. Our life is

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meant for Him to express Himself fully. We are an absolute dependent expression of God. We are entirely dependent upon God whether we are conscious or otherwise. Any existence for that matter is totally dependent on God. That is the truthful condition. Dependence on the God is the beginning. If we are totally dependent on upon Him, it does not matter much what happens to us. There is neither misery nor happiness. So, all the happiness and misery has to be accepted as something of a Divine gift, because we are dependent upon Him.

Our Pujya Respected Dr.KCV, Master in the line of order gave us beautiful example. He says the lessons in life are taught by the Lord very systematically. He loves us so much that every opportunity is provided for us to grow. When we ask for strength, He provides us difficulties to make us strong; when we ask for prosperity, He gives us the brain and strength to work; when we ask for courage, He causes danger to overcome; when we ask for love, He sends us troubled people to help; when we ask for wisdom, He gives problems to solve. The way of instruction of the Lord is difficult to understand but when we understand, the joy of awareness of His love has no boundaries. The lesson of truth that we learn is very great and what a loving teacher we have! (***Imperience Beckons 5th commandment***)

One more thing is, we should not forget our duty which is entrusted by Master, our sadhana and our sincere effort in following 10 commandments in toto as explained by Master. Without following these and if we start thinking that Master will do everything, it is wrong. Of course, there is definitely Master support is there through Pranahuti. But unless we do our duty, it is not fair on our part to expect anything from Master.

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Past, Master does the demolition of the samskaras through our meditations, sittings and satsanghs. Also they are demolished through purification process.

Present, we undergo the samskaras as Divine gifts. If we see the 7th commandment **“Be not revengeful for the wrongs done by others. Take them with gratitude as heavenly gifts”**, then we will understand why we should take the wrongs done by others with gratitude as heavenly gifts.

Master says “Be not revengeful for the wrongs done by others’. How? Because every thing that happens to us has come to us because of our Karma. No other person is responsible for what is coming to us except ourselves.

Master further says, truly speaking we ourselves are the makers of fate. When we do some thing by applying our head and heart we form impressions thereof at the base, which remain there in seed-form till they are washed off by the effect of Bhogam (the processes of undergoing the effects). The Bhogam is thus essential and indispensable. **(Imperience Beckons 5th commandment)**

Master says, the miseries and difficulties that come to us are result of actions. By going through the results of our actions we are reducing the load on our being. They enable us to think about the Homeland. They are reminding agents and are our friends. When we understand that everything that happens to us is happening because of our own past Karma and we are responsible for it totally, we should, naturally, have the courage to say let us go through this. **(Imperience Beckons 7th Commandment)**

Future, we do not form samskaras. How, we do not form our samskaras?

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Our Pujya Babuji Maharaj says, If you cultivate the feeling and maintain the outlook that your Master is doing everything in your place, you shall not only be in constant remembrance all the while, but your action will cause no impression whatsoever and very soon you will cease making further Samskaras. – ***(Constant Remembrance, Reality at Dawn)***

Our Revered Sir says in one of his lectures that while eating you think that it is the Master who is eating. While you are discharging your duty in the office, think that it is the Master who is doing it. While coming it is He who is coming. You go to a cinema, think that it is the Master who is seeing the cinema, second time you will not go. But then, since we will not go the second time, we refuse to think in this manner the first time itself. This is a peculiar logic which we apply ourselves, and that is the hold of the sensory things. Sensory and sensuous things hold so much. So this doership is something of an illusion. It is not correct and is of no advantage to spirituality. If you see this, it enables you not to form further samskaras. When you don't own an action, then it does not form a samskara. And accumulation of samskaras if you can stop, half the journey is over.

So, Master clearly says that we should think that everything is Master only doing and He is the only knower, doer and enjoyer. He says, we should do our duty as a trustee of God. We should not own up our actions. We should not own up our thoughts. We should not own up our knowledge. Once, we develop this type of attitude we will not form any samskaras and there are no future samskaras are formed.

To conclude, I feel that, to move towards infinity in our Natural Path, we should go on do our duty as a trustee of Master and follow His 10 commandments. We should express Him and Him alone in our day to day life.

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People should remember our Master in each and every action of ours.

Once again, I thank you for providing me this opportunity to express Master and His thoughts.

7. Smt. J.R.Easwari

Dear Respected Pujya Sir, Brothers and Sisters,

My Humble pranams to all of you.

The sentence of the Master taken for the seminar is a part of the message given by Him on the Eve of His 82nd birthday celebrations at Malaysia on 30-04-1981.

I have taken points from master's messages and articles to express my feelings while understanding the topic of seminar of today. I express my sincere gratitude to all of you for providing me this opportunity.

From the sentence, I could understand that there is a past which is being demolished and we experience it as comfort, misery, joy or sorrow. By living in presence with the feeling as master himself as knower, doer and enjoyer, we move on to future with no further burden of formation of samskaras.

In the topic the word "Natural Path" means adhering to Pujya Sri Ramchandra's Commandments. Natural Path consists of Aspirant's Role and Master's support.

Rev.Sir wrote in clarification about nature of soul that **"There are three concepts (1) Soul (2) Identity and (3) Individuality. My experience is that the individuality is a composite of Ego, Manas and Buddhi with all their hues (Sattvic, Rajasic and Tamasic). You will note that all our relationships, the concepts of runa (debts) are included in this. And that is what is reborn based on the choice of this faculty to undergo**

certain portion of the karma's during the immediate next life and this is what transmigrates but as only part of the Karma's are sought to be cleared in a particular life, the result of quite a lot of karma remains to be undergone normally during later lives.

He explains further that

Due to sadhana, first we stop forming further samskaras by total dependency on the Master, and the Karma that we have opted to undergo during this life is gone through as also the balance of Karma that we have proposed to undergo later in the next lives also are undergone either during meditations or during dreams.

However it is necessary that the bhog of all previous Karma's should be gone through before we come up to the stage of mere identity from the level of individuality.

Unless the help of the Master is there through Pranahuti and we attend to the cleaning methods and meditation on points A and B as given by the Great Master regularly the bhog cannot be completely gone through.

And during the end of same paragraph he says....

“While the devotedness and dependency are felt during the meditations, in actual day to day life this consciousness can take only the form of service to Master (kainkarya). - (*Bodhayanthi Parasparam Volume II*).

I could understand from above that there is some purpose for this life and it is fulfilled only when I follow the methods as suggested by master and with his support through Pranahuti.

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Master explains the concept of bhog further in Imperience Beckons **“Truly speaking, we ourselves are the makers of fate. When we do something by applying our head and heart we form impressions thereof at the base, which remain there in seed-form till they are washed off by the effect of Bhogam (the process of undergoing the effects). The Bhogam is thus essential and indispensable. As a rule, Nature wants to keep everything pure and crystal clear just as it had originally come down in the beginning. Even the slightest coating veils its lustre. This in itself, being a power, assumes a kind of life which we relate with our own Karmas (actions). It is because we pose ourselves as the doers”**.

Further master suggests that **“maintain the outlook that your Master is doing everything in your place, you shall not only be in constant remembrance all the while, but your action will cause no impression whatsoever and very soon you will cease making further Samskaras. – (Constant remembrance- Dawn at Reality).**

So while undergoing the effect of bhog we move on to future. I get further understanding while reading Rev.Sir book that **“All is an expression of the Divine. We are His manifestations. We have no individual existence without Him. Therefore He is the doer in the real sense. What we appear to do is all trustee responsibility only. There are no ownership responsibilities for us, then only formation of samskaras stop. Then only dependency is understood. That is the beginning of Devotion. “ – (Bodhayanti Parasparam Volume II)**

We face problems of different kinds while surrendering to Master. Rev.Sir explains in one of his articles as:

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(a) We tend to think, we are independent and not interdependent

(b) We tend to believe we are the doers of any action and refuse to accept the participation of others.

(c) We always tend to enjoy the results of any effort exclusively and do not share with others and thus put a spoke to surrender.

(d) We tend to think that everything is from God and do not yield to the master trying to distinguish between them on rational grounds.

(e) We tend to enjoy the Divine attributes as if they are our own to the exclusion of the Master. We get Divine attributes, many attributes, many qualities we get, of trying to help others, General tendency of tolerance.

All these things we think are ours. We try to enjoy the results also. Refusing to think that it is Master's.

These are all the problems of surrender. It is necessary to learn that Master is the (a) Doer (b) Enjoyer (c) Knower of every action and thought of ours. That is the meaning of total surrender.

Rev.Sir further explains that “We should know He is the doer. He is the enjoyer. He is also the person who does the action and knower of things. These attitudes are a must. Once we know this, then we don't grant ourselves certain knowledge that we have got through meditation. We will never start thinking that we have advanced this much. God himself in us is advancing in his own way to his perfection and that is the meaning of our life. Our life has no meaning by itself except as opportunities for the Divine to express itself through us. It is the opportunity God himself has provided for him to show his greatness to the world. All our capacities must get exhibited. We can't simply

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ignore our capacities, our capacities are used for the good of others. Try to say that it is the Master who himself is expressing. (*Bodhayanti Parasparam Volume I*)

Due to the influx of the will of the divine as Pranahuti we become alive to the greater call and develop an attitude of renunciation which is the real vairagya. This is not renunciation of the Egos agenda due to failures or dejections but a conscious decision to efface the Ego and live for the Divine, by the Divine and in the Divine. (*Bodhayanti Parasparam Volume I*)

Master's support comes thru Pranahuti and for that we have to go for individual sittings and attend Satsanghs regularly.

As an aspirant role from our side, we have to follow the Sri Ramchandra's commandments and the methods as given in the Natural Path that is (1) Morning Meditation (2) Purification Process, (3) 9.00 P.M Universal Prayer, (4) Bed Prayer and (5) Meditation on Point A and Point B.

I feel happy to be in Natural Path which is giving meaning to my life. I feel growing in spiritual path is not just for our own sake. We should mould our selves so as to rouse a feeling of love and piety in others, as stated in 9th Commandment.

Pujya Babuji Maharaj says in last paragraph of the same message that **“I need such persons in our organization, who may shine out like the sun. People themselves will be attracted when they know that our method is correct.”**

Thank you for patiently listening.

With heart felt pranams.

Thank You.

8. Sri. B. Narasimhulu

The above observation of Pujya Babuji should provoke us to ponder about what exactly is the past that is going to be demolished. Why should it be done? Does it stand in our way to achieve some thing higher? If so, what exactly is to be done? Can we do it ourselves? If not, do we require the help of someone who is capable of helping us in this regard?

We will find answers for all the above, in the various works of Pujya Babuji Maharaj including His speeches delivered on various occasions, His letters to abhyasis in reply to their queries and clarifications given during various conversational sessions with abhyasis and others. Further we have lucid elucidation from works of Revered Dr.K.C.Varadachari Garu, Revered Iswar Sahaji, Revered Brother K.C.Narayana garu and others also.

It is said that no human being has any freedom – of choice, of action – until and unless he is able to eradicate, to erase, the programming which his samskaras have imposed on him. We require the help of an external guide/guru who with his Yogic powers utilizing the Divine Energy for the transformation of man can eradicate his past samskaras and guide him to achieve the goal of human life, putting him in the right path of spirituality, destroying his creation so that God’s creation can come into effect.

The gist of spirituality is nothing but giving up or discarding all the coverings (or limitations) that serve to keep the soul in bondage.

Pujya Babuji Maharaj in Dawn of Reality stated as follows. “The existence of soul can be traced out as far back as to the time of creation when the soul existed in

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naked form, very embodiment of purity, as separate entity. From that primary state of existence of the soul in its most subtle form, marched on to grosser and grosser form of existence. These may be expressed as coverings round the soul. The earlier coverings were of the finest nature while existing in the homeland i.e. nearer to the centre. i.e. in the Realm of God/Ultimate Reality. The additions of more and more coverings of ego continued and subsequently Manas (Pshyche) chit (Consciousness) Buddhi (intellect) and Ahankar (ego) in cruder forms began to contribute to our grossness. In due course samskaras (impressions) began to be formed which brought about their resultant effects. Virtue and vice made their appearances. Slowly our existence assumed the densest form. The effect of samskaras is the commencement of the feelings of comforts, miseries, joys and sorrows. Our liking for joys and comforts and disliking for sorrows and miseries have created further complications. We generally find ourselves surrounded with pain and misery and we think that deliverance from them is our main goal. This is a very narrow view of the problem”.

The craving for living beings (kith and kin) and objects of the world are mainly responsible for the disquietude, worry and misery of man as well as the sins perpetuated by him. The root of all this craving for sense-enjoyments lies in the fact that man erroneously seeks to be rid of the fire of want thro flames of luxuries. It is for this reason, he continues to spend his life in ever new endeavour, in ever new hankering for enjoyment and in getting together the wherewith all to satisfy such hankerings. It is for this reason that he falls a victim to greed and self-esteem on attaining his desired object and overcome with anger and agitation on failing to secure the object. Consequently his life becomes full of suffering, violence and misery and he breathes his last burning day

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and night in the fire of anxiety in this way. His human life is not only wasted thereby, but the accumulation of newer and newer sins render his future (lives) miserable and gloomy.

Everyone in this world seeks happiness, but none secures consummate, undivided, lasting happiness. Life comes to an end in the pursuit of happiness which recedes farther and farther. The reason is not far to seek. Consummate undivided happiness does not really speaking, inhere in the objects of nature from which man seeks to derive happiness. Therefore, if we desire happiness, we have to get it from the original source/God who consists of consummate, undivided, lasting and true happiness.

The grease and grime that block a man's spiritual flow are the feelings of greed, ego, anger, hatred, lust and attachment. These vices stick so firmly and become so fixed that man assumes them to be part of his personality. He thinks it is natural to be jealous, hateful and full of pride. But is it? Is that his natural, original state? Or did he start out with pure, clean and unclogged fixture?

His permanent fixture is soul. His original nature is purity and peace. If he finds himself in a state of impurity and peacelessness, then he should know that something is wrong and that he is away from his perfect stage. Then he needs to start the unclogging and the purification process so that he can return to his original state. How to achieve it, we come back to it later.

Shri Iswar Sahaiji observed as follows "Human life today has almost quite confounded on account of the defective understanding of the real values of life. Almost everyone craves for peace, happiness and bliss in some form or the other, but the means he adopts for the purpose actually lead him just to the reverse of it. He wants to be a

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worshipper of God but finally he turns out to be a worshipper of mere material forms. He wants to proceed along spiritually but he falls upon materialism. He wants to develop subtleness but instead he goes on contracting grossness.

Why is it so? It may be due to his hankering after the enjoyments of the senses. Man's physical form being the only thing open to his view all his life, the body consciousness remains predominant in all phases of activity. In everything that he does he seeks for some sort of pleasure. He never likes to accept, follow or undertake anything that does not seem to promise him the expected joy. That is perhaps the only charm for which he undertakes worship, devotion or anything by way of sadhana. To him peace means the satisfaction of the material desires and worship, devotion, religion are all the sources of Ananda or Bliss, commonly understood in the sense of physical pleasure. As such, it is all material pursuit, quite apart from spirituality. That is why he is finally faced with adverse results.

He must therefore come up to the thorough understanding of the fact that for the attainment of real peace or bliss, one must definitely rise above sense cravings. This is the main point to be kept in view from the beginning. He must therefore, be fully convinced that the means he has adopted do actually lead him that way and that his vritties (tendencies of mind) are being gradually silenced".

The human body has been vouchsafed to us thro' gratuitous grace of God. Even Devas possessed of highest authority and commanding the greatest power long for a human body since only thro' human body, is it possible to achieve God Realisation, the sole objective of the embodied existence. The human body has been bestowed on a jiva journeying from the time of creation with a

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passport for the attainment of this supreme end of human endeavour. Sri Goswami Tulasidas says in Ramacharitanamasa “Rarely does God, who loves the Jiva without any self interest, graciously bestow on it a human form” Hence it is imperative on our part to utilize this human life for achieving the Goal of life.

God is always kind to us. He always shows a person who can guide us. We have been very fortunate, to have had Pujya Ramchandraji Maharaj of Shahjahanpur, U.P. India who founded the Natural Path system of sadhana, a modified system of Rajayoga rediscovered by His Master Samartha guru Shri Ramchandraji of Fathegarh, U.P. perfected by Him, the Successor Disciple, the Special Personality. In this system we have the support of the Master right from the beginning till we attain the goal of human life, i.e. oneness with the Ultimate Reality. The support rendered is thro’ a technique of awakening in each individual the spiritual force that is in him by transmitting into his heart that highest Ultimate Force for the transformation of man, duly erasing all the past samskaras in him which is unique to this Natural Path System of Sadhana. In one sense we are dead to the past and awakened to our Divine Nature.

Our Great Master, Pujya Babauji Maharaj, even after His physical veiling on 19th April 1983, continues to assist us in particular and humanity as a whole from the astral plane.

May Master, Pujya Babuji Maharaj bless all the people with knowledge of the higher purpose of life. May His blessings bring harmony, understanding, justice, peace, mutual love amongst all and hasten the spiritual elevation of all. Amen.

9. Sri. N.V. Madhava Rao

The topic for this seminar is taken from the message delivered by Rev. Sri Ramchandraji Maharaj on the Eve of His 82nd birthday celebrations at Malaysia on 30-04-1981 and the title is craving of the soul.

When a person thinks of getting back to the original state that he came from in the beginning i.e. when he starts to feel that he is not happy with his current level of consciousness and would like to move on to higher level of consciousness and on to the highest level of consciousness, we can say that the aspiration has started. For this movement to happen one of the primary things to happen is the demolition of the past.

From the current state when a person looks back, the past is filled with experiences, images, ideas, ideologies, imaginations, habits, etc. These are there till they are removed either consciously with the assistance of PAM or when they come to fruition through Bhoga. This past is created by using the life force for ego satisfaction, Sense gratification, gross materialism or in some cases the incorrect practices for realization etc. In such an endeavour the person feels that he is the one who is doing it, or knows it or enjoys it adding to the load that is already present. The web was started from the first attachment in the very first life of the individual and it got more and more intricate and complicated with each and every attachment in that and consecutive lives.

The load varies from person to person depending on his current state of consciousness and the path/route taken by him to come to his level of consciousness. It also depends on the capacity in which he does things (Shakta, Bhakta or a Banda), the type of acts and activities he is involved in (Simple bare necessities, things that are

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needed for a comfortable life or everything where he can get into) etc.

The demolition of the past in the Natural Path begins from the very first instance of receiving Pranahuti. Part of the flow of the life force which was hitherto going towards the lower self is arrested and diverted towards the upper and in the process some of the past impressions start wilting away as a plant would when it does not receive sufficient nutrition. The percentage or part that can be diverted to depends on the craving a person has in improving his consciousness.

During meditations, since all the senses are withdrawn and the manas is not receiving any input through them, there is a vacuum created and the impressions stored in the memory bank come to surface and are thrown out as long as we do not pay attention to them or buddhi does not interfere. When we do not remember any of the thoughts that came during meditation it means that the Buddhi did not interfere with them. To that extent we become free from the load of the impressions.

During cleaning sessions we get rid of impressions. Meditation on Point A helps in developing fraternity and checking the indulgences of the mind and the improprieties of conduct. Meditation on Point B helps in reducing the intensity of desires considerably and urges are controlled and brought to a level of balancedness. During the course of our life, events like miseries that come to us or the wrongs done by others is the other way in which the impressions are removed.

By following the system of PAM assiduously, we start to feel light or the reduction of the load. As the load keeps on reducing, we start our journey with the experience of “transitoriness of existence”. This

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experience reduces the load of feeling of permanency of problems, people, things or relationships etc. which we thought were of utmost importance. We start to look for That which is permanent. But it is our duty to stabilize in this condition and live this condition.

It will prod us to go on and see if this is transitory then what permanent is?

Our journey then leads to the experience of “Presence of the Divine in every animate and in inanimate objects”. This will help in reducing the feeling of ownership of things, people etc. The feeling that everything belongs to the divine and development of due attachment begins. We would like to get attached to the divine. Again it is our duty to stabilize in this condition and live this condition.

In spite of further conditions bestowed by the benevolence of my guide, it is the lack of effort on my part that I am not able to write further on the experiences but I can say that we go on further and further till the total demolition of the past is done.

The effort needed is to analyse on what are the things that are pulling us down, the reason for our getting attached to them and contemplating on qualities that would help us in getting rid of these attachments. Also contemplating on the conditions bestowed, by doing yatra in the knots which would help in nearing the condition, knowing the condition, to be in the condition, and become one with the condition, would help in hastening the process of demolition of the attachments related to that condition.

Further samskaras can be avoided when all the senses are purified i.e. everything is done for the divine or it is the divine that is doing everything. This can happen when a person is stabilized, lives and works being in the

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condition of total and unconditional surrender to the master.

All this being a chapter in the Natural Path, there are many other chapters like service, sacrifice, co-operation, compassion, sharing etc. For all these, the demolition of the past has to happen.

10. Sri. N.V.Viswanath

In this message the 'past' means our complete past right from this life to the beginning of our first life. The past what we have is a set of ideas, notions, opinions, prejudices, aspirations and attachments. Demolition of the past means undoing the above and getting back to our Balance.

To understand our past we need to study our thoughts that we get during the meditations, sittings, satsanghs, cleaning sessions, dreams and also during the day. The quality of the thoughts that we get during these periods help us to know about our self.

As we are getting cleaned with the help of the master the thoughts in the core of our heart come to our awareness. When we analyze these thoughts we understand that these thoughts are not due to our actions in the current life but they are due to our actions/thoughts of the previous lives. This gives us a feeling that we had previous lives. Also when we do yarta in the knot I and when we imperience the transitory nature of life we understand that our body is temporary and we have carried forward the thoughts and feelings of our past lives. This helps us to understand that our consciousness is permanent.

We have altered our pure consciousness with our past actions and thoughts. Now we have to alter it back to

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the original consciousness, which is pure and unalloyed love.

Now that we have got the Viveka about our transitory nature of our life and also understood that we have to alter back our consciousness to its original nature our seriousness in sadhana increases. This is what Master said “The real form of viveka is that when a man begins to realise his own defects and shortcomings and at the bottom of his heart feels repentant for them. (DR-109)”.

To demolish our past the solution is to fully co-operate with our guide/master.

The first thing that we need to develop is “Anukulasya Sankalpa and Pratikulasya Varjanam”. All things which are detrimental to our sadhana must be stopped. Things like movies, magazines etc must be stopped as they do only harm to our state of mind. We should always do things, which will help us to be in the thought of the master.

Demolition of the past is possible with master’s support through pranahuti and by our self-effort. We have the continuous support of the master till we reach the goal. We should do our best to co-operate with our master in all respects. All the instructions from the master must be implemented without any excuses.

We need to develop single pointed orientation towards the master and towards the method given by the Master. Our aspiration should be such that every single thought of ours should be about our master only. This we have to develop consciously. This does not mean repeating his name like a mantra but thinking about his help, his love towards every one, his commitment to solve our problem of life. When we try to think about our master with love and devotion we feel the divine grace

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coming from him. The more we think about him the more we get the grace from him. This grace helps to purify us.

Our orientation to the master must be total for the reason that master works on us not only during our individual sittings and satsanghs but also during many other times. It is clear from the below sentences.

“The reason for much of the spiritual work to be done during the deep sleep of the abhyasi or the Samadhi condition or the deep dhyana shows that what real transformation can be done is only during the period of the astral life.” (BP Vol1 page 435)

Because most of the work is done when we are asleep we should try our best to orient to our master before going to bed also. After the bedtime prayer we should think about our Master and then sleep in his thought. This way we will be in his thought even while we are sleeping.

Another very important attitude that we need to develop in our sadhana is the attitude of yielding to our guide. Yielding means allowing our guide to work on us with out any resistance. The more we think about his help the more we will yield. The Pranahuti offered by our trainer works on us only when we yield to him. The more we yield the more the trainer’s work will be effective on us.

Patience is another important quality that we should develop. Rev.Sir told this in one of his lectures that it is patience with our own self than with others. When our trainer attends to our cleaning the thoughts, which are there in the core of our heart, come up for fruition. When they are going out we become aware of them. During this period we have to be patient. We need to depend more on the master for his help. We have to undergo whatever we have done so we should have

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patience. We will be impatient to better ourselves. Our impatience must be converted to restlessness to reach the goal.

For our progress restlessness is a must. We should be always restless to reach the Goal. Since the concept of Goal is dynamic this restlessness must be forever. For this reason our guide always tries to keep us restless.

When we have understood that we have a long past and we have to undergo our past samskaras then following commandments 5 and 7 becomes possible to a certain extent. Why I say to a certain extent is that our ego is such it does not so easily accept our own mistakes but it easily finds faults with others. To follow 7th commandment we should remember our mistakes so that we can accept others mistakes without much resistance.

When we get to know more about ourselves we become more humble. In my opinion bedtime prayer becomes sincere when we know our lowliness and His greatness.

The continuous help of the master is the most unique feature of PAM. The work of the master is “To clean the Chakras and carry on the yatra of the aspirant to the Ultimate is the responsibility of the real spiritual trainer. (BP Vol1 Page 76)”

This does not mean that we do not have to do anything and he will do everything. It is our responsibility to own up the conditions given by the master. If we do not own up the conditions given to us then master’s hard work gets wasted.

Till recently my feeling was that it is enough if I do the meditational practices seriously and be in the thought of the master and it is not necessary to do yatra on our own. But after started doing yatra as per Rev.Sir’s

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instruction my opinion changed. I would like to share some of the feelings which I imperienced because of doing yatra in knots 1 and 2

1. I had the feelings of the transitory ness of life. Had the feelings that the body is temporary and the consciousness is permanent. All attachments related to this body are temporary. Every thing in this world is consciousness.

2. On one occasion while doing yatra had the feeling that everything is only one consciousness. This feeling continued for 3-4 hours after completing the yatra. On contemplating on this condition I understood that I am nothing and Master is everything.

3. There cannot be any comparision between people. Each soul is unique. There can only be sharing and co-operation amongst all the souls.

When we get these feelings on our own the feeling is really great. Now I understand the need for doing yatra repeatedly in all the knots. We have to make these feelings as part of our consciousness.

Rev.Sir told us many times that without service there is no progress in spirituality. 9.00 PM prayer is an opportunity given to us by the Mater to serve others. Initially it is not easy to maintain the thought during 9.00 PM prayer. But as we start progressing on the path this gets better.

Demolition of the past is possible only by serving the Master. My little experience shows that we receive His grace when we think about good of others. We become pure by receiving His grace. So thinking about good of others helps us in our progress. The more we get purified the more effective is our service to the master. Hence service to the master helps us reduce our load.

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As we progress on the path the lightness increases. This is the indication that our past is getting demolished. As Master says “If the aspirant begins to feel himself lighter and lighter, it means he is progressing. (IPAM 58)”

Since our goal is towards infinity I am of the opinion that the process of demolishing the past is never ending.

Conclusion:

Let us always remember that each one of us had a past and luckily we got a great master who can demolish it with our co-operation. Let us utilize this opportunity and work hard to get back to our balance as soon as possible and serve Him.

11. Sri.M Radha Krishna Murti

Demolition is a process of bringing down a structure which is supposed to be in existence prior to the initiation of the process; hence it can only be related to the past. Babuji says that this is a chapter in the natural path. As practitioners of the system, it is our bounden duty to adhere to what our Babuji says and effectively demolish the past.

What exactly is the structure which we are capable of building? As our discussion relates to spirituality, we can, in an instant, conclude that only the thinking capacity inherent in us is only capable and also culpable as we see later. We, due to our sheer luck have chanced upon the human birth, sharing on our own, the finest and rare gift of Divinity exclusively reserved for human progeny, namely the mind, sharing it with the Divine as the first mind of God. But due to lakhs of births which we had undergone earlier to our present evolved state of origin,

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the precious and pure mind is subjected to several twists and distortions, gathering impure mass in its downward flow, completely masking its original luster even making us forget its very existence itself. Perhaps, we may ascribe the bestial behaviour of several humans totally forgetting the hoary past of our origin. To some extent, we get an opportunity of glancing at the inner consciousness when exposed to brief period, of religious discourses besides traditional pujas and stotras performed with religious fervour in the house keeping in with the family tradition, not forsaking the same for fear of incurring the wrath of 'Istadevatas' in case of default. It should be our sheer luck, to stumble upon serious and practical methods of spiritual practices, still rarely available ever in the Yuga (though they are almost extinct having fallen into disuse), by 'Aptavakya', that turning our future for a better life in this Janma itself. Babuji asserts that, though undeserved some humans are bestowed with such opportunity.

Having turned a new leaf in the life, the Practitioner, gradually develops luke -worm attitude to the fleeting worldly pleasures and gets reprove from the strong hold of charm the environment earlier had on him, enslaving him, to their influence, begins to shed his helplessness realizing fast that these are the spoiling agents causing diversion in his way of thinking, thus sowing in him the seeds of 'Vairagya'. He aims at something better and nobler to what has fallen earlier to his lot. This leads to the way for gradual renunciation.

As the natural path is an integrated and wholesome approach to the various facets constituting it, no one aspect of it can be taken up for practice at a time, to the exclusion of the others. Babuji has most graciously given us highly practical methods for adoption. Though apparently simple, they are extremely difficult for adoption in letter and spirit with the required amount of

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devotion and regularity. Practical experience of all our brothers and sisters bear adequate testimony to this fact. Babuji himself says that it is difficult to keep our attention always on God. We are generous enough to ourselves in making as many concessions as possible as excuses for possible slips and breakdowns in the way of our regularity in Sadhana.

As all Abhyasis and Trainers of the institute are serious and devout sadhakas of the system, discussion and reiteration of the procedures in meditation, cleaning and importance of commandments appear redundant which is carrying coals to Newcastle. Added to this, we all have been enjoying the privilege of discussing serious subjects such as ‘Meditation is not enough’, ‘Mind can be known by mind and Divinity can be known by Divinity’ and several others, which greatly facilitate better understanding of the system and is illuminative. However, as the topic of this seminar requires dealing with the given subject, certain points need importance and stress.

We believe in rebirth and Prarabdha. We have passed through several births earlier and accumulated impressions ingrained in our brains due to wrong suggestions given to the mind which do not find a way out for clearance due to our adopting grosser methods of worship. It is here, the demolition of the past accumulations is called for, for which methods of cleaning are prescribed where free will is to be employed to get rid of accumulations. Maximum effort is needed by the abhyasi himself. Great stress is laid on this aspect of cleaning, since the heart is already filled with undesirable matter, no vacuum can be created for entry of the Divine effulgence. Though we are exposing ourselves to several sessions of cleaning, deep seated impressions do not easily give way creating conflicting ideas disturbing attainment of peace during meditation. Babuji describes

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them as dirt and refuse on the path made by us as a channel to reach Him. While meditating, if you secure even a temporary lull, it indicates a step of further progress, making the conflicting ideas disappear. It should be our serious endeavour to acquire a state of permanency in meditation, touching the inner most plane, whereby the idea of nearness to ultimate or God can be entertained, experienced and retained as long as possible.

Demolition of the past mostly is to be accomplished by strenuous effort of the abhyasi himself by exercising his free will, while devoted practice of meditation attracts Divine help where by deep seated impressions are got removed.

A method suggested by Rev Babuji Maharaj for cessation of creation of further samskaras (impressions) is that every act that is done by us is to be done in the thought that 'it is my duty to do so', so that the state of remembrance should continue steadfast. Such remembrance of God at all times (constant remembrance) ushers in deep attachment to the Divine leading to development of love towards Divinity which ultimately helps for devotion attaining its full form, Babuji exhorts that these two facets of love and devotion be mingled together so that the sadhak may be able to reach the goal soon.

Action of both body and mind lead to formation of samskaras. In the present life too, as in the past, actions performed by us result in formation of layer after layer of grossness around the original purity, resulting in course of time a condition similar to the cocoon of a silk-worm enwrapping the purity inside, making us unaware of its very existence, thus making us lead a life of artificiality with full of grossness. As regards the activity of the misdirected mind prompted by Prarabdha karma it indulges in impure thoughts, having lost the power of

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discrimination between right and wrong, good and evil, and puffed up with feelings of deep undue attachment to persons, things and property, over a period of time ultimately resulting in formation of samskaras. When they get deep, they make the mind rigidly adhere to the environment and associations supporting evil tendencies. The effect of samskaras is commencement of feelings of comfort and joy when liking is predominant and discomfort, misery and sorrow results when the conditions prevalent at that time are not to our liking. This is a state of mind which has lost its equanimity. We make serious efforts to get out of the unfavourable situations or continue to have and enjoy a favourable situation. When we meet with failure either way, our miseries get increased many fold.

In the absence of a spiritual guide, the real inner state of mind can not be experienced little realizing that undue attachments to objects and environment create impressions on the heart. Consequently, a feeling of being a doer doesn't arise in him. By the influence of samskaras (accumulations in the previous births along with those now formed in this life), actions are vitiated making his condition worse. At this stage, it may be only the guidance and help of a worthy spiritual Master that can bring about transformation of his darkened inner state.

A word about the timing and logic behind 'cleaning' is not out of context. Cleaning is prescribed in the evening after the day's routine is over, logic behind it being the cooling down of the day's heat reminding us of the state of Pralaya, as opposed to dawn bringing memory of creation. Individual pralaya is attempted which means our getting rid of various samskaras covering us as mala, vikshepa or avarana daily accumulated over an unspecified period. That is why even before dawn, before commencement of day's creation in nature, meditation at

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point 'B' is prescribed for a brief ten minutes prior to morning meditation, to facilitate peaceful dhyana.

Since the scope of the seminar with the present topic is limited to a discussion on demolition of the past, it is prudent to conclude the paper with a few observations of the effect of the process of cleaning has on our efforts to gain progress in other facets of Sadhana.

Demolition as a process occupies a rather predominant and essential chapter in the natural path due to its being the gateway for the induction into the system. It greatly facilitates the regulation of mind in gaining stability in dhyana which again helps in tasting the spells of peace in short intervals in varying degrees of duration, may be even for a few seconds. Practice of owning a given condition of higher stages in Sadhana by grace of Babuji is certainly a step in progress, besides opening up a channel for liberation, though it may appear ambitious. Master asserts that 'As long as all samskaras are not thrown out, there can not be liberation' (SS 282)

Finally, about the process of cleaning, Rev Babuji's observations while dealing with 'Sensitivity and experiences' is worth recapitulation any number of times. His precise observations being: 'Certainly there remains so much beyond and above the reach and grasp of heart and mind (intellect), but proper comprehension and experience of that too is possible only through the heart and mind, which is oriented to soul and God. Just due to this, then, there is special emphasis on cleaning and training of heart and mind in this science.' (Showers of Divine Grace 174)

Dear brothers and sisters, let us take special note of this observation of Babuji in this important aspect of Sadhana and deserve His grace by assiduous practice with utmost regularity.

12. Sri. N V Raghava Rao

Namasthe.

Demolition of the past is a chapter in the natural path, a very important chapter in our spiritual journey. For any journey, travel-light is advised and this is quite applicable in our spiritual journey too. In our journey to infinity, within the limited time span we have in this life, it is wisdom to be restless and act in such a way that the load of the samskaras of the past go on reducing as fast as possible; the present deeds of ours does not add any further samskaras; and we move towards the Goal. This is, in short, is what we need to do, to satisfy the craving of the soul.

The reason I am here is only due to my past. I am grateful to God and I thank my forefathers and my previous Gurus who have brought me to the fold of this system. The past seems to have done its job and it is time to move on. The present time is the result of the past and the seed for the future. We have to act in such a way that there is more focus on the future and the past too fades off.

The daily transactions we do in our life, which unless cleared off by the end of the day may add to the pile of samskaras. Babuji Maharaj has advised us the evening Purification process, which we should practice to take care of this aspect to a large extent. At bedtime, we beg forgiveness for the wrongs committed; make a resolution to NOT repeat the wrongs committed and pray for strength to undergo the results of the wrongs committed.

The master has advised us to follow the trusteeship concept to get out of the undue attachments (the Eshana-triya that Rev KC Narayana garu talks about). We should practice dedicating everything to the Master to get

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out of the feelings of doership, knowership and enjoyership. These are easier said than done. When we do a bad deed, we can conveniently attribute it to the Master using this concept. When we do a good deed, it becomes very difficult to attribute it to the master. In the name of 'acquiring Divine qualities', we feel happy about it, we feel that we have done something great and take pride in it. This boosts our ego and adds to our impressions. It is surely an impression that people in the society appreciate. When we talk of travel-light concept, any weight is a weight. It doesn't matter whether we carry dirt (bad samskaras) or gold (good samskaras). It is worldly wisdom to get rid of the dirt and cling on to the gold. But in spirituality, good and bad samskaras could have a different meaning and the worst is, we do not know what is good and what is bad. We also do not know how much weight we are carrying. In such a situation, we are not left with any options other than yielding to the master. The bhog is undergone in real-life, in dreams and during meditation. We should be willing to get rid of the samskaras; yield to the master and accept his wisdom in the way he plans to remove the samskaras. We could undergo the bhog of enjoyable samskaras in dreams and painful samskaras in real-life or vice-versa or in any combination.

From our side, as an abhyasi

1. We yield to the master, with the faith and conviction that he knows what is best for me; that whatever happens, happens for my good; and the master is always with me. When Babuji Maharaj said that we should offer our heart as a gift to the master, I understand that we shouldn't spoil it further; we leave it to the master to clean it in the way he wants and later use it the way he deems fit.

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2. We pray to the master to give us the strength to undergo the bhog. As this happens, our courage and confidence increases and we can face any adversity in life. When Babuji Maharaj says that he wants lion-hearted people, I understand that he is demanding us to be bold and strong to accept our past however good, bad or ugly it is and undergo the bhog with patience, tolerance and endurance. The more serious the sadhaka is, the faster he wants to progress which means the more he is willing to endure. He wants to get rid of bigger loads quickly and is willing to endure the extra pain. A not so serious abhyasi wants to take smaller steps and is willing to spend the extra time. It is purely our choice to take the extra pain or the extra time.
3. We follow the 10 commandments, especially the 5th, 6th and 7th in letter and spirit to understand this chapter of demolition of the past, and be convinced that we are progressing spiritually.
4. Depending upon our past: we have come into the family we are in, we have the friends' circle we are in, and we are in the environment we live in. Meditation on points A and B helps us to change the way we think and reduces the desires and urges. This too helps us in our endeavour.
5. In our morning meditation too, sometimes we get into deep sleep states and go through some dream-like situations. We undergo bhog in this manner too.

In our system of sadhana, we have the abhyasi's role and more importantly the master's support. In this chapter of demolition of the past, the master has a bigger role and a vital role. The master's support is through

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Pranahuti. As we know, Pranahuti is received in individual sittings and group meditations. In a group meditation, cleaning of the heart in general, to the extent the abhyasi can take it happens. Each abhyasi who is participating receives pranahuti to the extent he or she can take it and cleaning too happens to that extent. In individual sittings, the major portion of it is undertaken. Apart from cleaning, other tasks are also performed during Pranahuti but are not discussed here.

Pranahuti by definition is the offering of the thought for the spiritual betterment of the abhyasi and the trainer does this work. When the trainer is giving a sitting to the abhyasi, he cleans the abhyasi's heart by following one of the methods suggested by Babuji Maharaj. This is more effective than the abhyasi cleaning himself because the trainer's will is more effective and the trainer can remove deeper layers of the samskaras which the abhyasi by himself will take longer to remove. Apart from this, the trainer attends to the cleaning of the various knots.

The trainer sees some obstruction to the flow, or he sees some darkness or impurity and applies his will for its removal. When the abhyasi starts his sadhana and goes to a trainer for a sitting, the abhyasi doesn't see any relationship with the trainer and he goes for the sitting as one of the requirements of sadhana. As wisdom dawns on him, he sees the role of the trainer and the relationship starts building from his side. From the trainer's side, the relationship starts from the beginning. Some see the master as the brother, some see the master as the mother, father, teacher, guru or friend or any other way.

Relationship helps in sharing our feelings better. It is only when we share our feelings, we reduce its effect on our heart. For eg, we have some good news or we had success, our heart is excited and there is more load on the heart. We share the good news with our well-wishers who

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share our feelings. They too are happy about it. When we do that, we feel that our heart has become calm, light and happy. When there is bad news, the heart becomes heavy. When this is shared with our well-wishers, our heart becomes light. The point to observe is that when the well-wishers share our feelings, when they empathise with us, our heart becomes light. I feel that when a person empathises with others, he shares the same feelings, he undergoes the other person's effect of the feelings to some extent. I think that this can be termed as sharing the bhog to a certain extent. A person is granted permission to be a trainer when he can empathise with the other person without any selfish reason; when he can work for the betterment of the other person thinking that they are connected spiritually. It is with the feelings of empathy; the trainer can do an effective job of offering Pranahuti. Extending the same logic, the trainer shares the bhog with the abhyasi. This is my own understanding and I have not read this at all in the literature of our system directly. It is an inferential knowledge and I have no direct experience of it myself but have observed this happening to me as an abhyasi during the training under my master.

When the abhyasi understands the sincerity and earnestness of the trainer's purpose, slowly the abhyasi starts sharing his problems with the trainer. This makes the job of the trainer easier to that extent. Otherwise the trainer has to work with his limited understanding of the case. Many times, the abhyasi too doesn't know the problem and it is through prayer, the solution or relief is sought. Also in cases, when the abhyasi is undergoing the bhog, which the trainer hasn't undergone before or has no idea of how to deal with such a situation, the solution or relief is sought through prayer only.

Depending upon the condition of the abhyasi, the trainer has to give suggestions, keeping in mind the

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repercussion of the suggestion. For instance, the trainer is giving a suggestion of 'Total surrender to the Master'; then the abhyasi's surrender to the master gets unfolded. Situations in the abhyasi's life will be created such that this characteristic can be exhibited. This could result in severe bhog. Due to this, the abhyasi should not get into a state of shock. He should have the strength to endure the consequences and take it positively. The trainer has to ensure that endurance, forbearance and fortitude have developed sufficiently before he gives the suggestion of 'total surrender to the master'. These suggestions are given when the abhyasi has moved up to the fourth knot by which time the knots 1, 2 and 3 would have been sufficiently cleaned. Imagine an abhyasi who doesn't believe this system fully and is not regular in sadhana and if the trainer gives the suggestion of 'total surrender to the master' and if it comes into effect; the abhyasi might leave the system which defeats the whole purpose. The journey is undertaken in the way Babuji Maharaj has prescribed keeping in mind the condition of the abhyasi with respect to his strength, courage, conviction, faith, yielding and so many other attitudes and attributes.

When the abhyasi is yielding to the master in toto and believes that the master will take care of him, I think, this is what is expected from the trainer. It is the trainer's responsibility to do so. I can say that by offering prayer to the master, when I seek guidance for a sitting, I have been able to see the path of the abhyasi getting unfolded and suggestions coming to me when it is appropriate.

Demolition of my past makes sense in life, helping others in this act gives meaning to life and working for the master, the way he wants forever and beyond is the goal of life.

Thank You.

Seminar on “The remembrance of everything should merge into the remembrance of one - the ultimate”

1. Sri. B.Narasimhulu

Dear Sirs, brothers and sisters,

We will find the above observation of Revered Babuji Maharaj in the Second Commandment of the commentary on Ten Commandments of Revered Babuji Maharaj.

Pujya Babuji Maharaj commented (detailed) in this commandment on the importance of prayer before Commencing the Pooja and also the attitude with which the prayer is to be offered.

He had stressed the need for the whole hearted (undivided) attention (i.e.) all our thoughts to be centered on the Divine/Master while offering the prayer so that it can touch the source (i.e.) connect us to the source, duly establishing our relationship with God/Master, our hearts being filled with esteem, regard and devoted worship of God/Master.

Pujya Babuji Maharaj wrote the following reply to one of his spiritual brothers. “So long ideas are scattered, nothing can be achieved. The purpose of training is to withdraw thoughts from all sides and fix them in one direction, in such a way that all the power from that direction starts flowing in them. The position of the Guru is the highest for the disciple. He should not be concerned with thought of high and low. All the thoughts must be located in the Guru only”. (Auto vol. I Part II p.24). Hold to one and hold firmly shall be our endeavour.

Further Revered Babuji observed “Our thoughts are scattering the main current like the canals in the river

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making the river weak. The river cannot flow in torrents if so many canals have been dug out from it. The same is the case with us. Our ideas and thoughts always seem to have wings and so they have made the main stream weaker. During pooja (meditation) we draw in these things and consolidate them in one flow. The thought will have the same force from which so many canals have been made. So the process we adopt is that we go deeper and deeper into the vast expanse. The force of going towards it draws in the water spreading into all corners towards the force of pious thoughts. The result is that the scattered superfluous things came to the main and supreme current which is now to flow towards the Almighty- the main goal and place of our destination". (SS. p507)

From the above it can be seen that all the thoughts shall be centered on the Divine/Master so that living becomes sacred only by reaching the goal. The course alters, the route meanders. But yet, it has to reach the goal of life. It should never stop and stagnate. Life should flow freely and fully like a river. Only the life that achieves the goal is called a sacred life.

Spiritual life is a current. It must not be allowed to stagnate. The very moment we allow it to stagnate, our spiritual evolution comes to an end. This stagnation - physical, intellectual and spiritual - is very dangerous in the case of spiritual aspirants. We have to avoid it at all costs.

We have to withdraw our mind from wherever it goes. We have to argue with it, as we would do with a loving friend, try again and again to fix it on the Divine. Our knowing the Divine to be present in every object should meditate on the Divine in the very object which may tempt it.

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It is clear that thoughts and emotions are the two most important influences upon man's life.

A true abhyasi will turn every second into an opportunity to dwell in the Divine thoughts. Such Discrimination is one of the main characteristics that develop in a true abhyasi.

We have to live constantly in the presence of the Divine, live in the feeling that it is this presence that moves us and is doing everything we do. We have to offer all our moments to it, not only every mental action, every thought and feeling but even the most ordinary and external action such as eating. When we eat, we must feel that it is the Divine who is eating thro' us. When we can thus gather all our moments into the one life, then we have in us unity instead of division. No longer one part of our nature given to the Divine while the rest remains in its ordinary ways, engrossed in ordinary things. When our entire life is taken up, an integral transformation is gradually realized in us.

We have to understand the necessity of not admitting into ourselves any thought which destroys aspiration or creation of truth of our beings. It reveals the considerable importance of not allowing what one does not want to be or does not want to do to formulate itself into thought within the being. Because to think these things is already a beginning of their realization. From every point of view it is bad to concentrate on what one doesn't want what one has to reject, what one refuses to be, for the very fact that the thought is there gives to things one wants to reject a sort of right of existence within oneself. This explains the considerable importance of not letting destructive suggestions, thoughts of ill-will, hatred, since destruction enter; for merely to think of them is already to give them a power of realisation. We have to

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control ourselves like over boiling milk sprinkled with cold water.

We will all be crying for Him/Divinity/Master constantly. Let us not allow our minds to wander into the mire of discontent and worthless distraction. Let us not waste our lives like that. Let us be on fire for God within, be hungry for Him within every moment. Let us convert all our cravings into one massive flame of desire for the Divinity/Master. Then all our limitations will be consumed in that emancipating flame. If only we find worldly pleasures so tempting, how much more tempting must Divinity/Master be?

When we again and again keep on trying by meditation and by constant effort to remind ourselves that we are not mortal beings but immortal souls, then we may know for certain that we are gradually breaking apart the chains that have long bound us to the consciousness of flesh and ceaseless change. Once we begin sloughing off these fetters, we have glimpses of ourselves as souls made in the image of God and the more we hold that Divine image within, the more we feel His love in our hearts, His wisdom in our minds and His joy in our souls.

The desire to get worldly things is quite artificial. This desire springs up and perishes but is never satisfied.

There can be affinity in the things belonging to the same category not to different ones. Therefore the body, a fragment of the world has a desire for the world while the soul, a fragment of Divinity has a desire for God. So we have to be content with our legitimate needs and be in the consciousness of the Divinity to transcend our desires.

There cannot be our union (i.e.) undue attachment with the world and there can't be our disunion from the Divinity. In this connection it may not be out of place to mention the life of 'bee' living in this earth. That is "as

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the bee injuring not the flower its colour or scent flies away taking the nectar. So let the wise man likewise dwell upon this earth”.

Divinity is within our heart and we have to live in that. When this thought is infused and imbibed, may be thro’ repeated constant efforts, our thoughts which have a wandering tendency will gradually get settled and in course of time, get connected with the main source.

Let me now dwell upon the prayer aspect on which Revered Babuji Maharaj commented upon in the commandment-2 which forms a part of the seminar subject.

In this connection let me reproduce the excerpts from Revered Babuji’s second commandment.

“The reason why prayer should be offered with a heart full of love and devotion is that one should create within himself a state of vacuity so that the Divine Grace may be diverted towards him”. (IB. p18)

Master desired that devotee should realize his own serfdom and Lord’s Mastership, thereby establishing a permanent link of devotion.

“The feeling that he (devotee) as a true servant approaches the Great Master in the humble capacity of an insignificant beggar must be engrossed in his mind.

This may be known as complete annihilation of self. If one develops in this state, in my view he should be considered as an embodiment of prayer. (IB. p20)”

Likewise let me take the opportunity of quoting some excerpts from Revered brother K.C.Narayana Garu’s Notes on Ten Commandments.

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“Revered Babuji suggests the name of the Great King Bharata, brother of Lord Rama. Revered Babuji says that this example must be kept in view for maintaining the relationship, which is the true form of devotion. (IB. p85)

“Thro’ prayer we are seeking to get back to that perfect calmness and balance. This leads finally to the pointed attention on the Real. This is what we attain by prayer and that is the essence of prayer”. (IB. p88)

In his talks on Ten Commandments Revered Dr.K.C.Varadachari Garu expressed as follows (excerpt)

“Prayer finally is the expression of one’s utter willingness and acceptance of the life of surrender to the Ultimate as the goal and means of attainment. (Dr KCV Vol. I 58)

Our Master who is one with God is verily the knower of the paths of descent and ascent and therefore can individually lead every individual to the highest state whatever may be the crookedness that have developed in him, He is the God of the entire universe. (viswani deva).

All this is significantly brought out by the simple and direct prayer “Thou art the only God and power that brings us to that state (of thine).”(Dr,KCV Vol.I p61)

Prayer should flow spontaneously out of love filled heart. There should be yearning for God as a miser yearning for gold, as a lover for his beloved, and as a drowning person yearns for a breath of air. Feeling is needed, emotion is needed. For, more important than the words we utter, the vibration of love which they carry, what is needed a heart contrite and lowly, pure and holy, a loving heart eager to wait upon God.

Intense prayer spontaneously leads to deep meditation without much effort. Prayer helps us to develop intimacy with God. The more we get attached to

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God, less is our attachment to the world; thereby we make quick progress in spiritual life.

Prayer leads man to the path of spirituality after crossing the obstacles of materialism, Praying with sincerity love, devotion and faith ultimately takes us to higher achievements in life.

Those who bear the troubles without any murmur and only pray for strength to face them belong to a mediocre class and who accept everything as God's wish and firmly believe that whatever happens is for their own good are true devotees.

A prayer makes sense only if it is lived. Unless they are lived, unless prayer and life become completely inter woven, prayer becomes a sort of polite madrigal which we offer to God/Master at moments when we are giving time to Him.

Very often we do not find sufficient intensity in our prayer, sufficient conviction, and sufficient faith because our despair is not deep enough.

It is said that thro' prayer one can tap the source of spiritual power and the most powerful form of energy one can generate. It is a force as real as terrestrial gravity.

Prayer like radium is a source of luminous, self-generating energy. When we pray we link ourselves with the inexhaustible motive force which spins the Universe. Even in asking, our human deficiencies are filled and we arise strengthened and repaired. Whenever we address God in fervent prayer we change both soul and body for the better.

Unless the prayer which we intend to offer to God is important and meaningful to us first, we will not be able to present it to God. If we are inattentive to the words

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we pronounce, if our heart does not respond to them or if life is not tuned in the same direction as our prayer, it will not reach out God wards.

When we ask for something in our prayers, we undertake by implication to do it with all our strength, all our intelligence and all the enthusiasm we can put into our action and with all the courage and energy we have. In addition we do it with all the power which God will give us. If we do not do this, we are wasting our time praying. Our mind must be formed, moulded to the words filled and harmonised with them. Our heart must accept them with complete conviction and express them with all the strength of which we are capable and our will must take over them and transform them into action. Therefore prayer and action should become two expressions of the same situation vis-à-vis God and ourselves and everything around us. Short of that we are wasting our time.

Even our mind creates problems for us. Success in work gives rise to egotism, which leads to arrogance and superiority complex. Failure makes us depressed and create inferiority complex. Guided by our own impure intellect we err and try to justify it with futile arguments. Sometimes we neglect our duties and responsibilities and try to escape from problems out of fear or weakness. To handle day to day affairs we need to train our mind, emotions and feelings without which we cannot have a happy and peaceful life. This easily be achieved by developing a prayerful attitude thro' out the day (i.e.) constant remembrance of the Divine. Lord Krishna to Arjuna " Remember me constantly and fight". Let us seek Divine guidance, remember Him and pray to Him for right understanding.

Seeking help from a stranger is begging, seeking help from a known person is a request and seeking help from God is prayer. In begging we become the object of

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pity, in request we become the object of mercy, but in prayer we become the object of Divine Love. God loves those who pray to him with faith and devotion.

Let me conclude with the following recordings of Revered Babuji Maharaj as extracted from auto part II Vol. III P.152.

“If liberation is lost this time, who can guarantee the prospect in future! Nobody knows what is going to happen the next day. This time Nature incarnated for the liberation of souls; so you are all reaping double Benefit; I mean those of you who have faith in God’s work and management”

In view of the above let us utilize this golden opportunity thrown open to us by the benevolence of Pujya Babuji Maharaj to the utmost. Let us make haste!

May His blessings be showered on us in torrents for ever and ever to move onward, forward and Godward and the Natural path lead one and all from despair and bondage to real peace, freedom and to the Ultimate! Amen.

2. I. Chalapathi Rao

Recently when I was going through a site I found the word Fana, a term used by Sufi Saints for the condition of negation. Babuji Maharaj also gives us the concepts of fana (negation) and fana-e-fana (negation of negation). In the site fana has been defined it as self annihilation, at the very face of it, the word self annihilation arouses a negative emotion in the mind and can also create fear in the minds of the common man. Immediately a thought came to me about the concepts of remembrance with negation as explained by Babuji Maharaj. I thought since all of us have certain amount of

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remembrance which would not have been possible without some negation. So it would be proper to understand about negation so as to gain more in the path of remembrance. I feel that negation and remembrance are concomitant to each other.

I have understood negation in this manner - Negation: When the self experiences and recognizes the presence of Master as all supreme and also endearing and chooses (surrender) to remember Him, live for him and work for him as a part of him. A process where we tend to give lesser precedence to our selves. This is the experience of mediators of the Natural path and it is not due to an understanding or intellectual knowledge of a cosmic compulsion of Rta even as a use of force in case of animals or sub rational beings or not even reconciling through rationality but the love that germinates and grows into total self effacement. Pujya Babuji says this negation manifested in the form of Love for the Master is naturally possible for us as “Remembrance brings a lover close to the beloved. There is no limit to this closeness. The greater the love or affinity, the more does one advance towards Him. **This relationship comes to us by inheritance.** Now it is up to us to develop it as far as to secure utmost nearness to Him” (Imperience Beckons page- 19) .

Love has to be understood as phenomenon occurring in the supra rational levels of being which is simple to understand but difficult to articulate. The commonality of the aspirations to express in its universalness is the starting ground for the relationship of love which is the essence of the first line of our Prayer,” O Master, Thou art the real goal of human life”. Here Master is the goal of human life or the goal of human life is Master. But the commandment under discussion asks to offer our prayer with heart full of love and devotion. That

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means we have to develop love and devotion to the Master.

Who is this Master that we are referring to? Is he our beloved Babuji Maharaj or the Ultimate. Babuji Maharaj clarifies this in the chapter The Guru of book Dawn of Reality “God is the real Guru or Master and we get Light from Him alone. But as it is extremely difficult for a man of ordinary talents to draw inspiration from God direct, we seek the help of one of our fellow beings who has established his connection with the Almighty.” (Dawn of Reality page 59) But for himself he said the following “I must assert that God alone is the giver of negation and of all higher approaches beyond that. But for myself I may assure you that all that I have got was from my dear Master alone, though I am thankful to God as well for having moulded my tendencies towards him. The method for securing God's help is the same as that of seeking the Master's help. “ (Silence Speaks page 174).

The subject of love for a fellow human being as an Ultimate being has its own votaries and also its critiques. It is really interesting for seekers of the path that how our Master Babuji Maharaj has resolved this issue of grave concern in the field of yoga. He brings in the concept of consciousness, which is beyond name and form and through Pranahuti the highest consciousness is introduced into the heart of the individual thus enlivening him to the memory or remembrance of Divinity.

The reluctance to accept a fellow being as an object of love is due to the inability to understand the inherent Oneness of Being due to apparent external contradictions both physical and mental as the perception is through external organs like indriyas . On the contrary it has also been difficult to establish the love with the Nirgunatmic Bramhan as it is the beyond the scope of

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sensory knowledge and buddhi. For all of us the initial lessons of love are taught by our parents, family and later by friends through the emotions.. The limitations of emotions are well known that it cannot extend its domain to the universal level. May be for its limitedness in its scope and dimension that it called as a body or a boundary and hence a sarira.

We see today that the love expressed for Lord Krishna by devotees all over the world is a kind of transcendental love as the person concerned is neither seen or existent in some physical form. The love for such transcendental God head is developed and cultivated mostly through the emotions and Babuji Maharaj says that emotion is not love. To love the transcendental form one invariably goes through the immanent form (cognition of mind). The immanent form could be in the shape of idols, pictures, portraits etc – the archa concept but for some they meditate in the heart on some mantra, or light –the antaryami concept.

When we come to the System of Natural path given by beloved Master Babuji Maharaj, there is a unique fusion of the immanence and transcendence. The problem of immanence and the transcendence is solved in one shot through the process of Pranahuti and the means is through meditation on divine Light without luminosity in the heart. We all know very well that the methods of meditation coupled with support of Pranahuti mould our physical, vital, mental and other spheres of Being and make them capable of grasping the transcendent and make it immanent in our heart which is experienced as Remembrance. People are thirsting for this real remembrance and taking the help of nama and roopa in the form of bhajans , kirtans etc as discussed earlier. How fortunate are the persons who have come in contact with the Natural Path of Sri Ramchandra that they are given

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the gift of remembrance just like that. This remembrance is slowly but surely transforms into Love for the Master. Addressing the issue of remembrance and Love, Master has said very graciously that if you love somebody you will remember him and he says apply the inverse, practice remembrance to develop the Love. Love is the cardinal principle in spiritual life and therefore one should ensure to practice the methods and the commandments for the development of this Love. Transcending the borders of personality, Babuji Maharaj defines Love as the inner awakening to the Reality. Love for the Master in our system has a very broad and deeper meaning and has to be understood very carefully lest one may find oneself short of the mark.

Love in practical sense means living a life for the person who is loved. When we talk about the Love for the Master, here we are not confining the Master to a certain name and form. He is the consciousness, a force or power that responds even as stated in the third line of the prayer **“Thou art the only God and Power to bring us upto that stage”**. If we can understand the consciousness as a principle then Love can easily translate itself into a meaningful action in this life by adhering to that principle. We all understand our Master as Sri Ramchandra Consciousness, a principle that is striving to uplift the humanity to its destined levels. In this direction only we have been given the practices, the Natural Path of Ten Commandments and the support through Pranahuti. When we fix up the Goal which we find it , as we start practicing that, is something very natural to ourselves i.e our consciousness, before that we also pass through states of tension , internal contractions leading to strife, restlessness, irritation etc due to the demand and attention from the wishes and desires. Here we should carefully separate out the drives like hunger, thirst, procreative

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urges etc which are also to be moderated to the extent that it should just meet the requirements for survival from the above said desires and wishes. Often it takes quite long a time in sadhana to resolve the inner conflicts between our desires and the spiritual goal. May be that is the sadhana itself. When we start understanding the purpose of life and its higher aspirations through regular meditation, purification and fomentation through Pranahuti, we are in a position to give much higher precedence to the goal as we understand to be our higher Self and not as a separate activity then we stop bothering about our petty desires or wishes of our lower self. This can also be understood as the first step in negation. Babuji goes further and uses the term negation of negation and says when you do not know whatever you love and also that you are loving. I understand it to be naturally living for the Master and he forgets to seek anything for himself. This was very beautifully and figuratively expressed in the article – **A FAQIR'S WEALTH from Silence Speaks**

“.... Let us ponder over the state of mind he is in. He has approached the Master with the object of begging for his bounties, but he is so much lost that he does not even remember that he has approached him for having his bowl filled. The bowl is presented forth without a word of begging, so much so that he is not even aware of whom he stands before. So much lost is he as to have madly rushed in, where even the last spark to illumine the grandeur of the place is extinct. The hands holding the bowl are alone held up, so much lost is he... **What would then be the condition of the beggar? He shall be permanently residing in a state of contentment which cannot be matched even by the greatest riches of a king...**”

If we ponder over the above article, from the sadhaka view point, the state of contentment should reign

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supreme at all times. If we look at the prayer given to us, the second line deals with this aspect of contentment saying that” **We are yet but slaves of wishes putting bar to our advancement”** At each stage of advancement the bar is felt and expressed in different ways but when look at from the remembrance aspect, the wish fulfillment is a bar to negation. From sadhana angle negation is not an intellectual exercise of self annihilation but the extent of dedications of one’s heart, mind nay his life for the cause of the Master.

Negation grant us freedom from misery (Misery is always defined in reference to the self – jiva aspect and life is a great lesson in misery and afflictions) as all work is for the Master and by the Master but the experience of happiness for no apparent gains of material wealth is the positive affirmation of the progress in negation. From the practical angle, one of the yardsticks in this subject would be the levels of commitment to the service of the Master. If the individual has his own agendas to be fulfilled apart from the duties which he is enshrined to fulfill as a grihasta dharma then that indicates the amount of wishes that need to be fulfilled or have become a bar to his negation.

It is the experience of the sadhakas of the path that the first change in the state of his consciousness is the development of vairagya which goes on getting rarified and rarified as one moves on into higher levels of consciousness like Bramhand and beyond. Here when we say the condition of vairagya becomes rarified means that it is felt naturally. One does not feel attached or there is an inclination to possess and enjoy. One loses the conscious awareness of his vairagya. For others it looks like vairagya but for the subject, it is a state of contentment preceded or existing with the feeling of reconciliation to the will of the Master. One learns to be

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compliant from being a complaint. Infact one does not have explicit liking and disliking and sometimes the mind refuses to qualify the things. It has been my practical experience that I would not like to choose but like to accept whatever is offered. Right now it is truer in case of the food that is offered in the house. But I think it is the general state of mind. It in anyway does not mean one is lacking the discriminating ability or Viveka but mind does not like to spend much time on the trivia's. The remembrance of the Master is engrossed on the heart to such an extent that one simply rejects to consider matters which are routine. I do hope this is the condition experienced by all my brethren.

Somehow the feelings of vairagya that have come to pass have left me bewildered in a sense that it is difficult to explain to others in the society that it is not a negative approach but infact it is an integrative approach to life because the balance and happy state of mind is seldom affected due to denials in life and one takes life as it comes. Certain sense of equanimity is had, the first fruits of Master's entry into our life. The states of vairagya have never left in me a feeling of despondency though at times I felt the drag on the heart which I oflate is being understood as the resistance to get rid off the samskaras. Ofcourse prior to that there were intellectual fears that detachment will lead to despondency. This was sheer ignorance of the inner condition of the heart where we have an admixture of the feelings of peace, detachment to the world, Love for the Master, love, kindness, empathy for our fellow beings and to other creatures of the Nature as well- a feeling of oneness with the Nature, aspiration for the Goal preceded by an urge for fulfillment of life's purpose , a natural feeling of lowliness coupled with dependency on Master and above all a feeling of immense happiness, calmness etc. All

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these feelings could be there in various proportions at any point of time.

It is a matter of details that how we are remembering him i.e, like, are we remembering as a bhakta or as a saranya but what is remembered is always the Master. The relationship or thread of remembrance keeps on changing as we start to move up on our spiral ascent in the heart.

The exposure to the Sri Ramchandra consciousness in the form of Pranahuti naturally leads to a feeling of liking, happiness etc but also creates a urge to have it again and again. This aspect of Pranahuti was expounded very lucidly by our Revered Master of the order, Dr KCV in his new Darshana as “Some abhyasis expect immediately some changes like the abolition of the mental modifications – or the passing of thoughts which prevent concentration on the Guru or his transmission. But, what is experienced actually is not any such radical or spectacular phenomenon, but a setting up of a new kind of vibration which makes one feel ‘the quiet’ amid the chasing thought, ‘the quiet’ amid the noise of the surroundings, a withdrawal of senses of hearing from the outer world and also a slow giving up of desire for anything other than the ‘quiet’ itself. The experience of the ‘silent mind’ even when the objective mind is not completely stilled, is almost the first experience of the abhyasi” (complete works of Dr. KCV Vol.1 pg-368)

If the thoughts are not about the Master, then they thoughts could be divided into the following broad categories

- a) **Play of Lower Vrittis - about possessing something or seeking some sensual enjoyments ;**
This could be due to infatuations, impulsive

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desires for possession and enjoyment. During such times, we enjoy reading such books, magazines, news papers etc which we may reject to even look at them when we feel certain amount of purity after our meditation or cleaning. Similarly we also derive enjoyment and pleasure in watching TV's, movies etc. The indulgences could be only with our senses and our involvement in it but this usually leads to a state of laziness. Laziness in the context that we find disinclination to meditation. This has been my experience and at times I used to carry on with it especially watching TV till I felt nausea. This kind of thing is like a trap and addiction which is no bad than other addictions to nicotine, alcohol etc. I feel addiction is some kind of a habit pattern where we find no freedom to act otherwise. If we are able to turn our attention to our Master and create a craving for the Master, then immediately I felt certain amount of purity and the thought gets diverted from the worldly enjoyments and his presence is felt in the heart. Even if I was trapped in a movie, if I were able to link some incident or event of the movie with the Master, then immediately I felt purity and moved away from the movie. This has happened many times and in many situations.

- b) **Self Love:** But I have observed that when the thought is linked with self glory or imagination of our greatness which deal with
- appreciation by somebody, pat by somebody
 - an achievement which is unique and also not achieved by somebody else
 - imagining our selves getting some awards, rewards, position of power, positions of leadership

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- the thoughts could also be with regard to seeking love, sympathy, attention
- thoughts of being the agent to bringing happiness to the people concerning us etc

In these thought patterns the mind literally takes its wings and we feel no boredom or tiresome ness. I usually felt the whole process quite rejuvenating (active mind) but as a sadhaka who is committed to the Master, I found great difficulty in switching the mode of the mind from the self glory to the remembrance of the Master. During these times the mind was active or rajasic in nature. Even the attempts to do cleaning are difficult as the mind is overpowered by these thoughts and it is quite active. I have learnt and continue to learn that we should never allow the mind take off in the first place and try to divert it by our alertness.

- c) **Worries, afflictions and other Mundane preoccupations:** Sometimes when we have some impending work either at office or at home, the mind is pre occupied with it till the task is completed. This is also true in case of a physical affliction of not only self but also of the near and dear ones. I have quite often felt while attending to some office work, the whole thought content is filled with it. But the state of mind would become calm and light and the remembrance of the Master is spontaneous immediately after the work is over.

On analysis I have found that when we take up the responsibility of all the work on your head and fail to understand our limitations or our role, then this

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problem is acute. This is sheer ego in action though outwardly we give explanations of commitment, sincerity etc. But the inner motives are wanting to succeed and establish our competence coupled with an underlying fear of failure. At these times I have not only lost sleep but also the ability to meditate. I am learning to deal with such situations by yielding to the Master and offering the fruits of the work to the Master. Though we are asked to understand that he is the doer which I feel quite difficult as there is not only the act of the performance but also there is an awareness of the performance.

- d) **Doership, knowership and Enjoyership** are the different facets of the ego which we have to overcome through our remembrance. I feel the conscious remembrance will not help in this regard and it may affect our performance of the activity but the remembrance has to be really be sub conscious so that we start remembering the Master after the work is over. But for that we have to start the work by remembering him. This, I think we should assiduously practice. In this regard, I would like to recall a small experience,” I heard one abhyasi sharing his feelings about remembrance that every day he remembered the purity aspect while taking a bath. This I tried to implement, but I found it quite difficult to begin with but with conscious awareness I slowly imbibed it and now the thought of purity is naturally remembered while taking a bath”

Conclusion: After many years of practice in the natural path, an awareness that has come about naturally is that the thought is yoked to the Master on a more continual basis. The mind is tending to think or remember Him.

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This, I feel is the blessing of our beloved Master Babuji Maharaj. Otherwise, the mind is generally pre occupied with something or the other and if we probe a little bit we can also know the content of our thought, which will be mostly pertaining to the self, a bounded thought. When I am not remembering the Master, it is a feeling of separation and remembrance seems to be the linking factor between us and the Master.

Master, in this message, which is a commandment signifies the importance of prayer in being the only method of establishing the link with the Master. He says, the prayer has to be offered in a supplicant manner which is possible by keeping our position vis a vis His position in view.

We feel a certain amount of purity which is a refreshing feeling, we also feel lightness and happiness. The mind feels inclined towards the Master and this feeling or state of mind is what I understood as remembrance. All work should be done in the remembrance of the Master that is what is understood as sadhana.

Thank you.

3. Dr. V Krishna Yaji

Often, this statement is hard to digest and experience, as the principle of ‘love and devotion’ is required for it. Without this principle the subject is beyond comprehension. We tend to remember not only things of our liking but also of disliking in various intensities resulting in restlessness. Then one cannot expect to be settled on one thought that keeps him Silent.

In the early stages of practice, one feels remembrance of Master oozing out of every object in the world, both animate and inanimate. Emotional tinge will

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be there at that stage which gradually sheds away in due course of practice. It is the beginning of the experience of this kind that will become finer and finer as we adhere to the method. People around will be curious to know as to what system is being followed by that person and come forward to follow the system, such will be the expression of that condition. Master states that it resounds all through every particle of oneself.

Dr K C V stated that-‘In spiritual life one has to learn the three ‘R’s- ridicule, repression and respect (Vol I, 88). In early stages of practice, even for attending the training program, one has to face the ridicule of following the path of righteousness. Unless he learns to overcome it, he cannot continue the practice. After starting the practice, it essentially consists of avoiding the temptation to tuck under the carpet of many attitudes/ideas knowingly or unknowingly (repression). Then only one learns to give respect to the system and its provider and thus he remembers only one thing.

Whenever we say INDIAN, we get an abstract idea (patriotic, affectionate, emotional etc), depending on our imaginative capacity, rather than the physical form. We don’t try to think about people of various states/districts to get a picture of how an Indian looks like. We ignore the region / language of an Indian when we are outside our country. If the awareness of the common parenthood is expressed all through, the happiness will be enjoyed to its full extent. Master gave a method of treating every other individual as child of Master, while attending our duties. This will mature into an ability to see the Master in every other one thus avoiding differences.

It is common experience for most of us to feel the inner noise even during periods of external silence and vice versa indicating that both exist side by side,

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reminding the other at any point of time. We are fortunate to be given that exercise and glimpse of it immediately after 12-noon satsang by maintaining silence for 30 minutes in the Bhandarahs. When we remind ourselves of the silence experienced during meditation while dealing with daily transactions, our approach will be entirely different from that we used to do earlier and we too will feel the LIGHTNESS markedly. This is one of the ways of remembering Him.

When children are crazy of some thing belonging to some body, they try to get attention of that person and come closer to him to get it. They will be aware of the owner of that object whenever they look at it. Similarly, if we try to love the Owner of this world and fall into His attention, then we will be remembering Him only, forgetting things which we used to run after.

Master suggested practical way of remembering one thing instead of every thing. ‘Besides, if they go on with their household work with the thought that they are doing their duty in compliance with God's command, it shall all be transformed into puja and they shall be with it all the while without any conscious effort on their part.’ (silence speaks; advice to ladies). This will apply to every practicant.

Master has given another simple method of ‘Love Him who loves all’ instead of ‘Love all who love Him’. It is not practical, first to love every one and then learn to love Him. More over it will lead to intolerance towards those who don't love Him, though they don't hate Him. The results are uncertain and indefinite.

As we practice sincerely, our prayer improves from ritualistic one without awareness of what we are doing (in the beginning we verbally utter the prayer as a formality without the FEELING) to a stage where we are

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unaware of what for it is going on (only FEELING will be there). Perhaps it may mature to a stage where we are unaware of what is going on (emptiness without even FEELING).

Though constant remembrance is not a practice, our effort during daytime should be to consciously remind ourselves of the state of mind we are bestowed during meditations so that we will be attracted to memorize that condition frequently, effortlessly and for longer duration. This leads us to that condition faster. ‘One should only increase faith and devotion. And devotion is generated by remembering again and again’ (silence speaks; faith, surrender and abhyas)

If a student is enquired about of his studies, he doesn’t say that ‘I am studying Zoology, Botany, Physics and so on’, he simply says that ‘I am studying Intermediate or Degree’. Similarly we don’t say that ‘I have gone to buy tomatoes, cabbage, etc’ but say ‘I have gone to buy vegetables’. Though in these two examples it is easy to put things under one group, it is apparently very difficult to do so in case of consciousness, probably repeated and intense experience is needed to feel it so. For that apart from Master’s support, hard work (devotion, practice) is required.

While explaining devotion in the Commentary on commandment 2, Master gives an example of telegraphy. ‘Similar is the case with the devotee, who makes himself known to the Master by the current of his own power.’ ‘Now it is up to us to develop it as far as to secure utmost nearness to Him.’ That means it is our duty and responsibility to maintain the intensity of craving, even artificially, so that the connection will remain strong enough to keep us in His thought.

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‘Everyone can attain this state (constant state of prayer) but only after sufficient practice.’ By this statement, Master assures and encourages that state is possible and also stresses that it happens only after sufficient practice.

One will accept every thing as belonging to Him only when one accepts oneself as His servant. Master quotes example of Bharata to be kept in view to maintain true form of devotion.

Master emphasizes that the attitude of devotee should be like that of beggar putting every thing before the Great Master. He repeatedly stresses the importance of supplicant mood of one if he really craves for God. When we accept our position as insignificant, it will lead to profound loss of interest in the happenings or things. This leads to Inaction. But Master protects us from this danger by giving exercise of ‘Love Him’. We cannot remain calm with disgust, when our beloved ones demand our attention. Here Master demands our attention, in our interest.

4. Sri. M Radhakrishna Murthy

“The remembrance of every thing should merge into the remembrance of one- the Ultimate, resounding all through in every particle of his being.” So says Babuji Maharaj, while dealing with the Commandment 2. He further says that one who develops this state may be considered as an embodiment of prayer, which state is known as complete annihilation of self.

The Commandment to sadhaka is to commence Puja (worship) with a prayer for spiritual elevation with a heart full of love and devotion. Creation of a state of vacuity is a technique which is possible only by a prayer with a heart of full of love and devotion which enables

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Master to divert the flow of Divine Grace into the serf, connecting a permanent channel between the two, securing the utmost nearness to God, constituting a first step in ladder for reaching the ultimate, embedding there in all stages and states of spiritual advancement, but it should be strengthened by love and affinity enabling his (serf's) mind constantly in a state of prayer, abiding him in a state of supplication permanently.

Babuji gives an idea of the state of the absolute Reality, the source of everything which has to be arrived at finally stating that there is extreme simplicity with perfect calmness despite vibrations and emotional excitations; it can neither be described as 'light' nor 'darkness'. It is possible only when the rule of true etiquette is followed in praying for only that which is ordained, accepting 'HIM' as the Master, surrendering every thing to HIM, withdrawing his self from all sides, losing all worldly charms and turning completely towards HIM, when he acquires a will always directed to Master's command.

Babuji compares the few drops of water trickling down from a mountain crevice, flows down to assume the form of a spring, rivulet, river and finally the mighty ocean, to the development of a baby to full blown youth passing through various stages and phases of development, coming in touch with the world around, dealings and association with people and environment, desires creeping in his mind, polluting his thought and causing colored vision, the pollutants drawing more power from nature, making him assuming a full form of grossness similar to an ocean. The ripples present in the ocean are akin to the results of actions (karmas) acquired by him in course of his attaining the final form.

Babuji explains the state of negation- the very reality itself. A thing when observed continuously fades

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away from sight, even its reflection melting away as matter has capacity to see matter alone. Finer power is required to see beyond matter, which goes on till the very power of seeing becomes extinct. Still, something remaining beyond coming in the form of consciousness, which too becomes extinct and fading even the feeling of existence. It is difficult to understand the condition unless one is submerged in that state. “Continued practice of doing everything with our thought resting all the while on the real point which forms the very basis of existence can be a means of achievement of this state. This pointed attention upon the real may be taken as the essence of the prayer.” This is the starting point for removal of superfluities and it is a state of higher consciousness.

Remembrance is given prominence in the topic of today’s seminar. Babuji opines that Realization is very easy provided the aspirant has a deep impression of it upon his heart. In His view “Taking in of this impression means imbibing the very thing that one aspires for. In that case the Divine thought will continuously remain alive in his heart, and his attention will remain drawn towards it all the while. This is what Constant Remembrance exactly means.” Deep thought is a means of tearing off more coverings (of subtler nature) bringing the original to view for being blessed with Divine grace.

When the ultimate state of being is in view constant looking at it results in state-less-ness, the basic property of the Real, giving a feeling of sameness. Charged with this effect and idea of His greatness in the background, nothing but remembrance alone remains then. It begins to appear at this stage that He Himself is absorbed in our remembrance. Feeling of this condition, as Saint Kabirdas described is “My mind can be at rest only when the Lord gets busy with the remembrance of me.”

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Short prayer is prescribed by Babuji as essential for an abhyasi. The central point being a part of the Supreme is rooted deep in all the beings on the emerging of the world. Our prayer is the practice to turn our attention towards the source by resigning ourselves to the Divine will which is absolutely simple and tranquil. When we create a strong craving for the absolute, we are indeed in a state of Prayer, that is why no particular time is fixed for the prayer.

Commandment 2 specifically gives prominence to prayer since the commencement of puja shall be preceded by prayer for spiritual elevation with a heart full of love and devotion. We dealt with the views of Babuji Maharaj earlier in this paper. Dr K C V garu, Master in our line, has given us his considered views on prayer in volume-I of complete works. To the extent of my understanding, I attempted to present his view at my own level, which may be thoroughly inadequate, but I felt it essential to include the same as it forms the core of the topic for the seminar.

The concept of one God who can give all four 'Purushardhas' (Dharma, Artha, Kama and Moksha), regulated by the fundamental principle of liberation became the cardinal principle of our Hindu religion and tradition. (Vol I 26)

Lord Krishna says that the virtuous ones who worship HIM are of four kinds (the man in distress, the seeker for knowledge, the seeker for wealth and the man of wisdom) (Bhagvadgita VII 16). The former three may perhaps be anxious to ask for the lower to get deliverance from distress, acquire wealth and knowledge rather than the higher one seeking of liberation.

In our system, which is natural to one who seeks the Divine light, we offer prayer to the Ultimate being with only one wish that we should be gradually taken to

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that condition or Divine life. The prayer is simple. The Divine is the Master, He is the guru. He is the goal to be attained. The goal is a state of being. It is not to get his form but to get that state of being that gives you the essence of an existence and also meaning to our very existence.

Most of us identify our existence because of our office, property and other possessions or acquisitions, conveying thereby our dependence on them. We ourselves are nothing and by ourselves are nothing. Then the question arises as to who exactly is the one getting or trying to get identified. It is 'I'. Who is this 'I'? 'I' itself is the being. We are trying to be and in trying to be, we are not being ourselves, hence we become restless. We are always engaged in acquiring name, fame and objects or properties which we suppose are to give us happiness and pleasure, knowing fully well of their fleeting nature and also knowing our temporary existence on earth. In this world every thing is insecure, is in a state of slipping from us making us lose what we hold causing restlessness and untold misery. Losing near and dear, and wailing for their loss is a glaring example of temporary philosophic attitude to the impermanence here, though this attitude evaporates very quickly in thin air, engulfing us again in our attachments making us forget the inevitable truth that it is certain that we will also follow them sooner or later. All this chaos is due to our not having a sense of being. Hence it all boils down to the fact that we are struggling to have a sense of being. How to obtain the sense of being? We need 'God' who can free this sense of being. One who creates a sense of being in us is God. The ultimate is Reality- SAT.

While dealing with Prayer Dr K C V garu said finally: "Firstly we must earn the sense of reality of being. And that is the Goal to which we are moving. Now this

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sense of Being, therefore, firstly announces the essence of our prayer- the goal of my being, of my existence, of my life, is Being.”

Our spiritual guide, Pujya Sri KCN garu has given a Monograph on Prayer. He is forth right in saying that the goal of life as set forth in the first line of our prayer is to be adopted as the goal since it is our very purpose of existence and means to serve others by moderating our needs of Kama and Artha by means of Dharma and not Adharma, to maintain ecological balance in Dharma, respecting all beings, maintaining harmony, avoiding conflict and disharmony. Fraternal love is one such; Avoiding separation from the universe, which is a material manifestation of the Divine, requiring love to be extended to all, thus knowing existence with interdependence of all His progeny, is a means of enjoying immense happiness and bliss. While dealing with the 2nd line of prayer, Sri KCN garu states that our self-centeredness and concern for ourselves alone weighs most in our conduct in life, especially in non-sublimation and non-moderation of baser instincts relating to Kama and Krodha, and we fail in reasonable control of other spoiling agents- Lobha, Moha and Ahankar, thus we beg pardon of our Master stating that we are slaves of our wishes, but, yet, giving a hope to ourselves, that we may, with serious practice, on any day get over these wishes, of course, in the direction of moderation, though not total annihilation. We are plain enough to tell Babuji that these vices (wishes) are putting a bar to our advancement. The next and the ultimate course of action, left to us is to sincerely pray feeling HIM in the core of our heart as Divine Light. It is light without luminosity. In a state of total surrender, we pray to HIM asserting that He is the only means being the God, ultimate or Reality having power to lift us to that ultimate stage of realizing nothingness of our self; He summarizes in one sentence

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that the stage of the Master as the goal in the first line and this stage of surrender to HIM in the last line of prayer encompasses the entire sadhana.

Dear brothers and sisters, I intend closing the paper with a mention of a ‘Jewel’ picked up by me from out of the spiritual treasure, which he has taken pains to create for over decades of serious sadhana, for the benefit of all of us, keeping up his commitment to Babuji that he would spread the message of Babuji in its purity and content. It is in his words: “Pray (beg) that you pray (be submissive) and continue to pray (constant remembrance) so that prayer (yielding) may continue.” (from Monograph on Prayer).

It is worth committing, this description of prayer to memory and keeping in constant remembrance of Babuji, as our Babuji forms the “Nucleus” of this prayer.

Pranamams to you all.

5. Sri. B. Narasimhulu

The above is a part of the message referred by Rev, Babuji in His message titled “Love Him who loves all”. (SDG 155-159) delivered on the eve of His 81st birthday celebration at Delhi on 30.4.80. It reads “If we want to go into Non-self then we will have to annihilate to be in thought, and we will come to “not to be” in its real sense. It means the ‘Life without Life’-(i.e.) “we are and we are not as also, We are not and we are”.

The above is explained by Rev. Dr.K.C.Varadachari garu in his New Darsana thro’ pages 344 –345, vol I, complete works of Dr.K.C.Varadachari, which reads as follows.

“The potentiality of the effect in the cause is a dynamic potentiality, Similarly the Ultimate veiled (self

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veiled?) In the gross in a different sense than that in which the potentiality of the gross is veiled in the subtle. This means that the subtle manifests the gross or evolves itself in the effect or gross condition. Sri Ram Chandra states that this condition could be expressed in a different way. The outer contains the inner and as it is opened, the inner becomes the cover of the outer. God contains Nature and the individual souls. Just as the outer is Nature and the inner is the Ultimate spirit, even so, for each individual soul, the outer is Nature and the inner is its own Ultimate spirit in its individuated form. Therefore, what is true of the Ultimate and its manifestation is equally true of the individual souls. It is, therefore necessary for each individual to recover or re-cover or uncover the inner and thus make it the outer, and the outer the inner, if it cannot be abolished. Nature thus becomes veiled and the spirit gets unveiled or revealed and this is realization of the Ultimate spirit. The individual soul has therefore to retrace its steps and with assiduity and energy persevere in the unveiling of the spirit within, either by making the outer, or by abolishing entirely the outer. The more natural way is just to invert the whole process by restoring the primacy of the spirit and assigning a subordinate status to Nature. This happens in two natural ways: first is the process, which automatically reverses the movement which tends to the maximum of unfolding or pravrtti, the process by which Nature which is concealed, or potential in spirit, is made the outer visible gross nature and consequently spirit appears to be almost completely absent in Nature in its grossest form. This of course, does not happen completely, for before this limit of absolute non-existence of spirit happens, the process gets automatically reversed. This principle is known to be present in all natural phenomena, Similarly it is perhaps to be assumed that the process of nivrtti, or reversal of nature, leads to the more and more subtle states of spirit

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being manifested as grossness seems to be removed or turned inward or withdrawn, till the limit of absolute non-existence of gross Nature is attained. This is the zero or nihil or the absolute spirit. The philosophical problem would be whether the nivr̥tti also reverses itself automatically when it tends to the maximum. Obvious it is that this should be so. The two are inseparable”.

Rev. Babuji in the above message stressed mainly on two factors viz; “Service and Love” which as abhyasis of the Natural Path, we have to imbibe in us and do the needful for the spiritual uplift of our brethren who are yet groping in the mire of materiality but eager to find a way out of their miseries and sufferings.

Revered Babuji in the same message reiterated, “Good men are there and they do not care for spirituality much. If they get the fragrance, which comes in the wake of spiritual regeneration, they will rise towards their transformation very soon. But we should give our due consideration and try to improve the lot of the unvirtuous also who may feel the thirst for the Real and develop yielding attitude to the Master”.(SDG-157,158)

Revered Babuji made Himself a role model for us to walk in His footsteps with regards to extending our services (spiritual) to our other brethren. To quote in His own words “I have developed a liking for service to others and so I always seek the better means for the service of those who are beaten by the whip of thoughts and actions which cause uneasiness and tension”.(SDG-157)

Rev. Babuji expected the same thing (service) from all of us as “Guru Dakshina” to emulate Him even in a small way which will alleviate the miseries and suffering of those who are still groping in darkness due to lack of spiritual awakening. He further reiterated that a day will

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come when spirituality will run after all of us if our preceptors are so willing to have the idea for the betterment of the people in all respects. It is now for us, duty bound, to make the above observation of Revered Babuji to come true.

This to say that man's superiority really consists not in the power of possession (i.e.) restricting the achievement of Goal for his own self alone, but in the power of union (i.e.) to strive for the spiritual elevation of all. As observed by Revered Babuji, now is the opportune time since through all the diversities of the world, the one in us is threading its course towards the one in all. This is its nature and this is its joy for which the Master had already laid the foundation and it is for us to make it come true.

Revered Babuji observed in "Dawn of Reality" that service and sacrifice are the two main instruments with which we build the temple of spirituality, love, of course being the fundamental base. (DR-87) The above aspect of service (selfless) is brought out lucidly by Revered Dr.K.C.Varadachari grace in his article "Human Destiny is Sri Ramchandra's New Darsana" (pages583-584 in complete works of Dr.K.C.Varadachari, Vol I)

It states as follows.

"The New Darsana is for those who participate in the Divine Work of Divinising Man-rather than those who seek individual transformation. The assurance of Master that He is taking care of every abhyasi and that every abhyasi should spread the message, means, that everyone should actively participate in bringing about simplicity, purity and fraternal feeling in all, not worrying about his own realization. It is not therefore meant that one should not have the craving. It is a must, it is the promise and it is the beginning. But that is not the work of the Master nor

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is it His mission. Those saints who seek individual salvation are comparable to those who are selected to play a cricket match. Seeing the strong opponent side (evil in life) walk back to the manager praying to him to allow them to sit in the pavilion due to their inadequate capacity or more appropriately to Uttara Kumara who having started for the battle with Kauravas, seeing their might, wanted to flee. The uniform worn by him (the abhyas of Ten commandments etc.), the refuge he has in Brhannala (the veiled Master) notwithstanding, he wanted to flee (so are those who seek liberation from life and who do not want to better the lot of man). The Ten Commandments, the practice of meditation are but uniforms that the sadhaka has to wear. No doubt they are to be pure and perfectly ironed. But that is only preparation. The individual elevation in consciousness is but a step in the greater task of Divinisation of Man. If every abhyasi really believes in the Master, he has the onerous responsibility of shedding thro' his actions and behaviour the Radiance of the Divine Personality embedded in him. He should be conscious of the fact that he is the walking temple in as much as Master is present in his heart.”

The above, as I understand is an elaboration of commandment 9 of Shri Ramchandaraji. Further, the 9.P.M prayer specified by Master, if earnestly done, will also serve the above purpose.

Further, Revered Babuji, in His message delivered in Malaysia on 30.4.1981 under the caption “Craving of the Soul” reiterates the main purpose of the Mission wherein He stressed the need to spread spirituality and carry it to the masses. The extract of the same is reproduced below.

“The main purpose of our Mission is to install spirituality in place of the prevailing non-spirituality,

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thro' the Natural Path, pronouncing Master's message "Awake, O sleepers, it's the hour of Dawn". The change of course, cannot come overnight. The aim of our Mission will, however, certainly be achieved, if its members work with love, patience and cooperation. I need such persons in our organization who may shine out like the sun. People, themselves, will be attracted when they know that our method is correct. One lion is better than one hundred sheep; but we should try as human beings to do spiritual good to others. Earnest labour on Master's way shall never go in vain".(SDG-164)

Next important aspect touched by Revered Babuji in His message "love Him who loves all" is development of love for the Master which will make every task easy and pave the way for the shower of Master's grace to smoothen the way to the Ultimate Goal. According to Revered Babuji "Love is the inner awakening to Reality". Further, if we love Him who loves all, we will be loving everybody automatically thro' Him which will encourage us to fulfill the "Ideal of the Mission" (ie) rendering spiritual service to our brethren.

It is said that in love the sense of difference is obliterated and the human soul fulfils its purpose in perfection, transcending the limits of itself, reaching across the threshold of the Infinite. Therefore, love is the highest bliss that man can attain to, for thro' it alone He truly knows that he is more than himself and that he is at one with the all.

Love initiates true transformation. He alone who has received love (ie) Divine Love from Guru/Master can understand its true greatness. It is He, Guru/Master, who can give love to others. Love bolsters the self – image of the loved person. A person who has tasted pure love from Divinity/Master blossoms into a complete personality.

Remembrance of everything should merge into the Remembrance of One – the Ultimate

Revered Babuji's spiritual aid is His invincible love in its purest, holiest form nothing can stand up to it and be unconquered. Others may use power, fear or temptation or all as instruments to bind their disciples to themselves. But Revered Babuji's sole weapon is His Divine Love for all mankind which demands nothing in return or if at all He asks for anything it is nothing but our hearts.

Master's love cleanses and purifies. Those whom it has penetrated, it transforms into itself.

Even though Revered Babuji shed His mortal coil, the great stream of spiritual energy spread thro' Him will remain watering the arid lands of human ignorance duly transmuting the quick impulsiveness and restlessness into the peace of the Eternal and ultimately leads us to the Goal of Human Life.

The human race has still far to travel before it can fully comprehend the grandeur of "Nothingness" explained by Revered Babuji who could make known to us the Eternal Mystery in a simple and lucid form besides showering oceans of love on all alike.

Seminar on 'We are and we are not' as also 'we are not and we are'

1. Dr. Madhava

Rev Babuji Maharaj in his message on his birthday in the year 1980 said the above sentence.

He is clearly describing the state of consciousness which we all abhyasis have to reach certainly. This is a state of consciousness where the sense of self is completely and permanently eliminated from the consciousness which is simple, pure and divine by nature. In the end of the same paragraph He clearly brings out the concept (and there the whole habitation of desires get turned into desolate ruin, and the cup of the besmeared individuality is broken so as to be incapable of holding anything in it. SDG-156).

This state of mind is akin to sahad Samadhi where "you no longer even feel the work being done. Rather you have no idea whatsoever of the work being done either before or after the action has taken place, but it goes on automatically as need demands. It can better be understood by the following example. A man is sleeping; mosquitoes or ants bite him during sleep or he feels some itching sensation; his hand automatically goes to that part of the body and he rubs or scratches it according to his need, but he remains in the sleeping state. Now he has no idea of the action either before, during or after it, and when he wakes up he does not even remember anything about it. When this condition is attained, i.e., the sleeping state in the waking condition, and you go on with it, doing everything as circumstances demand, without any idea of the work or its doer, then the actions you do leave no impression whatsoever on you; and a little beyond, it is turned into identity." (ERY-77,78)

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Modern psychology is stumbling on the truth that happiness is possible only when you transcend the self. Many workers in the field have discovered that people are happy in the process of doing the activity rather than after the gaining of the objective. They have studied sportspersons, artists, musicians, successful managers, who when they are passionately involved in their work and when it is challenging they become so involved that they are oblivious of their surroundings and generally what is happening around them, they forget to take food and go to sleep till the creative work is over, afterwards they are not bothered about the result. They find the satisfaction in getting involved to the point of forgetting the self and this is the flow. But when there is no challenge or passion or the task is too demanding this flow is missing and life does not give joy.

By repeatedly getting into the Flow they find joy and meaning in their lives. But these happy people who get into the flow and transcend self are in a minority and these moments are interspersed occasionally here and there in the canvas of life.

Blessed and fortunate are the practicers of Natural Path for whom the sacred, profound and ennobling experience of the company of Divine is had repeatedly through the process of pranahuti.. Master's exhortation for all of us is to own up the condition and gradually move into the condition where the cry of the ego is inaudible.

Psychologists have not yet come across Master's discoveries in the field of psychology and the felicity with which He transports people into a consciousness devoid of ego, and if they know about this process of pranahuti they will be gaping in wonder.

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All of us can assess ourselves very easily whether we are moving in the direction prescribed by the Master if we look closely into the feeling of Doership. Suppose I am doing surgery and subconsciously crave for recognition and praise and worry about the results that means feeling of doership is present. Suppose the attitude that it is the command of Master hence it is my duty to do the best performance I am capable of doing ,or maintain the idea that Master Himself is doing the operation and we get into the spirit of this idea and loose consciousness of the idea itself then we are getting liberated from the doership feeling and moving in the correct direction.

To arrive at this condition is possible only if we practice systematically and meditate having our real goal before us. We should have a guide who is himself free from this doership feeling and living in the condition of sahad Samadhi discussed above.

We have to choose our goal and afterwards offer no excuses for not practicing as per the instructions of the guide.

Most of us live in our own comfort zones and also live in an imaginary world and the ego dominates and denies space for the divinity to percolate in our consciousness. Only the guide has the insight into the intricacies and complexities of the ego which can sometimes be only in the unconscious plane and the practican totally unaware of its cancerous presence. Besides it puts up a stiff fight and refuses to be dislodged.

Growth into the consciousness which is bereft of sense of self is very painful and arduous and one has to be prepared to put with the reaction created on the way. we should be prepared to be out of our comfort zone and throw off everything except means of reaching the goal and work connected with the goal.

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Many times when sir severely reprimanded me and got angry due to the various lapses due to several acts of omission and commission, many times thought arose what have I bargained for? But his prayers and blessings ensured my continuation on the path and now the ego is significantly weakened and is on its death bed.

I will quote another passage from silence speaks page no159 which highlights the poor attitude towards sadhana.

“One of the essential things necessary for the achievement of negation is the growth of intense craving amounting to restless impatience, combined with sincere love and devotion. When the feeling of love is there in the heart, restlessness must come in by itself. The difference in degree may not be of much account in this respect since it may grow more and more in course of time. *But what can be said of those who even get annoyed and irritated whenever a harsh or reprimanding word is used for them? That may be a clear indication of the fact that they do not like to free themselves from their egoistic feelings.* It is just possible that they might be under the impression that to put them on the right path, and to give them higher approaches, forms a part of my duty towards them. It may be so to some extent, but then at the same time they must also bear in mind that they are to make themselves deserving for it. I feel concerned with everyone of you but only to the extent that it lies within the limits of my essential duties. I induce everyone to try for the nullification of self, but they do not care to take into view even its elementary steps, and I have to put up with it. I speak of it in very guarded words lest someone might get annoyed.”

We should be prepared to yield to The Master in all planes of existence.

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It requires a sort of courage to leap into SriRamchandra's Consciousness by being prepared to throw off all unnecessary attachments and self-conceited ideas, then only it will become possible where we are and we are not as also we are not and we are.

2. Dr. S.V. Raghavan

The Topical sentence '**we are and we are not and we are not and we are**' occurs in the paragraph beginning with the words 'Had there been 'not to be' the world would not have existed. If we deal it spiritually, then 'to be' has the sense of 'self'. If we want to go into 'non-self' then we will have to annihilate 'to be' in thought and we will come to 'not to be' in real sense. It means 'life without life' -and as if in explanation of that phrase just ahead regarding 'life' the words 'we are....' have been expressed.

I feel that Rev. Master's above message requires a great deal of prayerful introspection for its interpretation and in this paper I am making my humble effort in understanding and interpreting the same in a spirit of dedication to Him and also Bodhayanthi Parasparam, our well-chosen motto.

According to the Master manifestation occurred consequent to the arising of the thought of creation stirring up near about the Centre and the outward flow of energy. That is the 'will of the Divine' was and still is, 'to be' and hence all this display. It appears that a good number of the souls enjoying His company chose to be part of the play being enacted by the Divine merely for its own enjoyment. A sense of separate self-hood became necessary for the souls so that they may be able to enjoy whatever Nature had to offer by way of creation. The hall mark of egoity or 'self' is the feeling of doership, ownership and enjoyership. That is why, to exist in its

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normally understood sense, is to feel or be aware of ‘self’ and the experiences of such a ‘self’ and that is what the Master seems to indicate when He says ‘to be’ has a sense of ‘self’ with an accompanying awareness of separate existence. According to the common folk life is to be enjoyed and where is enjoyment and for whom will that enjoyment be if the ‘enjoyer’ – the ‘self’ is not there?

But for those who are on the Natural path with the goal of oneness with the Absolute, negating themselves to the ultimate limit of becoming ‘zero’ is the call. That such a life is possible has been already demonstrated by Rev. Babuji Maharaj who was structured in such a manner by the Great Lalaji Maharaj, our Revered Adhi Guru.

The Divine can be fully expressed only when we reduce our individuality to zero. That is what the Master says in, ‘If we want to go into ‘non-self’ or in other words the Divine core of our Being, then we will have to annihilate ‘to be’ in thought and we will come to ‘not to be’ in real sense’. The implication seems to be that when the sense of separate existence, ‘to be’ is lost we realize that we are only a part of that Divine existence inseparably linked to it and at the same time one in essence.

Again when He says it means ‘life without life’ we may take it as life without the idea of separate independent existence. It is almost as if we are dead to our ‘selves’, but alive and alert to God and fully available to Him with all faculties dedicated to Him to be used by Him as He deems fit for the fulfillment of His own purposes. In that condition, the condition of ‘nothingness’ where we clearly realize that we are ‘nothing’ and we own nothing’, and we have fully owned the same, we are truly dead to ourselves. The body and faculties of the mind function automatically even as a programmed robot would do, only here, He is the programmer, the executor

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and beneficiary. As the Master has expressed elsewhere the person fully established in the condition of Tam (Total ignorance) looks like a statue (Sruti V2 p415) (carrying on with activities of varied type as required for the occasion fully oblivious to his own existence (most of the time for now and then he does descend to states breathing duality as dictated by the demand of humanity) and in such a way that there is no awareness before the action nor during the execution and nor even after its completion. The Master compares the condition of the yogi established in the condition of Tam or Complete Ignorance with the condition of the infant baby, which is not aware of itself and its actions. (Imperience Beckons p5) Everything is automatic even as God's workings are automatic with no idea of how or by whom it is done.(ERY 53 &54)

The notion of identity or who 'we are' is so crucial or so it seems for our very existence as described in the case of a socially eminent person who lost his Identity card and consequently his very identity hence for all practical purposes dead or without life! (Pretense BP V4 p2)

All of us are very meticulous in constructing our identities or personalities made up of our educational qualifications, the groups to which we belong, status economic, religious, social and spiritual included and are indeed shell-shocked when the carefully built up identities collapse like a pack of cards or washed away like sand castles by rushing waves of Time, the great Teacher.

We may say that the feeling 'we are and yet we are not' arises as an imperience during our meditations. We all imperience the state of 'no-mind' fairly often during meditation and at other times during our states of remembrance when the sense of 'self' disappears along with thoughts of any kind. The illusory nature of the ego

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or sense of self has been well brought out in several articles of BP V III & IV .

‘We are’ affirms our separate existence while ‘we are not’ negates it. “Awareness of individual existence starts the moment Jiva is born and gets strengthened by the customs and educational inputs of the society and culture which promotes ‘I’ -ness. The aspirants who have had the taste of nothingness or void when they reflect on such an experience are able to get out of the illusion of this ‘I’ consciousness.” (BP V3 p283) During the moments of no mind, no thought entire self disappears along with all the inter-connected thoughts feelings, relationships, ideas and the egoity. This is the Nothingness condition or state of negation of individuality but there is the awareness in the background. This may be equated to the feeling of ‘we are not’.

After a while we come back as if it were from a literally ‘no man’s land’ the land of non-beingness and recognize of our entityship. During the stretch of our meditative imperience there seems to be a transition, sometimes sudden, between polar opposites, the state of being and the state of non-being, that is from the standpoint of our selves. Again there is this awareness in the background and which is different from the two as stated above, the Pure Consciousness, the true nature of our Being.

This may be compared to the Consciousness persisting through deep sleep, sushupti which informs the subject as if it were that he has undergone the waking, dreaming and the deep sleep condition when there was latency or dormancy in the Absolute or the One Original Consciousness.

This Pure Consciousness is not created, it is born with us and does not admit of any change whatsoever and

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it is the one that continues through all modifications of our inner state as above.

In this context we may like to review the exposition of the nature of such Imperience as given in BP V III.

“The experience of becoming totally unknown to ourselves is one of the feelings during meditation but we do not grasp the unknown status of ours. It is also seen that after experiencing the void or null experience we still keep an attitude of love to the Master this is because the ‘I’ consciousness persists though it disappeared in the state of void or Samadhi. It never disappears on its own”. (BP V3 p271)

Be as it may, we seem helpless in keeping alive the idea of dependency and or devoted instrumentality to the Master as it were, but despite that, seek again and again the experience of the ‘Void’ so graciously given by Him whenever we seek it.

Again we may look at another relevant passage from BP V3. “There comes a stage when all thoughts have gone awareness pure and simple stays we find that the mind stopped functioning. With it, gone are all the ideas and beliefs and notions and aspirations. All mind-stuff is gone. Repeatedly the vision is sought so that the belief systems assiduously developed and owned are given up in the void of being. This is a painful process of annihilation of the creations of self. Finally by His grace alone we are enabled to move on into the Divine realms where individuality ceases to breathe” (BP V3 p133)

We may recall here Master’s statement that we are proceeding towards the Unknown (SDG p131) and we cannot become one with it unless we become unknown to ourselves and also the statement that where we have come

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from where nothing comes to us by way of knowledge about ourselves. (SDG p 39)

In another place we find the statement that mergence is possible only for the simple person and simple is he who knows nothing about himself. (SDG p153)

This also ties in with Master’s observation in the same paragraph containing the Topic ‘we are etc’ that ‘when knowledge revealed itself it was only knowledgelessness’ or jnana-hinata. And regarding the ultimate destiny it is one where ‘the whole habitation of desires gets turned into desolate ruin and the besmeared cup of individuality is broken so as to be incapable of holding anything in it’. This is a very strong message indeed on total annihilation of self so that He alone persists, abides and is able to function in us as He desires with no detriments posed by the self and its own agenda.

In this context, we need to examine the nature of Viveka as it has to do with what we Think ‘we are’ mainly through our conceptualizations and imaginations and what ‘we are’ in Reality. This examination in my view will help us to abide in our Real nature and that goes a long way in being of real dedicated service of the Divine as It would desire.

The following passages in BP V3 will be of relevance.

“Things such as education economic status and so on with which we identify cannot be ‘who we are’ as these things come from outside and also are transient”.

“What one is most afraid to lose is only what exists in the mind or we could say ideas about the ‘self’. It is unreal; if we look for it we will never find it. In one

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moment of Silence imperienced it is gone along with its contrived importance” (BP V3 p4&7)

Here we may also consider the following in determining our real nature, ‘What remains in one moment of the silent ‘no –mind’, when all that we know to be our self is gone, is bare Conscious Being that abides”. (BP V4 p10)

Again the whole message being about love, ‘Love Him Who Loves All’, the stress has to be throughout on negation a complete one at that.

As it has been pointed out in the article in BP V4 ‘Rev.Lalaji Sahib the Advent’, that Great Personality willed to structure a personality who could totally annihilate himself, who could zero all his wishes desires and drives and live totally all the while only for His Master’s purposes with one pointed orientation towards Him or put in another way as the Divine demanded. We can at best, as we are normally constituted, only love ourselves narcissistically, interested in furthering our bodily survival, fulfilling the vital and at a more evolved level the mental rational and intellectual needs. We are so much consumed by the needs of wish fulfillments of self and of a very narrow circle of those considered by us as near ones tied to ourselves by our own selves from considerations of family, village, community, nationality occupation, culture etc that rarely we can or even want to think beyond or above these things.

It is only the Consciousness of such great Personalities as of our own Rev. Master which can be all inclusive transcending all barriers removing the brokenness as the Master puts it so that the love can be truly Universal so that the same share is made available to all. All our sadhana under PAM is only for moving on from the narrow sphere of the illusory little self and its

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own creations of ephemeral nature albeit their serving a limited purpose of facilitating organization and our dealings in society to the realms of truly Universal Consciousness.

I would like to end this paper calling to attention what has been said in, ‘Light on Meditation’ (BP V4 P27&33) for understanding the problem of perpetuation of the idea of separateness and the real purpose of the individuated or Particular Consciousness.

Our problem is “The habit of thinking which interferes with our sadhana converting Master as some object of realization to be achieved and implied in that is He or rather His state is something we do not have. It means that the mind by this habit of seeking that object, is affirming sense of separateness. In the experience of Void there is no feeling of separateness, which dissolves along with collapse of time and space.

The real experience of silence in which the mind and its habits of thinking have dissolved is not relative to ideas or definitions about it. In this silence which abides, thoughts arise and pass unobtrusively including the awareness of the ‘I’- consciousness arising from within the Being”.

“Repeated exposures to this significant and simple awareness of Being should make us understand that there is only an Universal consciousness and particular consciousness of self is only an opportunity provided by the Divine to express universal good by the particular”.

3. Sri. M Radhakrishna Murthy

In the message on the eve of His 81st birthday, Babuji Maharaj exhorts all of us to search out who is behind the scene in this world of ours observing that ‘No doubt the world is in us and we are in the world.’

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We are perfectly aware of our existence in this world with the given physical features unique to each one of us (a form) identifying ourselves with a name. To say that the world is in us, indicates that we are experiencing the features of external world by a force unknown to us, but very much in existence in us alone giving us that knowledge. Now, Babuji advises us to search out the force behind the scene. The world would not have existed, had it not been available for us to see, live in and enjoy. So it is certainly established that we are as also the world exists along with us. We exist because of our being, which if spiritually dealt with represents 'To be' available everywhere representing 'Life'. Supposing we want to become 'Non self', we have to annihilate 'To be' at least in thought to arrive at 'Not to be' in the real sense. In practice, we all know that our entire sadhana is to be always 'To be' and not to try its annihilation. Thus physically and physiologically 'we are', but spiritually 'we are not' in the sense that we are most often and most of the time not with our 'Being', which we truly represent ourselves in higher plane of consciousness.

Coming next to solving our problem of becoming 'Being', the thought of one who is at 'One in Himself' brings us to this state where knowledge reveals itself as 'knowledgelessness'. To attain this state of knowledgelessness is the entire crux of our sadhana- who knows how much time and how many births we may have to take unless we are showered with 'Grace' by a highly realized Master as ours showing us the way and offering guidance in our endeavour.

Majority of humans are in the 'not-to-be' state and even fortunate few under the guidance of realized Masters, soon revert back to their original state of worldliness after every spell of practice of 'Dhyana', which gives us a glimpse of our real state of what 'we are'

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and soon giving a slip to the condition of 'our change to higher consciousness experienced during that brief period bringing us back to our normal consciousness in which 'we are not' thus losing our original condition of what 'we are'. Babuji calls this condition of 'not to be' in the real sense as 'Life without Life' - connoting there by that 'we are and we are not as also we are not and we are'. Figuratively, Babuji describes the condition of 'knowledgelessness' as the turning of the whole habitation of desires into desolate ruin and the breaking up of the cup of besmeared individuality rendering the cup incapable of holding anything in it- thus it can no longer be a habitat of individuality or the ego.

Having seen what is described as the condition of 'Life without Life', a humble attempt is made in the paper to describe what our Babuji Maharaj prescribes as 'Life in Life' during the period of our abhyas, as given in various precious messages by Him, as available in 'Showers of Divine Grace'.

'Life in Life': Justice of Divinity is arousing a feeling that He is remembering us which is the effect of our deep devotion to Him. He can never fall short of playing His part provided we play our part well. This marks a beginning of higher sort of spirituality. The obvious result is summarization of our senses to have our share of being. Babuji says that it is His experience. The summarized senses afford a base with new force for our regeneration. Charging of the contents of this base with Divine force affects the entire fibre of our being. The contents of the base, then has ingredients of real life, which Babuji calls as 'Life in Life' (SDG-29,30).

God affords opportunity to His creation to flower it self to its right standard, which lashes of time makes it to forget. Humans react to the definition of 'Life' differently: some feeling enjoyment as the purpose of life

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while others feel it as monotony. Babuji questions as to what is life and answers Himself that 'it is a state of being which should remain permanently, as long as we live, thoroughly in contact with the Being, smelling at each step the fragrance of the Being'.(SDG-36,125)

Life in family is a training in real life, worth having as it affords an opportunity in learning to love others. Babuji observes that removal of brokenness (indicating , perhaps, interruption or discontinuity or even hatred at times) allows equal flow of love to one and all bringing in universal love.(SDG-37)

Babuji says that a great justice and favour from Divinity to humanity is reserving worry to it and life in family brings worry and nervousness etc because it is a part of wisdom (of God) that takes a man to higher sphere.(SDG-37)

Life is the awakening of the state of Being. Our share of awakening, in the beginning was more in relation to Divinity from which life started. As life progressed, functioning of material existence commenced throwing their effect on actions according to their nature. (SDG-47)

Babuji, while stating the object of His life as making humanity as the personification of the Real life (viz) 'Life in Life', exhorts us to fully see the grace of the beautiful flowers of the garden and taste their fragrance in full conveying to us the message that fullness of meaningful life can be had in our system by living a normal worldly life, converting all our actions as penances themselves, thereby achieving the highest Goal-the Ultimate, for which He offers his help to the best of His capability, while reminding us that our effort counts the most.(SDG-69)

While concluding, let me appeal for a prayer by all our Brothers and Sisters to be sincere in our sadhana,

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loving our Babuji with utmost devotion having the aim of being with Him all the time, constantly remembering Him and praying for His Grace, culminating in its fulfillment of granting us a 'Life in Life'.

Pranamams to You all

4. Smt. Bh. Devasena

The above sentence has been mentioned by Rev. Master in His message "LOVE HIM WHO LOVES ALL" on the eve of His 81st Birthday celebrations at Delhi on 30-04-80. Rev. Master says, " 'Life without Life' - i.e., 'we are and we are not 'as also 'we are not and we are'. The thought of one who is at 'One in Himself' brings us to the state". While contemplating on Rev. Master's message, the following has come to my understanding:

1. Trusteeship concept which Rev. Master explains, we should act like a trustee to any role we are given in our life. We instead try to own everything due to which problems and sufferings are experienced. Rev. Sir many times explained about the Eashanatreyas. The toughest bondages a person has are attachments to wife, children and property. However, we suffer because of Eashanatreyas. One of the ways of developing a trusteeship concept is to get more and more attached to Rev. Master by total dependence.
2. Secondly the message makes us understand the feeling of doership. When something is achieved in life we feel it is because of our competence, but when we fail to achieve we get disappointed or dejected. Unless we yield to the will of the Divine, it is not possible to rise above the feeling of doership. Our actions should be 'Nishkama

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karma' (desire less actions) as said by Lord Sri Krishna. Though we are doing something we are not the doers. Even though we are not, the work will be done through us i.e., we are only the instruments in the hands of the God. This is possible only by yielding to the will of the Divine. For e.g., when somebody gets introduced into the system through us, we feel we had brought him/her to the system. This doership feeling makes us forget the Master. When they fail to follow the system we are totally disappointed or dejected. Annihilation of self is possible only by yielding to the Divine.

3. We understand the transitory nature of life. Today we are something and tomorrow we are not that. Every one of us knows that we are not permanent in this world. But we try to grant permanency to everything. When I think of my past, I remember I was a student of school, student of college and today a servant of Railway organization. This would also go away after a few years when I retire. In spite of this awareness, I try to over involve my self in my duties and get attached to work and persons to whom I am associated with, so much that these thoughts are many times coming in my meditation. I know it is not worth doing but still it happens. However regular meditations on points 'A' and 'B' are helping to overcome these problems. Rev. Sir mentioned in His seminar paper 'Divinity is the play and Divine the way' that "Creation and ourselves as parts of Creation are temporary assortments of this seamless whole and so we are not really independent, separate things. In fact we are not real but functional entities".

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4. Every action should be done with the idea that Master is doing. In the chapter 'Constant remembrance of the Dawn of Reality, Rev. Master explains "we must remain in touch with the idea of God in all phases of our mental and physical activities. We must feel ourselves connected with the Supreme Power every moment with an unbroken chain of thought during all our activities. It can be easily accomplished if we treat all our action and work to be a part of Divine duty, entrusted to us by the Great Master whom we are to serve as best as we can." (Dawn of Reality –pg 87) This will help us to get rid off undue attachments and we will be doing real service to the Master. Every action of ours is to be discharged in accordance with the Divine dictate i.e. without any selfish interest and personal attachment. However while doing our duty there should be total commitment and dedication. It must be performed with utmost perfection to the best of our capacity. But in practical life, many times it is becoming difficult to adhere to the Rev. Master's teaching, due to impurities of the mind. However, regular purification and meditations on points 'A' and 'B' are helping us to achieve it gradually. With this there is a change in the perception i.e., self consciousness is diminishing in every action and gradually progressing in that direction.
5. Rev. Master says, ' "spirituality is a sort of feeling or consciousness of the Highest. It is the door way to enter into Divinity pure and simple i.e. highest evenness all along. In comparison to Reality we are but a drop in the ocean of Almighty and somehow we should try to become a river from the drop". (SDG – 157) By this I understand drop

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is like an insignificant self, and river is like an expanded self. Unless we come out of this insignificant self our consciousness cannot expand and we cannot become a river from the drop. As long as we are in our own self we remain as a drop only. As Rev. Sir explained,” in our normal state of consciousness the world looks like it is composed of individual, finite and separate being and things. We know ourselves as a collection of feelings, thoughts and emotions that define us. We are a body with some feelings, some ideas of our past and our imagined future. These things define our boundaries. We must erase our boundaries and our sense of self must die. Self entity is an illusion” (extract from seminar paper of Rev. KCN Sir for Divinity is a play....Pg.89/90). When we experience the feeling of expansion during meditation we are out of the boundary of self, surroundings, place etc.,

6. From the above message of Rev. Master I understand that the beauty of our existence is to live as an expression of Divine which is pure and simple. We will have to annihilate ‘to be’ in thought and will come to ‘not to be’ in its real sense. It is surely a difficult task because the thought that ‘I am there’ is always predominant in our thoughts, words and actions. The ego of ‘I ness is a great obsession in life and always forget we are the creation of God and have to live in tune with nature. There is no wisdom of temporary nature of life. There is a constant desire to achieve and fulfill something in this world and constant disappointment of not being able to achieve what we desired. This is due to lack of contentment.

'We are and we are not' as also 'we are not and we are'

7. It is possible to overcome these obstacles by yielding to the Great Master, Sri Ramchandra Ji maharaj whose love and grace are being experienced by all of us. The last line of the prayer "Thou are the only God and power to bring us up to that stage" is the dependence that we should develop. Following the method given by Him with total acceptance and following His commandments as the way of our living is the only way to achieve the condition of 'We are and we are not as also we are not and we are.' Finally Rev. Master mentions in this message that 'Love makes every task easy and paves the way for the shower of Master's grace to smoothen the way to the Ultimate Goal. Love him who Loves all, and thus every body is automatically loved through Him.'

*Seminar on “No doubt the world will
be paradise, but for that we have to
work very hard”*

1. Dr. A. Subba Rao

The topic of today’s Seminar “No doubt the world will be paradise, but for that we have to work very hard” is straight, direct and instructive. The sentence has been taken from the message delivered by Master at Delhi during the year 1980 titled “Love Him Who Loves All” (SDG – pg.159).

Before proceeding to the topic proper, I feel that we need to have a cognizance of similar sentences from the Master in other messages to have a comprehensive understanding of the subject.

1. “No doubt the world is in us and we are in the world, but we have to search out who is behind the scene” (SDG- pg.155).

2. “Man is a bipolar being. It has got its root nearest to the base and the other end towards the world” (SDG- pg.13).

3. “The world today is in state of unrest and disorder. Everybody seemed to be crying for peace. But all efforts for bringing about peace appeared to end in failure. The reason is that all efforts are merely external, touching only the outer surface. In fact, the problem is far from being related to the world in general, really it is the problem of the individual first and society afterwards. As such it needs to be tackled in that order.....” (SDG- pg.18).

It is a matter of experience of us that restless tendencies of mind are due to various urges, desires, wishes, temptations, selfishness and consequent impulsive

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very hard**

nature leading to confusion, dejection, despair and chaos. This state of mind influences the thought environment in and around and has a cumulative and collective dimension spoiling the atmosphere on a larger scale. Therefore it is most essential that the individual consciousness has to evolve and grow into Cosmic (Brahmand) consciousness so that one is not only happy with himself but also gets the capacity to radiate that happiness in and around progressively to the whole world.

The Great Master says, “ World peace is closely related with the peace of the individual of which one has to take into account the inner state of one’s mind. If man’s mind is brought to the state of peace and order, every thing in the outside world will get into order in the same colour. But it is sad that the world has lost its real basis, and for its reestablishment, it is necessary to adopt means, which promote the feeling of peace and calmness of mind of the individual man. What we have to do for the purpose is to introduce proper adjustment in the mental tendencies of the individual, which is in effect is the proper moulding and regulation of mind (SDG- pg.18).

So, happiness (Paradise) is the basic premise to work upon - for in that disposition of mind only the optimal growth and development is possible to be had and expressed as the Master puts “ God has created the world so that every flower may grow in its right standard” (SDG- pg.36).

It is a matter of our experience ‘that’ the humane nature has become ‘alien’ to the species ‘Homo Sapiens’ and man is overburdened with ‘animal consciousness’, which in any case already exists in everyone. The onslaught of T.V. and other media is adding fuel to the fire and is causing havoc. The qualities of aggression, impulsiveness, jealousy, greed and so on in the minds of

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people in general and the atmosphere are well known to us.

As the Master puts “ Mankind is groping in the darkness of materialism. Fear, greed and jealousy have gripped the man and every sense of value is lost. Only the torch of Spirituality can remove the oppressing gloom and restore the real man” (SDG- pg.123).

In order to restore the “real man” there is the advent of a new era in spirituality with the birth of Revered Lalaji Maharaj on 02 Feb1873 (SDG - pg.9) and Sri Ramchandraj Maharaj perfected the system and the methods. He made available to humanity all his works and researches. The Special Personality has said, “Spiritual renaissance has already commenced, and India shall again lead the world, no matter how long a time it may take. The world will soon realize that no nation on the surface of the earth can survive without spirituality as its base ...”(SDG- pg 84).

We find similar thoughts expressed by Dr.K.C.Varadachari, the Master of the Order “NATURE DEMANDS THAT UNIVERSAL BROTHERHOOD BECOMES A FACT BEFORE IT TAKES UP THE WORK OF DIVINISATION OF MAN. (Capitals not in original). The thought of brotherhood, which was one of essential sharing in the tribal cultures to the concept of tolerance of others views in the modern world, is by itself an interesting study in the evolution of Man. But his destiny is far beyond, almost a journey to the infinite. The Divine will to find its expression of its Glory in Nature has but found so far little success. Human being with its meal of ‘selfishness’ has been obstructing the expression of Divinity in him and so of Nature. NATURE IS JUST IMPATIENT AND THE DIVINE PERSONALITY (REV, BABUJI – AUTHOR) IS EQUALLY INTERESTED TO EXPEDITE THE DIVINISATION

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OF MAN – THE HOPE OF GOD – WHO CREATED HIM IN HIS IMAGE- meaning thereby that he is granted the original thought – the kingly aspect in Man and Nature.

The New Darshana is for those who participate in the Divine Work of Divinising Man- rather than those who seek individual transformation. The assurance of Master that He is taking care of every abhyasi and that every abhyasi should spread the message means that everyone should actively participate in bringing about simplicity, purity and fraternal feeling in all, not worrying about his own realization. It is not therefore meant that one should not have the craving. It is a must, it is the promise and it is the beginning. But that it is not the work of the Master nor is it His mission. (Complete Works of Dr. K.C.V.-Vol-1 pg-583, 1st edition)

Therefore to make the world ‘a Paradise’ the Supreme Personality came into Being at the end of the year 1944. In the words of Sri K.C. Narayana “In order to achieve His objective the Supreme Personality had to totally efface Himself and allow only His consciousness to work. The form and name of the Personality has really no significance. It is a great experiment where the fundamentals of the concept of personality itself is transcended. Any personality can be understood only with a name and form. In this novel example the Divine has made it possible for a human being to transcend these limits and It has expressed itself in all its nobility and grandeur in Revered Babuji. That is why often the Master used to say “search for me where I am”. The Upanishadic statement “Ishavasyam idam sarvam” has become real in the case of this human being and He was spread through the Universe and is to be experienced in every atom and its sub particles. The Divine has shown through the possibilities of the human consciousness to become

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synchronomous with the Divine. The task of the Supreme Personality is to make the animal man, man first and then transform him into a Divine being who is the real man. Such a transformation is possible only when the flow of thought and consciousness in the human is diverted from the animal and bestial instincts to the Divine. This task He has commenced and is carrying on. The call to the Human is clear and transformation is bound to happen.

He has also taken upon Himself the responsibility of the dire necessity to cleanse the sky of human consciousness of the diseases of greed, jealousy and avarice. He has also taken upon Himself the task of cleansing the atmosphere of the physical, vital, mental and spiritual impurities and the effect of the same is already visible.” (Path Of Grace-1st edition –pg. 96-98).

The Master exhorts in this sentence of seminar topic “but for that we have to work very hard”, so that one can have greater harmony and happiness in all walks of life. A life of Contentment and total dedication to express the Divine Resource is had through growth and transformation and successfully participate in the Divine endeavour.

All of us are aware that the system of Natural Path has two vital components.

1. Role of the abhyasi: - Practicing the methods of meditation (including the meditations on Point ‘A’ and Point ‘B’) and purification together with implicit practice of Ten Commandments.

The attitudes that are essential to be developed are: 1. Due attachment 2. Trusteeship 3. Sacrifice. 4. Sharing. 5. Co-operation. 6. Non-prejudicial and non-judgmental nature 7. Positive outlook. 8. Confidence. 9. Kindness .10. Empathy 11.

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Contentment 12. Moderation 13. Balance. There are many more also to be developed.

2. Master's support through Pranahuti: - The influxes of Pranahuti are most essential and can be had only during individual sittings with the trainers, during the Satsangs (group meditations) and during annual congregations (Bhandaras).

The trainer has got an onerous responsibility in this Divine endeavour of transformation of man by committedly working for Master as a humble servant of His as a fraternal duty towards the aspirants. This is the most sacred transaction that is available in the system of Natural Path. The essentials for trainer are known to them. The work demands –

1. Diversion of flow from Lower heart to Upper heart.
2. Diversion of consciousness towards Atman Point.
3. Awakening of spiritual states after cleaning of chakras and through yatra.
4. As the Master puts “That is, first of all, the teacher should destroy the old edifice, then erect a new edifice without bricks and mortar. This is the help that the grown-up child should be given under such surroundings”. (SDG - pg.45) And Moulding is Preceptors Business. (SDG - pg.54)
5. Owning of the conditions is most essential for the work to be effective and all trainers have to work hard on themselves and also on those coming for training. The Master says that, “This can be best introduced by those who have imbibed the real

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characteristic within their own centres: who know how to draw in the power and piety from the higher centres to the lower ones, and who can transmit the effect into the abhyasi so that they may adopt the same character.....”(SDG- pg.58). The abhyasi has to cooperate willingly and as the Great Master puts “... if anybody wants that he should get benefited, he should encourage himself to cultivate right faith, right cognition and right morals.” (SDG-pg.65)

We, the travelers on the Natural Path are aware of the progressive refinement of our consciousness by practicing the methods given under the system and the impact of the unique Pranahuti influxes into our hearts. We are able to lead contented, happy and balanced lives with eagerness to serve the Master as He wants us to. All of us are striving to mould our lives in the spirit of the 9th Commandment of the Master. Still a long way to go. Let us continue to be humble servants of Divine forever and beyond the corridors of time. In the words of Revered Dr. K.C.V. “The Ten Commandments, the practice of meditation are but uniforms that the sadhaka has to wear. No doubt they are to be pure and perfectly ironed. But that is only a preparation. The individual elevation in consciousness is but a step in the greater task of Divinisation of Man. If every abhyasi really believes in the Master, he has the onerous responsibility of shedding through his actions and behaviour the Radiance of the Divine Personality deeply imbedded in him. He should be conscious of the fact that he is a walking temple, in as much as Master is present in his heart.” (Complete Works of Dr. K.C.V.- Vol.1-1st edition-pg.584)

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So my dear brothers and sisters let us work hard on ourselves under the guidance of the Master, Pray at 9 P.M. with confidence and courage. The theory of Parallelism is the scientific basis for that faith and confidence. Then as the Master puts it “No doubt, the world would be Paradise, but for that we have to work very hard”, becomes real through our participation in this Divine endeavour.

Pranams.

2. Smt Bh Devasena

In the present day situation the world is filled with unrest and disorder. There are tensions and commotions prevailing everywhere. There is not even a single day which passes off peacefully. Every minute there is news of terrorist activities in some parts of the world where several people are getting killed. There is no safety and security of the people to live peacefully.

People are trying their best to bring in peace in the world at national and international levels by adopting different ways and means. Despite the stern methods adopted by the people and the government, it is becoming impossible to bring in peace as expected since the severity of the situation is beyond our control.

In this context Revered Master in his message “Spiritual way of life” mentioned that “world peace is closely related with the peace of the individual for which one has to take into account the inner state of one’s mind. If man’s mind is brought to the state of peace and order everything in the outside world will get into order in the same colour” (extract page 18-SDG)

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He also said "... As it is, individual minds which themselves lack peace and tranquility are trying to establish peace in the world. Isn't it ridiculous? The only way open to mankind is to take to the spiritual way of life which is unfortunately absent today leading to all this chaos..." (extract of page 19-SDG)

For making the world a paradise we need to bring peace into the world. Revered Master had said that we have to work very hard. It means we cannot attain peace very easily.

Revered Master had mentioned " What we have to do is only to have a strong grip always on Divinity"(extract page 159-SDG) How can we have grip always on Divinity? It is only by our total dependence on God which is our true nature. Our original nature of depending on God has slowly got drifted over a period of time and we have become independent exhibiting of our own greatness of expression, our capabilities to create and destroy. This has lead to narrow mindedness, confining to oneself loosing access to a broader vision, developing feelings of prejudice, hatred, jealousies etc. This evil thinking has made a person egoistic. The irregular tendencies of mind is the cause of all these. To bring about regulation in an individual mind one has to take to a spiritual way of life. But however it is difficult to practice a spiritual method by self-effort. One certainly requires continuous support of a capable Master.

To the fortune of the humanity we have a capable Master Sri Ramchandraji Maharaj of Shahjahanpur who has bestowed humanity with the Natural path by which an individual can get transformed to a perfect human being. Master's continuous support through Pranahuti is assured.

Even though the method is simple it is not easy. Lot of determination is required to practice the method.

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That is why Master had said we have to work very hard. Revered Master says” We have to gird our loins to sacrifice our pleasures and shake off idleness, so that all of us can rise as sun of spirituality. (Sparkles and Flashes) The commandments given by our Revered Master have to be practiced and over a period of time, they should become natural as our way of living. In the course of sadhana there are ups and downs and many times there are situations of disappointments, which hamper our movement further. In the message, “ Love Him who loves all”, Revered Master had mentioned that, “ I never felt disappointed and worked single handed and the result is before us all. I have full confidence in myself with the Masters hand at my back and it has always worked. The same thing I want from all of you.”

Many times we are not confident about ourselves and also of the Master’s support, not having confidence in one self is because of the reason that our original nature of dependence on God is still not understood. We think we are the doers. When we yield to the Master as a ‘bandha’ we can never get disappointed of His support or loose confidence in ourselves. Regular sadhana alone makes us understand the dependency on Master and strengthen our faith in Him.

Only when there is confidence in ourselves, which is backed by the support of Master, we can offer prayer for the betterment of others. 9’O clock prayer becomes meaningful only then. We should offer prayer without anticipation of results. Earlier there was a misconception in my mind that persons will join the system as a result of my prayer which is true but later I could understand the ego and doer-ship behind the prayer, now gradually I am able to come out of it. Now prayer is offered with confidence in Master and without anticipation of results. Master has mentioned that we should work very hard

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meaning thereby that we should be persistent. Tolerance and patience are required to achieve the desired result. We should relentlessly work without losing the hope. Revered Master had taught us to always have positive attitudes and negative thinking is never accepted.

The attractions in the world are so much that many times they pull us down and we get drifted away from the path. Sadhana aided by individual sittings from the trainers and satsangs alone keep us on the path and enable us to move steadily.

Revered Master says “I want capable men and women to help me in the task ahead”. (Page 159 SDG). Yes, I am sure all of us are ready to participate in the Master’s task of making the world a paradise by individual transformation and thereby restoring peace in the world. Each one of us have a definite role to play in this endeavor of spreading the message of Master. Maintaining purity is a must in this regard. We have to own up conditions given by our trainers only then it becomes possible to convey the message of Master in an effective manner.

Revered Master had said “I am hoping that a day will come when spirituality will run after all of us if our trainers are so willing to have the idea for the betterment of the people in all respects.” (Page159 SDG). By this I understand that our transformation into selfless beings will enable us to play our role in the betterment of the people in all respects for which, willingness is a prerequisite. We should serve the society. The Sahaj Seva Samasthan formed by the disciples of Sri Ramchandra is aiming to do such selfless service to our fellow beings in the fields of education, medical care etc.

When the services are rendered in these fields selflessly then the society will soon gain confidence that

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the values, which were lost, are regained back and they also will definitely understand that this is possible only by spiritual way of living. In this respect also, the disciples of Sri Ramchandra have to work hard by willing to sacrifice their pleasures, time and develop an attitude of service etc. To start with one must develop sharing little amount of earnings for a noble cause (selfless act). This becomes natural when we move to upper plane of consciousness. However there should be a beginning by every one of us.

Following system of PAM is helping all of us to lead a happy and peaceful life under all circumstances. Balance is getting restored. There is contentment in life and further enabling us to think as to what best we can do for the good and happiness of others also. Feelings of disappointments are coming down and courage is getting boosted day by day by developing faith and confidence in Revered Master.

The sentence of Revered Master “Love Him who loves all” is reverberating in our hearts always.

Thank you.

3. Sri I. Chalapathi Rao

The word paradise has been used by many people for many situations to mean several things. The very word creates in us a picture which could be very different from other’s perceptions. For example Kashmir has been defined as the paradise on earth by some who experienced the joy by being very close to the Nature and its scenery in its pristine purity, but for some others, paradise means a place where there is no suffering and all happiness. Viewing purely from a physical angle paradise means that it is a place where there is no disease, despair, miseries, afflictions, sufferings, death etc and also there is

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unlimited happiness through enjoyment of sensory and sensual pleasures. This sort of thinking could be due to the fact that the life in this world is interspersed with pleasures and pain. For a person on the spiritual path, the very definition of pain and pleasure are quite different from the ordinary connotation for here one understands pleasures and pain being restricted to our physical existence and also knows that it is quite ephemeral. The very ephemeral-ness of the pleasures in this life has created a sense of clinging on to it beyond its limits coupled with the fear of losing it and also there is a fear of undergoing pain. Consequently we find man suffering from the illusions of possessiveness coupled with a tendency to avoid pain. The pleasure seeking and pain avoiding tendencies have been governing the psyche of the man. In the spiritual path, the wisdom gained in the primary stages, as told by several great men, that one understands the transitoriness of life. This understanding is no small understanding considering the fact this knowledge pertains to the consciousness which is beyond the body but gets exhibited through the body. So the very life and its process has to be understood at the first place. The proper understanding of life needs to be there which is referred by the Master in the message – *Simplified system of spirituality as “God has created the world so that every flower may grow in its right standard. But the lashes of time have made it forget the purpose of God. So some feel enjoyment as the purpose of life, while others feel life to be monotonous. But the question is as to what is life. It is a state of being which should remain permanently, as long as we live, thoroughly in contact with the Being, smelling at each step the fragrance of the Being.”* SDG 36

Lack of proper understanding of life has led to many chaos leading to divergent goals which more often than not lead to interpersonal conflict. The history of

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humankind is replete with the stories of wars and conflict. Peace is found wanting. People who have understood the secret of life of oneness of Being have always talked and preached about universal peace and harmony. Still we find the results are wanting as we have been trying to work for universal peace considering it to be an entity, which is a myth. The truth is that the collective individual peace can alone be termed as Universal peace. That is the reason Babuji Maharaj calls for individual peace first and says it alone leads to universal peace. To quote in His own words from the message Spiritual way of life, “...World peace is closely related with the peace of the individual for which one has to take into account the inner state of one's mind. If man's mind is brought to the state of peace and order, everything in the outside world will get into order in the same colour...SDG -18”.

So it becomes very important for one to follow a path which leads to a state of peace and order and the path which is closest to an individual is the Natural path. Man has to understand and mould himself to be in ORDER with himself which automatically leads to a state of ORDER with others and with Nature. All religions talk of this ORDER where one is asked to speak truth, be honest, be courteous and be dutiful to one's parents, children and to the society etc but the question is, what is the Real ORDER to which man belongs to? And the concept of ORDER has to be understood properly. When we speak of static objects the order is called as structure. Each cluster of objects have a definite structure and that is its order. The molecule of water has definite structure etc. But when we talk of life, we are dealing with something dynamic i.e consciousness, here the order can be understood as a way of living or following a path. [Rev KCN]: order in life is growing in a pattern that is predetermined. Otherwise that growth is called cancer.

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So when one follows a particular path and when that is the Natural path then one is in proper ORDER - a place as ordained by the Divine for the Man in the total scheme of things. The True path really is the Natural path because it leads us to the spiritual life where it is not only the happiness of the abhyasi but that of the whole humanity. In this context, the Natural path propounded by the Master Sri Ramchandraji is beckoning man to be a Real Man. A Real man is one who follows the Natural path or the ORDER. When we are in order we are at peace with ourselves. This individual peace and order is not something that can be achieved just like that. One has to make effort to be in the path and this is what I have understood about the second sentence of the topic that **No doubt the world will be paradise, but for that we have to work very hard.** As far as the individual is concerned one has to follow the path by practicing assiduously but this message has to be passed on to one and all and that is the service the institute of Sri Ramchandra consciousness is doing.

The message of the Master who has given us the Natural Path has to reach every heart in this world, but how to go about the task? The generic definition of the word “world” is a common global space which encompasses all the humanity. It is true but the truth is there are several worlds in this world, For example:

- scientists live their world
- businessman lives in his world,
- educationists live in their world,
- politicians live in their own world,
- cinema stars and entertainment people live in their own world

The list is endless. All groups have their boundaries, have their own goals and priorities. Though

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apparently all seem to have a common goal of universal good or benefit for all but the truth is, each set of people are isolated and more so they are insulated. This is one of the main problems of the present day, where different groups are in conflict with one another. The Governments are trying hard to do the balancing act. But they are also not Just in their actions as they are influenced by the pressure groups and these groups are getting aligned and realigned every day to get maximum benefit for themselves. I do not want to elaborate on this as we know clearly that today we have tendency to group irrespective of our ideologies to force issues due to the Sangatith Shakti (collective power), the ethics and morality are thrown out of the window. If we take a global perspective, we find that the groups ethics, nation ethics, race ethics etc are in a state of flux (on the wane?). Yesterday's enemy is today's friend and nothing is known about tomorrow because the logic of getting into a group is for the benefit of that group irrespective of the global repercussions. Nations are waging wars for self centered gains, so are the religio cultural wars and conflicts. We are in a state of utter distrust. The culture of sophistication perpetrated for centuries based on diplomacy and stratagem has resulted into this condition of distrust among societies and nations at large.

If the world has to become a paradise then all the worlds that we have formed because of the groups, as discussed earlier need to understand the principle of interdependency as the basic theme of life. Enormous fissures have formed in the inter relationships over a period of time. The only way to come out of this to turn our attention towards universal love and develop it. The very thought diversion to Love would not only weaken the hatred but also strengthens the Love. Only through love we can remove hatred and 'tit for tat' policy will not

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work and on the contrary will worsen the situation. In this regard, Master says, “You have to remove only the brokenness and you will feel the love flowing equally to one and all, and it becomes universal” SDG 37. If we analyse the reason for brokenness which has formed over a period of time we find there are very many reasons. Some of them are:

- Racial superiority
- Nationalistic feelings
- Religious bigotry, intolerance
- Caste differentiations, untouchability
- Class differentiations
- Exploitation of the weak by the strong
- Usurping the natural resources by the selected few
- Language, cultural barriers
- Greed
- Craving for name, fame and popularity
- Military might etc

Is there any way out of this? Yes.

- a) there has to be a paradigm shift in the thinking, the present world which is based on economic paradigm of greed, profit, selfishness etc has to shift to the paradigm of interdependency, cooperation, happiness and harmony.
- b) We need to re-establish the fraternal ties in its purity. For this the Master of the day, Pujya Babuji Maharaj has asked to do meditation on point A & B.
- c) Somehow we need to understand the life as living in contact with the Being which we can have by meditation on divine light without luminosity in the heart.

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- d) We have to move towards proper level of morality. Regarding morality, Master very categorically says, “With the overemphasis on “Self” morality decays. But it is the part to be played by the Trainers alone that the self be turned to Divinity” –Method of training SDG 53. This is done through the diversion of flow to the atman by the trainer through Pranahuti.

This establishes the common ground for all to come to one plane, namely the spiritual thereby bringing harmony and order thus the peace. The help through Pranahuti, a boon to the humanity is an integral aspect of the Natural path.

As we follow the natural path, we move away from the idiom of live and let live to the higher level of help (serve) others and take help (service) from others. In the live and let live concept, insulation and isolation are embedded into it while the natural path enables us to understand our interdependency with the creation and also with the creator, thus we live in the consciousness of service. Interdependency cannot exist without the inherent basis of oneness of all creation. Thus we can move towards the one world or oneness, when duality gets extinguished then automatically the conflict also dies down and the result is the paradise.

We also need to define the boundaries of needs and desires to move towards a conflict free society. We need to cultivate moderation in all aspects of our life. Immoderation has resulted due to our imbalance mental tendencies. Immoderation is manifested through desires. Desires when strengthened through will result into a mental complex. This needs to be purified again through will i.e through purification process. In the physical plane the desires are manifested as greed, jealousy, passion,

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discontentment etc while in the mental plane it manifests as self aggrandizement, self-progress, self- ability (refer silence speaks page 90). Our excessive preoccupation with the sensory objects and sensuality has led to this condition which needs to be set right through right thinking and practice. The followers of the natural path are able to achieve the balance of mind which is experienced as peace through the methods of the Natural path and especially the meditations on Points A & B which are quite effective. It is quite reassuring to recall the words of the Master in this regard, “The *abhyasis* under our system of Sri Ramchandra’s Raja yoga practice on these points (points A & B) and find remarkable improvement. If the practice is systematically done on both these points, desires will soon begin to bid farewell.” ERY – 41 (First Edition).

Now coming to the aspect of working, we use the Will, which is the main instrument of working and it has to be utilized for betterment of the humanity. We find the will getting strengthened with the purification of the heart. Purification of heart means cleansing of desires. As we move towards the universal consciousness, our will becomes subtle, firm and also powerful. The negative factors which weaken the will are doubt and prejudice. If we think that it is our work or we are the doers then our inadequacies make us feel doubtful of the results and thus our will becomes infirm but on the other hand if we have attitude of participating in His work, then the doubt never arises. But the other factor which comes into our way is the prejudice. Master says, prejudice is the deadliest poison to spirituality. This also is an obstacle to the will in the sense that it bounds by our own notions. Pure intention to serve our fellow beings helps us in this regard. If we can think of our Master as an unalloyed love, the very conception helps in overcoming our prejudices and notions.

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Our will does gets hampered quite often due to our reactions to the events that happen in the world that create feelings of dismay and dissent in us. When we see good people being tortured by the wicked, then the thoughts of destruction of evil does surface in the minds. What shall be attitude of the prayer to those who adopt wicked ways of living has sometimes bothered me. To this question also, Master gives us the light telling us that “.. we should give our due consideration and try to improve the lot of the unvirtuous also, who may feel the thirst for the Real and develop yielding attitude to the Master” SDG – 158 . I share my experience in this regard that this sentence of the Master, especially the prayer of developing thirst for the Real has been quite invigorating and inspiring. I also feel that every word of the Master touches the heart when one feels helpless in life.

But even good natured people turn the deaf ear to the message, the argument put forward by them is that their good deeds alone are sufficient, in such cases the sense of self appears quite predominant to me. I feel, for such people the will has its limitations in passing on the spiritual message of human transformation. They also need to turn to a spiritual path and get aligned to the Divine will even as stated by the Master in this respect that “I feel that everyday my work is becoming easier because it is now the Divine dictate..” SDG 158. This has to be understood by one and all. But with regard to their inclination to the spiritual path, Master says, “On the other hand, good men are there, and they may not care for spirituality much. If they get the fragrance, which comes in the wake of spiritual regeneration, they will rise towards their transformation very soon.” Spirituality is understood by me as service as a devotion to the God.

From the above aspects of dealing with good people and also with the unvirtuous, Master is asking us

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to develop an all encompassing attitude which is nothing but asking us to move into universal level of consciousness. For this to happen there should be thirst for the Reality which is very well adumbrated in the third commandment. There has to be spiritual goal for every person that should be the main goal even as stated by the Master, “..Thus to reach the Infinite Absolute is one of the primary duties of man...” IB page 30. This makes the fact amply clear that the spiritual education should go hand in hand with the worldly education. There has to be a shift in the educational paradigms also. The inherent craving for every man to realise his true nature should be awakened and nurtured. The spiritual methods suggested by the Master as a fraternal duty is to do prayer at 9.00 in the night that “All men and women of this world are my brothers and sisters and that all are developing true love, devotion and faith in the Master”.

If degeneracy in ethics and values in the social fabric all across the globe is a cause of concern but a positive way of looking is that it is an indication of a change in structure of ethos and values in the world. All boundaries based on sectarian, caste, religion, nationalism are slowly vanishing and we are moving towards a concept of global village, thanks to the revolution in communication and information technology. Any structural changes in ways of living, thinking are bound to be painful and the naked reality before us is that there is enormous blood shed, hatred and the violation of human rights that is really a cause of concern. In this state of affairs the thought of the world being a paradise just seem to be out of all our imagination, that is how a normal person thinks but Masters who have the vision see things differently. In this message the Master is clearly asking us to work towards the universal peace and order, for which he has given us the path and also his support through Pranahuti.

No doubt the world will be paradise, but for that we have to work very hard

Conclusion: Master in this message has willed for the betterment of the world which is bound to happen in the coming times. When persons of such high spiritual caliber make a will, then it is bound to come true. Pure (selfless) will is the most potent thing available to man to be used for the betterment of humanity. Since through our own thoughts and actions we have lost touch with it and therefore our will is feeble. It can regain its pristine purity only through the influx of the pure spiritual energy, the prana or life force which is holding all of us. This has been made available to us by our Great Supreme Master Mahatma Sri Ramchandraji Maharaj of Shahjahanpur, who is the special personality and also entrusted with the task of overhauling the nature of human consciousness. The pure unalloyed consciousness is available to every seeker through the process of Pranahuti; humanity will ever be indebted to the Master and Masters of the Spiritual ORDER for this grace. Those who partake it will ever vouchsafe that the influx stirs up in them the creative energies and infuses the dynamism. One naturally starts looking up or rather towards the base so to say that a man who is worldly oriented becomes Godly oriented thus making this world into a paradise.

4. Sri M. Radhakrishna Murthy

BABUJI hints at the method of working hard which is to have a strong grip always on Divinity. Generally, we tighten our grip on a thing which we have a fear of losing and keep a vigil always on it so that there is no chance of the thing held slipping from us. Since Babuji is not a tangible thing to be held physically thought comes into the field to our rescue to develop a strong bond with Him and keep us attentive to our link always with him which, in other words, is the process of Constant Remembrance. (SDG 159)

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In the same message Babuji opined that there is very little difference between the civilization of East and West. While maintaining that spirituality is not the monopoly of Indians only, Babuji states that every country should have its share in spirituality .He further states that peace is the basis of spirituality and when once it is initiated reaches the whole world taking the world to what is after peace. When many people know what is before peace (may mean to include conditions of disorder, tumult, indiscipline and chaos) hardly a few know what is after peace. As He intends to spread spirituality in the world, peace assumes importance as it forms the basis of spirituality.

It is relevant in this connection to bring in the issue of achieving world peace for which UNO made an appeal to Rev. Babuji Maharaj in July 1957 to help them in the cause. Their thinking was to have a separate army well equipped to crush the power which attacks any country and uses the modern weapons.

Copying the entire letter of Babuji will stretch the length of the paper .It is very difficult to convey the message conveyed by Babuji by attempting a summary of his letter to U.N.O. A humble attempt, however, is made to copy down extracts from this letter, highlighting the need for disciplining the individual mind by creating a feeling of universal love which is the surest remedy of evils and can help to free us from the horrors of war.

“The idea of peace common in all minds, though shattered by the self of individual mind, is working on individualistic basis to gain one’s own end on account of narrow-mindedness of people. To dissipate the idea of individual self and to work harmoniously for common good is the demand of the time.”

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very hard*

What we therefore require at present is only to improve the morals and to discipline the mind. We must learn how to create within the heart a feeling of universal love, which is the surest remedy of all evils and can help to free us from the horrors of war.

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To come up to the level of real happiness we must necessarily rise above ourselves which is essential for the creation of atmosphere of Universal love. This is the primary factor in the solution of the problem.

** **

Unless the foundation of peace is made to rest on spiritual basis no better prospects can be expected. It is but definite and certain that sooner or later we will have to adopt spiritual principles if we want to maintain our existence. If the incursions and attacks can be averted by the material force, bloodshed cannot be avoided because even then we have to apply force causing there by blood shed on either side. Arrogance cannot be stopped by material force. It is only the spiritual force which can remove the causes of war from the minds of the people.

How to introduce these things among the masses who are yet unfamiliar with the accuracy of the mark is the next problem and is equally intricate. If my opinion were to be invited I would lay down the simplest possible method as given below.

Let us all brothers and sisters sit daily at a fixed hour individually at our respective places and meditate for about an hour thinking that all people of the world are growing peace loving and pious.

This process, suggested not with exclusively spiritual motives, is highly efficacious in bringing about

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the desired result and weaving the destiny of the miserable millions”. [Event Horizon pg 108-111]

Perhaps, this method has been made a reference by Babuji in his first message to us wherein He states: “One thing which I would like to introduce in our satsangh is that at 9.00pm sharp every abhyasi where ever he might happen to be at the time, should stop his work and meditate for 15 minutes, thinking that all brothers and sisters are being filled up with love and devotion and that real faith is growing stronger in them .It shall be of immense value to them, which their practical experience only shall reveal.” (SDG 5)

More than four decades passed (1957 to 2005) a quick look at the scenario of current events in society presents a sordid picture of fast declining standards in public life endangering peace.

Attainment of peace is still elusive. Many nations represented in the world body (UNO) occupying a position in policy making limb (security council) with powers of veto have their own way in interfering with the affairs of other nations away from their country, imposing their decisions and carrying them out disturbing peace with none to restrain them, backed by their economic power and military might. They play a big role in (behind the screen activity) influencing even the issues of bilateral relationships wherein issues have been rendered difficult of settlement hanging fire for over half a century. Nearer home, we are in no better position in bringing peace to our country with vociferous speeches on independence days that occupation of even an inch of our land will not be allowed to be usurped by others (even being fully aware of the fact that thousands of Sq. kms of land is already in the hands of the aggressor), indulging in discussions with the neighbour at various levels (summit meetings on and off not excluded) yielding no result with

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the exception of the joint communiqué (stale and pith less) for consumption by public. Yet another adventure, in the effort to settle the issues and usher in peace is safeguarding borders in vast areas of snow-clad terrains situated at great heights and on mountain peaks equipping security forces with specialized foot-ware, uniforms and ready-to-eat food, standing opposing 'enemy', whose soldiers were till the recent past shared our own land, lived as brothers only made as 'foreigners' by political compulsions. Both powers on either side of the borders act under compulsion to divert the available scanty resources for defense of each nation keeping (even being fully aware of the painful necessity) millions of population under abject poverty, struggling hard to find minimum needs for survival (food and clothing) leaving aside sanitation in dwellings, much less educational facilities .Is this not perpetration of avoidable human misery? How long efforts will continue to 'purchase' peace?

Pardon me for deviating from the topic of the seminar. The reference of letter of Rev. Babuji to UNO and the fate peace process is meeting at present in the world are points of direct reference to the subject.

The emphasis is on not changing the mind-set of 'powers-that-be' governing nations, but on an honest attempt at reformation of mental tendencies of citizens who constitute nations by a process easily understood and feasible of implementation by every human being provided he is sane and of normal thinking.

Our Rev Babuji Maharaj exhorts all of us to work very hard to make this place of living in the world as a "Paradise" and He declares that there is no doubt of its being rendered so, but with a rider of very hard work from all of us, pinning hopes on all of us. Thus a duty is cast on

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all of us. He prescribes it elsewhere that it is our duty to do so.

Rev Babuji's intention of starting branches in all other countries appears to be to express concern that all humanity world-over should be given access to the simple process that benefits the entire humanity, as He declares in several of his messages that He belongs to the whole world but not to this country alone. In his words "As a burning flame of His blessing splendour, I don't belong to India alone, but to the whole world. So I want that all may taste the beauty hidden in love for the Ultimate" (SDG 35 & 126)

Rev Babuji in his message on Sensitivity and Experiences declares thus: "The finest Divine gift which is Patrimony of the entire progeny of mankind stands reserved just for human beings residing in the state of moderation in all respects." He further adds, "However, proper form of orientation and effort for that is difficult to be one's fortune. It is rightly stated "to be a Real man is hardly available even to human beings" (SDG 174)

A careful reading of Babuji's observation in this message (SDG 174) makes one attentive to His emphasis that though this Divine patrimony is the birthright of every member of mankind, it stands reserved for the human beings, residing in the state of moderation in all respects. All humans, though existing with physical features cannot with certainty be qualified as such when moderation is absent. To achieve this trait (moderation), primarily fortune backed by Divine Grace, is needed to get exposed to the environment conducive for the introduction and continuous practice of system as advised.

Introduction to the system is made in accordance with the improved system of Raja yoga introduced by Samartha Guru Mahatma Sri Ramchandraj Maharaj of

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Fatehgarh, UP (our beloved Rev Lalaji Maharaj). While explaining the principle involved in initiation, Babuji details the process with attributes which the best person possesses. In his words “One who can foment us by his own inner powers would be the best for a guide in spiritual pursuit. It is he and he alone who perceives our inner complexities, understands our real needs and knows how to conduct us along the path up to the final limit. Pranahuti or Yogic transmission is of course the chief instrument to work with. That is the only effective process to introduce immediate change to regularize the inner tendencies of our mind so as to effect our gradual transformation” (SDG 10)

Rev Babuji Maharaj was moulded by Adiguru of our system (Rev Lalaji Maharaj) in this system of natural path with the basic yogic principle of Pranahuti. Subsequent to the merger of Lalaji Maharaj in Him, the world has come under the charge of the special Divine personality (Rev Babuji) for spiritual training. Rev Babuji, in turn, besides continuing His guidance to humanity trained several masters in the line for continuing the Divine torch of spirituality, leaving the mortal coil on 19th April 1983. While dealing with the method of training Babuji says “Really speaking, in our system, the methods are for the preceptors (trainers) to introduce divinity into the abhyasi who is in a sleeping state. Remembrance on the part of abhyasi helps a lot. The job of the master is to remove the thick layers so that the divinity may begin to bloom” (SDG 54)

While dealing with the subject of “Surrender”, Babuji explains the gist of philosophy of our system of natural path He says “We have set up a tiny creation of our own in the form of our individual material existence having layers after layers of grossness and opacity. What is now to be done is to shatter off those layers of opacity

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one by one and assume the absolute state as we had at the time of creation” (SDG 140). To shatter off these thick layers of opacity dynamic methods should be adopted, which can only be those that introduce from the very beginning the character of the infinite. Normal human tendency is to develop undue attachment to material objects which are of a transient nature (not realizing their true nature) making themselves as limited attempting only for the finite. As the finiteness is glittering with all the worldly charms attracting, the center in us has lost the capacity of grasping the infinite. To correct the position, the natural path enjoins upon everyone to do our duty in the way finiteness demands. This entails us to assume trusteeship to take care of needs of dependants in family life. Alongside, we should also be mindful of the infinite and be alive to the need of forming part of it finally. Thus, we should attempt the finite for the infinite, as bird soars with both its wings outstretched in its flight. (SDG58)

As a measure of assurance of the efficacy of the system Babuji clearly mentions ‘I feel bold enough to say that besides Natural Path, there is no other sadhana or worship which can bring forth such top level results in such a short time as in a part of a man’s life. That is what Natural path stands for’ (SDG 102)

A brief mention only was made in para 9 above of the necessary steps needed for reaping the fortune to become a real man. A brief discussion of the same appears appropriate in this context, as the moulding of an individual prescribed in commandment 9 is dependent on this accomplishment. Moderation would mean balancing and maintenance of equanimity under all circumstances a human being faces in his daily routine essentially involves regulation of mind.

Commandments 6 and 4 ordain the development of universal love and keeping as close to nature as

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possible respectively. Commandment 5 teaches moderation to face vicissitudes in life treating them as blessings from God, granted to facilitate reduction of past samskaras by enjoying them (Bhogaphala) besides being truthful in presenting one's own nature to Himself and to the external world. While Commandment 7 though very difficult of implementation is almost similar to Commandment 5 but with additional dictum of not to develop vengeance or an attitude of revenge for wrongs done by others, adding further samskaras but being grateful to those whom we suppose to be the originators of wrongs to us. A clear perception would help us realize them as only miseries directed by Divine for us as gifts apparently through those whom we consider them as the source of such misery. Babuji commands us to accept them as heavenly gifts. Proper comprehension and experience of all that happens beyond and above the reach of heart and mind (intellect)- Obviously, beyond the reach of the senses is only possible through the heart and mind oriented to soul and God. Precisely for the purpose, Babuji says that cleaning and training of the heart and mind is necessary (in this intricate science of spirituality), besides effort without which no result can be expected. It is mostly the duty of the abhyasi though Babuji's invisible helping hand is always available. Preliminaries and basics as prescribed in commandments 1,2 and 3 are a must in practice, while Bed-time Prayer (Commandment 10) helps in practice of 'Surrender'. It may be wrong to say that one practices surrender as any idea of such an action would bring the 'I' consciousness to the fore rendering it difficult to surrender.

In this message under study, Babuji says: "I say that I do not make disciples but Masters" (SDG 158) Since His direction in this message for us is to work very hard to convert a paradise of our environment, this

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directive has to be taken as a command for implementation in right earnest. He says “I want capable men and women to help me in this task ahead. I have full confidence in myself with the Master’s hand at my back and it has always worked. The same thing I want from all of you.” (SDG 159)

Concluding, it would be proper to take upon us this onerous duty cast on us and expected from us with all sincerity to disseminate the procedures and methods available in the system. Every abhyasi, serious practitioner experiencing peace is a standing example of his practical attainment which he experiences in every spell of meditation. Our ‘Imperience’ institute is rendering valuable services to spread the message of Rev. Babuji Maharaj in all its purity and content in various ways, by creating vast literature, explaining the system, conducting training classes, making available the services of dedicated trained personnel under the able guidance of our spiritual guide Pujya Sri K C Narayana garu to run meditation centers in twin cities, besides several branches spread over the state and abroad, conducting bimonthly seminars and workshops on all subjects relating to Pranahuti Aided Meditation, a practical exercise to update the knowledge of trainers and practicans and sharing thoughts involving intricacies and subtleties surfacing in the practice of the system. Dedicated trainers and abhyasis are always willingly devoting their precious time though engaged in their profession (doctors, chartered accountants, engineers and administrators) as a mark of great devotion to the cause of the institute, which represents Rev Babuji Maharaj besides personnel making their valuable time and services available on a whole time basis.

Dear brothers and sisters, we are really blessed for being associated with such a pious organization as its

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members which is a sign of our being in the correct path, always progressing under the watchful eye of eternally present Rev Babuji Maharaj.

Let us all pray for His Grace to be showered on all humanity in general and strength to all abhyasis in particular to preach what we are fortunate enough to practise.

Pranamams to you all.

5. Sri M. S. Balchander

The topical sentence for the Seminar ‘No doubt the world will be a paradise, but for that we have to work very hard ‘is from Master’s message ‘Love Him who loves all’. In this, three sets of words have fascinated me and they are: No doubt, Paradise, and Work very hard.

The word ‘Paradise’ has a religious flavor. It denotes a state of complete happiness and delight.

Babuji says that there is hell for the sinful, Paradise for the ignorant, Brahmaloaka for the innocent, artificial paradise for the wise and learned and the mortal world for the weak who lack self-reliance and confidence. (SS253) As innocence is decidedly more rewarding than ignorance, he talks of Brahmaloaka for the former as against Paradise for the latter. By one’s ingenuity, learning and smartness one could create a artificial paradise for oneself and it is decidedly of a lower version than the Paradise. Since Spirituality is not for the cowards but for the lions, as Lalaji puts it, Master might have used the expression ‘No doubt’ to instill confidence even though world becoming a paradise is contingent on working hard.

The sentence runs as the ‘world will be’ which conclusively indicates that it is not as of now. Was it

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earlier a Paradise or an abode of happiness? At the dawn of Creation there was peace and purity everywhere and as the energy gushed through twists and turns in the process of manifestation, grossness was getting acquired to such an extent as to blur the vision of man such that he became unaware of his origin. The Line of Humanity became the base of the entire structure and it remained subject to the dormant actions of the Line of Divinity, which ran along parallel to it. (SDG16) when man began to assume grosser form, his physical, physiological, psychological, biological, emotional, sociological, environmental and other needs have multiplied multi-fold such that he was busy in scheduling his plans to meet these needs and became oblivious of the inner cry of the Soul to get back to the Homeland. His needs for securitization for protection against disasters, for food and shelter for survival, procreation for perpetuating his race through the progeny, and for satisfaction of unending desires became the prime driving force and in the process he has ultimately descended to animalistic plane of existence keeping his eyes shut to the wider spectrum of life and remained insensitive to subtle reality. Further, his greed to usurp, his flair for name and fame, his self-centeredness in confining to the well-being of himself and his family, his notions of likes and dislikes, pride and prejudices, stress and jealousy, envy and arrogance and a host of other attributes became a veil that shrouded his vision. With the result, the world is now in a state of tumult and disorder and man is frantically hankering after peace. This is how the Paradise was lost.

How to regain the paradise that was lost? We have to restore peace and tranquility and have a state of happiness. The hidden dictum of Nature is that every soul must live a happy and restful life. (SDG 37) Still man is not happy in practical terms. This is because of the misdirected tendencies of the mind and due to wrong

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suggestions being given to the mind. The individual mind which is a part of the First Mind got itself identified to its own tiny creations and attached to transient things of the world and such transient things can at best give only transitory comfort and happiness. The moment there is a change in the transient thing, the happiness also disappears and dejection and depression set in. The only solution is to get oneself attached to the one, which is permanent and eternal so that enduring happiness can be tasted. The Viveka focuses on the transitoriness of human life and Vairagya makes one attached to the Divine and show due attachment to the worldly matters. It is in this context we have to resort to union with the Divine which provides a state of happiness. Our Master has stated that the goal of life is to be oneness with the Divine and stop not till the goal is reached. Such oneness with the Divine manifests in the form of happiness. Happiness is a state of mind. It is not related to the fulfillment of wants and desires. One has to be happy at all times- whether he has miseries, afflictions, pains or adversities. In liking what we do, lies happiness and not in doing what one likes; it then becomes pleasure, which is sensory in nature. One of the attitudes required is to feel contented and accept as such whatever we get. This acceptance comes out of the faith and conviction that we get what we deserve and everything- whether it is palatable or not, whether it provides comfort or pain- is to be taken as God's gift or Prasad. One is therefore required to toe in line with the Will of the Divine or live in His Consciousness or orient all the organs to perform His acts to be in a state of eternal happiness rather than resist it or try to superimpose what our mind dictates or desires so that conflict and disharmony can be avoided.

If we observe the third set words used, one can note it is not 'hard work' Master refers to but 'to work

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very hard' in the sense that working is difficult. What then is the task on hand? Dr. KCV expressing his deep concern tells that today philosophy is taken as JnanaYoga, Bhajans as Bhakthi Yoga and social service as Karma Yoga. The word 'work' used here means spiritual service and not social service. The spiritual work referred to here requires three-dimensional efforts. Firstly, one has to maintain a high level of purity and mould his life in such a way as to rouse a feeling of love and piety in others; secondly it demands a fairly high degree of transparency from the trainee with unstinted cooperation for his spiritual upliftment; thirdly the process is one of diversion of divine energy. The work is to clean, connect and work in silence. (Tr. Manual P60) The work is stated to be 'Very hard' because of some the following like:

-It is done in the 'Astral plane' and not in the physical plane

-It is through thought and not through words, or touch.

-It requires sensitivity to know one's condition.

-It needs strong will.

-it requires a state of orientation and commitment to work.

-It needs diversion of flow from below to upwards. (L to U)

-it needs subtleties like listening to the 'Voice Real' to offer

Suggestions, to foment the required conditions etc.,

This process of spiritual elevation is an uphill task and it calls for remaining pure in today's contaminated environment. The environmentalists are worried about the 'global warming up' arising out of the physical pollution. The damage done to the psyche through the mental pollution is far more disastrous since we become helpless spectators to the uninterrupted flow of dirt and contamination through the sense organs day-in and day-out. Even to remain where we are, one has to cleanse and purify on a day-to-day basis for which the system

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provides for a comprehensive purification process and unique meditational technique of A and B point meditation. One has to work hard to retain status quo. What more is, one has to wipe off the ‘Sanchitha’ karmas by taking ‘Pranahuti’ and avoid formation of future Samskaras through Constant remembrance. For this one has to perform things in a spirit of duty without expecting rewards therefor. By these, the veils over Reality get removed and man gradually transcends the different levels of Consciousness in his march towards Infinity through the Path of Grace and start swimming in the ocean of Bliss. With all these, the cry of the soul gets answered and there is a vertical growth for the individual soul. Can it help humanity at large? Master talks of ‘world becoming a paradise’ and hence his focus does not stop with the individual growth from Pind desh to Brahmand to Para Brahmand or moving from Heart Region to Mind Region and end up in the Central Region with journey through 13 Knots and 23 Circles consisting of Rings of Maya, Rings of the Ego and the Rings of Splendour which SriRamchandra’s Raja Yoga comprehensively deals with. It is working towards the upliftment of Humanity at large or working for all round growth of human race, which he talks of. The earlier attempts of man to establish world peace were through external means and what more without attempting individual peace and hence they failed. How is this addressed in our system?

The horizontal dimension of growth is through service and sacrifice. It calls for care and concern for the fellow human beings. Loving God with attributes or avatars is relatively easier than loving the Ultimate or Nothingness. It has to naturally take the route of loving His creation, His manifestation and love all to love Him. We love others not because of what they are, not for the

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love of oneself or for the sake of love of another but for the love of the Supreme Self or God who is in him as Brhadarnyaka Upanishad says. (Dr.KCV1/87) We have clear direction and focus through the compliance of Commandment 6, meditation on Point A to develop fraternity and Universal Prayer. The highest service we can do is to make him conscious of the Divinity in him and through the service we will be assisting the master in the work of transformation of man and in the true spirit of Bodhayanthi Parasparam, work for his spiritual elevation. For this two things are required – one, our will to assist and secondly his willingness and cooperation to ascend. If we are conscious of Babuji’s message that we are all connected intellectually, morally and spiritually we can work for the elevation of the collective consciousness for which the system provides for Universal Prayer and spiritually train them if we are permitted so in the system with sincerity and devotion. Willingness to transform and preparedness to open up and be transparent or cooperate with the trainer to facilitate him to do the required work is a problem. “ If your spiritual guide asks you to dye the prayer carpet with wine, do it; for he having traveled himself the entire distance is well aware of the ups and downs of the path’. (SS 235) This is the kind of cooperation which would accelerate the growth.

The unique feature of Sriramchandra’s Raja Yoga is directing the Divine Grace towards the Abhyasi through the process of ‘Pranahuti’. The ‘ahuti’ of the very ‘prana’ means offering of that by which everything lives or offering of the highest consciousness to make one grow into greater sensitivities, for growth is possible only when prana is there. Yoga of inner stimulation or ignition or ujjivana is effected by the connection with the primal vibration or Kshobha since self-ignition is impossible. (Dr.KCV. 1/366) With the power of the Yogic transmission, the lower tendencies are weakened and the

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Divine thought is sown in the heart of the abhyasi allowing it to naturally sprout and grow resulting in the lifting of the consciousness from the existing level. This offering of divine force is referred to as 'Pranasya prana' in the Upanishads. Transmission works in the conversion of matter into energy and energy into the Ultimate (SS222) for this one has to use his will-force which has Divine infinite power to support since it is a selfless work. We all know no miracle takes place immediately after the influx of Divine effulgence. Subtle changes in the form of workings of vital parts, tendencies of mind, attitudes towards worldly life, etc take place over a period. Firstly, de-tensioning takes place and mind gets naturally regulated with the imperience of stillness. The dormant energies of the Centre and sub-centers are awakened and the higher centers shed their effect upon the lower centers and are cleansed so as to relieve them of the grosser effects (SDG.92) and with the glow in all the centers there is purification and rejuvenation which elevate the man to higher levels of Consciousness.

Though Divinity is Samadrishti and samavarti and the Divine Grace is constantly pouring, due to the unregulated tendencies of mind and our habits, we allow the Divine energy to be dissipated for satisfying the basal desires. With too much of focus on sustenance, man lives in the animal plane of consciousness and the primary requirement is therefore to make him live in the human plane of consciousness since we are all born rishis and have a right to live as a rishi. For this, the system provides a special technique of 'diverting the flow of Divine Energy' from the 'Lower Heart' to the 'Upper Heart' and since this diversion is from below to up or against the gravitational pull, and done at Astral level the working becomes hard. One has to clean and purify the heart before invoking the Divinity, transmit more than what one

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can absorb, foment the condition by first raising himself to the desired level of consciousness and then offer clear, positive and unambiguous suggestions to the seeker for the stabilization and growth in spirituality. (From Trainers' Manual) After getting stabilized in the upper consciousness with values on satya, ahimsa, sharing and services etc. the further journey is to make man a 'Real Man' and divinize every cell of his body and lift his consciousness to cosmic and para-cosmic levels. Divinization refers to all senses and faculties getting harmonized, assuming the Original State and merged in the Real (SS322)

'Human transformation is the goal of life' for it results in the spread of happiness to a wider area encompassing the whole of humanity. It implies change from the existing position, change in ways of living, change in attitudes and priorities. In short, life is not about doing, or about being but is one of eternal becoming through the process of spiritual training by infusing 'Pranahuti' (from BPiv/213) New particles are being made continually and when we foment them with the warmth of love particles begin taking the effect and thus get transformed (SS242)

The process of transformation is achieved by bringing the grosser under the control and rhythm of higher and higher levels and the whole process is being done by the highest Consciousness working through different centers of the lower levels (Dr. KCV. 1/376). The call of the nature is for the human transformation and this task was entrusted to the Special Personality. Our job is therefore to participate in the Master's work of transformation of mankind. Yes, participate in the Divine Endeavour through prayers, service and sacrifice and do what little we can do in the marathon work of making the

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man a 'Real Man' like what the legendary squirrel had done to Lord Rama.

If we are to look at our competence, we are nowhere. It is with the utmost faith that He is there to support us in the task, it is our reliance on the invincible strength of the System that He has given to us, it is on the efficacy of Pranahuti, it is on the strength of the technique of diversion of divine flow from L to U. that we can confidently participate and work very hard to make the world a paradise as Master has categorically stated that "if there is real love every particle of the body should get transformed within seven years"(SS438) and as per his Vision, "a type of civilization based on spiritualism will spring forth in India and it will become the world civilization"(DR 121).

6. Sri. N.V. Madhava Rao

The topic of the seminar, "No doubt the world will be paradise, but for that we have to work very hard" depicts the very purpose of existence of the practicants of PAM.

Master in this sentence is addressing the confidence and the collective effort that is required in making this world a paradise.

Each person has an idea of a paradise. This idea changes from person to person based on his cultural background, his upbringing, his beliefs, his convictions, his dream/vision and apart from many other influences, his religious inclination.

The concept of paradise has to be understood first. Paradise is a plane where happiness is there. And we all know happiness is different from pleasure. It is common experience that everybody feels happy when he is

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contended, when he serves, when he shares with others etc. as the saying goes “Happiness is doubled and sorrow is halved, when shared”. The basis of happiness is contentment, service, sharing etc., which are spiritual qualities. It is only the spiritual base that can lead man to a state of happiness.

Master in this phrase is talking about the world that we all are a part of. He is saying that no doubt, it will be a paradise, it means that it is not so at the moment. This may raise a question, as how can God’s creation not be a paradise. There is nothing wrong with the creation but it is the use/misuse of it that has brought things to this pass. It was a paradise, but it is the use/misuse of the capacity of thought (which was endowed by God to man) for individual benefit rather than for the benefit of all, has brought about the downfall. It has the potential of becoming a paradise, nay it will be a paradise as long as we all work towards making it one.

The confidence that it will be a paradise is based on the fact that it is God’s creation and our beloved master Sri Ramchandraji Maharaj of Shahjahanpur is the personality restoring the balance that was lost. In his work Reality at dawn, Our beloved master states, “A type of civilization based on spiritualism will spring forth in India and it will, in due course, become the world civilization. No country or nation will survive without spirituality as its base” (DR-120,121). It is this civilization that will indicate that the world has indeed become a paradise.

Our beloved master is exhorting us to work hard in making this world a paradise. It is aimed at removing the myth “I don’t have to do anything with an explanation that everything has already been taken care by the master”.

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There is a role for everybody without exception, more so for people practicing PAM as we have accepted the master, which means his mission.

The first step required on part of practicants of Pranahuti Aided meditation is living at upper level of consciousness where the principles of truth, Non-injury, Non-Covetousness, Non-stealing and living in consonance with the Divine are followed in thought, word and deed. These are values that can be followed by everybody and are universal.

From the upper level of consciousness, transform into the cosmic consciousness, then to the Para cosmic consciousness and ultimately into the Sri Ramchandra consciousness.

The effort put in transforming is with the intention of tilting the balance of collective consciousness towards Sri Ramchandra Consciousness, and also assisting the rest of the population move towards Sri Ramchandra consciousness.

The reason as why it is very hard work is that, we have segregated the spiritual from the worldly. And we see them as two separate entities. Actually both are integral. And since we spend most of our time in the worldly or say mundane, we have got into a habit of seeing everything from that angle only. Every lesson we learn in spirituality is to make us perform better in life and every lesson we learn in the worldly life is to help us grow spiritually.

Every injury has to renew our strength, every insult has to give us more confidence, every misery a more love, every loss has to enhance our faith, every success has to make us more humble, every reprimand a new resolve, every failure a new found zeal, every taunt

and rebuke more nearness and every minute an opportunity in working towards the mission of the master.

7. Sri N.V.Viswanath

In this message the master says “The world will be paradise if all of us work very hard”. If everyone in this world lives a happy and a balanced living then the world will be a paradise. This is possible when every one of us in the world is connected to Sri Ramchandra consciousness and live in that consciousness and express the qualities of Sharing, Co-operation, service, sacrifice, empathy etc noble qualities.

Everything in this world is consciousness ranging from gross consciousness to subtle consciousness. When each of our consciousness merges in Sri Ramchandra consciousness then the world will be a paradise. i.e. when all our thoughts and feelings are pious and only express love for others then the world will be a paradise. The Goal is very noble but to reach that goal is not an easy task as Babuji Maharaj himself says, “We need to work very hard”.

Since everything is consciousness the thoughts and feeling of others have an impact on every one. Our happiness is linked with the happiness of others. Even if I say I want to be happy on my own practically it is not possible. Since we live in a society and we deal with others also. The thoughts of others will have an impact on us this is the reason why we need to attend to our cleaning continuously.

When every abhyasi of Babuji Maharaj lives in higher consciousness then this collective consciousness of all the abhyasis will have a very good impact on the society.

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To emphasize the theory that “Thoughts have life and they work on the lives of others also”. I would like to share my experience in this aspect. On one occasion when I was doing my morning meditating in a group, I was deeply absorbed. During this time I saw all the people in the room who were also meditating along with me, were talking loudly and I was trying to tell them to keep quite. This made me think that it is actually the thoughts of the people who were sitting along with me that I heard as their voices. Voice is only for our senses to hear but for our heart to hear voice is not required. I had similar experiences when I was sitting in a satsangh and also on some occasions when I was conducting satsangh. This shows that each one of us is inter connected to the same consciousness and our thoughts and actions have impact on others. This gives me the confidence that when we pray for others in the world it will have impact on atmosphere to the extent that we have been given the capacity by the master.

Extending the same logic I understood the importance of praying at 9.00 PM every day. All of us are connected to the same consciousness. If I am pure this will have an impact on every one and vice versa. When all the abhyasis do the universal prayer with a sincere heart then there will be a positive impact on the collective consciousness.

When we know that our thoughts and feeling have an impact on the atmosphere then we should avoid things, which are detrimental in our thinking. All of us should avoid watching/reading stuff, which does not help us maintain the purity. We have to strictly follow Anukulasya Sankalpam and Pratikoolasya Varjanam.

To improve the collective consciousness all of us must be sincere in our sadhana. All of us should have

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proper priorities in our lives. Sadhana must be the highest priority. We need to develop love and devotion towards the Master by contemplating on what has been experienced by us during our individual sittings and satsanghs. Our orientation must be towards the Master and his methods.

Our sadhana is not just how we feel during our meditations. What we feel during meditations is because of the love of the Master. Our sadhana is to grow in our consciousness. How much have we grown from our self-centeredness to other centeredness? How much we care for others only tells our true condition. If someone is in need do we really feel for them or not? The evaluation of 10 commandments helps us in this aspect of our sadhana. We need to do a critical analysis about ourselves and based on that we need to improve our condition.

Every abhyasi of Babuji Maharaj has got a responsibility to understand the system and attain the highest state of consciousness given to us by our trainer and own those conditions. Unless we own the conditions we will not be in a position to pass on the system of Pranahuti Aided meditation to others and also to the next generations. Our Master said that His system will work for 1000 years to come. He has already willed it and we must live up to His expectations and give the system to the coming generations in purity.

As an abhyasi we need to cooperate with our Trainer in all respects. It is he who will lead us to the Master. We should develop yielding attitude towards our trainer. We receive the Master's grace through our trainers until we reach the Goal. We have to follow the instructions of our trainer in toto because he has traveled the path completely and he knows about us thoroughly.

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In this message Babuji Maharaj is asking all the abhyasis (Including the trainers) to work very hard for the world to be a paradise. The first question I put to myself is this really my Goal? i.e. is universal happiness my Goal Or my own realization is my Goal. Now I understand Goal clarity changes as we progress in spirituality. When I started my Sadhana the only Goal was my transformation. Now this is slowly changing from my transformation to our transformation. I am sure that the transformation of everybody will become my Goal at some point. I am finding this transformation difficult. I observed in myself that when it comes to my transformation I do my sadhana very seriously. I question myself many times as why I do not have the same seriousness continuously for the betterment of others. Some times I sincerely feel that every one should have the access to Sri Ramchandra Consciousness but this thought does not continue for a long time. The reason for this is I have not grown out of my body consciousness yet. Having understood the benefits I got from the Master and having known that others will also be benefited by our prayers still I am finding it difficult to maintain the thought for the betterment of everybody in the world. The reason I understood is that my heart really does not feel for the betterment of others it is more oriented towards my own self. Sometimes I convince myself that transformation is a slow process but I do my best to get back to that thought. My feeling is that during our leisure hours we should continuously attempt to maintain in our thought that all are people in this world are developing true love and devotion towards the Master. This will become natural at some point is my feeling provided we make sincere attempts.

Whatever condition we enjoy is because of the hard work and commitment from our trainer. We enjoy

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the sacrifice done by our trainer. When we see him sacrificing his time and energies for our upliftment we must do the same for others.

This is our responsibility towards others and the only guru dakshina that we can give to the master.

Those of us who are trainers have got higher responsibilities. In this message Babuji Maharaj says “I am hoping that a day will come when spirituality will run after all of us if our preceptors are so willing to have the idea for the betterment of the people in all respects. I myself am very weak and worn out with age. Still I am doing my best to bring real peace to the humanity. I want capable men and women to help me in the task ahead.” (Pg 159 SDG 3rd Edition)

Every trainer, who is also an abhyasi, should do his/her best to live in higher consciousness. Every trainer must commit himself to the progress of the abhyasis to whom he/she has promised to serve at the time of introduction. We should strive had to take them to least to our level of approach. This should be our commitment to them. We know how seriously and committedly our Trainer is working on all of us. We need to develop the same commitment and serve our brothers/sisters. I feel happy that I have got trainer who is helping me a lot. This thought reminds me of my responsibility also. It is my responsibility to serve other abhyasi brothers to the best of my capacities with complete commitment. I am not trying to compare myself with my trainer. There is no comparison between an ant and an elephant. But every one of us should strive hard to serve to our capabilities. We have to emulate our masters in all respects. Not that we will become like them but we must do our best.

All of us are experiencing the Sri Ramchandra consciousness in our Pranahuti sessions and also when we

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are oriented to the Master. We know how it alters our state of mind and how it brings us to a balance. We also know how much of help we are getting through this pure consciousness. Many times I think that had I not got the help what I am getting in this system how I would have been. This thought makes me think that all the other people in this world also would feel the same way without this help. I try to develop love for others by thinking about this thought.

When we develop love for others the power that has been given to the trainers will be transmitted to others without their consciousness knowledge. Many times I observed that I feel the flow when I am talking to some trainers. I was told the same by one of the abhyasis' when I was talking sincerely to him about the system. This made me understand that Master works through us if we have concern for others. It is our duty to develop concern for others.

Master in this message says "What we have to do is only to have a strong grip always on Divinity." My understanding of this sentence is that we should be strongly attached to Divinity in such a way that no other attachments come in between. For this we need to have enormous love and devotion towards the Master. It is our duty to develop such a love for the Master who is more lovable than any person/thing in this world. If we sincerely analyse the qualities of the Master then we will surely come to the conclusion that he loves us more than we think about him.

We need to develop total dependency on the Master. This must be developed consciously. Every one of us practically know that it is the Master alone who is with us all the times. All of us feel His Grace whenever

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we think about Him. This should help us develop dependency on the Master.

We need to develop confidence in our selves and in the Master by every experience that we get on the path. This is the most important aspect of our sadhana. I was under the wrong notion that to be confident is showing ego. Now I have understood the difference between confidence and ego.

When all the abhyasis of Babuji Maharaj work very hard with love, dependency and confidence I am sure the world will be a paradise.

Seminar on “We should attempt the finite for the Infinite.”

1. Sri B. Narasimhulu

Dear Sirs, brothers and sisters,

Pranamams.

We find the above observation of Revered Babuji in His message “Dynamic path of Raja yoga” delivered at Bangalore on 23rd Dec. 1964. While stressing, the need to lead a life of worldly and other worldly, giving equal importance to both, Revered Babuji categorically asserted that it is only the Natural Path following which, it makes it possible for us to do our duty the way the finiteness demands and to proceed along side towards the Infinite.

Revered Babuji Maharaj in His message “Raja Yoga and Natural Path” delivered at Vijayawada on 27th November 1968 expressed as follows: “If we want to advance in spirituality we should begin from infinity in finiteness. In this way, we establish relation with the Real Being. Our next step will be that we may begin to absorb our lives in Infinity as the idea of finiteness will be washed away. Now the door is opened and we have come to the path. When finiteness is dissipated from the mind, the way lies clear. We proceed in the Infinite and to the Infinite with result that even the idea of infinity cannot pop up. Now the Reality dawns. When we have jumped into the Reality the play ends and the scene begins. But this is not the end. Go on and on. Not only this, not only this – Neti Neti” (SDG 116)

Further elucidation is given in the book “Five Kosas, Role in Sadhana under Pranahuti Aided Meditation” (page 58) “When Viveka develops then the second intuitional quality, Vairagya, gets expressed.

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Vairagya is the renunciation of and non-attachment to transitory physical objects. It does not mean running away from worldly objects like a hermit in a cave, but rather psychic non-attachment to objects. Vairagya or non-attachment can only be attained after Viveka has awakened. It is not really renunciation, as it is understood by many ascetics.

It arises from an attraction to the Supreme rather than repulsion to the worldly affairs. It arises from seeing the finite world as the manifestation of the Infinite where in the love for the finite and the love for Infinite merge”.

Revered Dr.K.C.Varadachari in his New Darshana under the chapter “The Goal of Sri Ramchandra’s Rajayoga” explained about the parallelism between the Divine and human, finite and infinite as follows. (Complete works of Dr.K.C.V Vol.1 page 346).

“As pointed out by Sri Ramchandra, there is apparently a parallelism between the Divine and the Human, the spiritual and the material or the subtle and the gross; in creation material is manifested and in involution the spiritual is manifested. It is clear that one is covered by the other, and when any deep crisis or necessity arises in material conditions, then, in the void so created, the spiritual enters, for Nature abhors a vacuum. Divine intervention in human affairs occurs under such circumstances. The aspiration for spiritual peace is one such crisis and the hiatus created by material conditions is the opportunity for the Divine descent in each individual or in society itself, when such a gap develops in community or race and so on. This breaking of the Spirit, which overturns the material and makes it go under, whilst itself becoming more and more manifest, reveals the precise conditions which produce Avatars, conversions and so on.

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The reverse is perhaps also the case when the materialistic conditions seem to engulf the spiritual endeavors. Great Spiritual movements have, after a brief brilliant spell of spiritual activity, been followed by most materialistic goals, which normally go by the name of spiritual institutions that preserve and construct materialistic foundations for them”.

Men see the sun with the sunlight itself and not by striking a light, so Divinity is seen through His own grace only and not through the limited powers of men. However in the Natural path, following which, Revered Babuji Maharaj makes it possible for the Divine Grace to flow into the heart of the abhyasi.

Prayer and spiritual disciplines are not the causes about the revelations of the Divinity, for He is Self Revealing; they only takeaway the covering and obstructions.

The higher knowledge teaches that one Universal Soul permeates all beings, that the individual soul is a part of this Universal Soul and hence the individual or collective are not separate entities but one whole. Hence for a man of right knowledge love of fellow beings would come as naturally as breathing to the lungs, because he feels that all beings and himself are one in the Universal Self.

We know that all limbs interlinked through the body and any harm to one limb one would harm the other limbs also. Thus love, compassion and service to humanity flow as a natural character of a really spiritual man. He imbibes these values as he advances in leading a spiritual life.

We come to this earth as to a school, we have to remember at all times that we have to have hardship to purge us of our faults, in much the same way that one is

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placed in a furnace and subjected to intense heat so that the dross or wastage rises to the surface where it can skimmed off and discarded. We have to undergo stresses which drive us almost, but not quite breaking point, so that our spirituality may be tested and our faults be eradicated. We come to learn things and we learn much more quickly and more permanently by hardship than by kindness.

This world is in such a man-made mess that man's mind cannot solve the problems. We have to admit. We must all listen to a higher authority than man and so find our way out of this mess. I firmly believe that only Revered Babuji Maharaj and His Natural Path can only lead us on the right path. Nothing can transcend right. Nothing can be more loving than that we should experience the consequences of ignorance and error, and so become perfected through suffering. In this Divine love, which never alters, never errs, never passes over a single day, we have a sure rock of redemption (salvation) for that which could shift and change could afford no foothold. Only in the unchangeable, the eternally true, is there permanent peace and safety. Resorting to this Divine principle, abandoning all evil and clinging to good, we come to a knowledge and realization of that basis of certainty on which we can firmly stand through life's changes.

We have to understand that with death constantly threatening each of us, the only reasonable business of man is to spend the years, months, days, hours and minutes allotted him – in unity and love. We have begun to understand that sickness and calamities far from dividing men, should on the contrary give opportunity for loving union with one another. This we have been witnessing during calamities, National or International.

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In this age of restless activities man is a fanatical devotee of a feverish living that is definitely nowhere as far as the “all important business” of life is concerned. This may be called a soulless existence. In truth the actions of men are the best interpreters of their thoughts. Here comes the relevance of the Natural Path where in regulation of mind is given the highest priority for spiritual growth. Perseverance in faith will be tested by trials and tribulations. We may feel far away from God occasionally but perseverance in love and adoration of Him will keep Him close to us.

The immediacy of pleasure derived from the enjoyment of sense objects is the undoing of man. Even a grain of nominal pleasure makes one forget the pain of miseries suffered a million times and hence one is to be alert and watchful. If we have to crave for pleasure, let us thirst for the ecstasy of being in the blessed company of the Divine/Master who is all love.

If we analyse any problem in the world, we reach the conclusion the root cause of it is we ourselves. If we had been self-effacing, less greedy and more considerate towards our own species as well as other species and nature, then there would have been no problem.

The more everyone becomes individualistic, the more there is fragmentation of not only in the family but ultimately of even in the minds and the personalities of society. The Goal of Life decides the quality and texture of life. Our ultimate goal is attainment of oneness with the whole universe or God realization. When this Goal is clear to the elders of the family, their behavior naturally reflects the cherished values and these are automatically imbibed by children. But if the Goal of Life is limited to earning only money and status then the selfish behaviour of the elders gets multiplied in geometric progression in their children. What little he gains, a prudent and wise

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man invests the same and multiplies it. Likewise we have to digest the Grace generously bestowed on us by Revered Babuji Maharaj. We have to utilize the same for our best advantage and get profited by accelerating our spiritual progress. When a man passes away, his life is usually summed up in one sentence – that he was a great man, a good man or sarcastic person or a one difficult to deal with. What will that sentence be about us? Let us all lead a life as graciously shown to us by Revered Babuji Maharaj in His commandment 9 (i.e.) to mould our living so as to rouse a feeling love and piety in others.

The problems of life cannot remain unsolved, for right type of living is the solution to all problems. The Natural path of Revered Babuji Maharaj shows the way. It is the way and it is the solution.

From the above, we come to the conclusion that a balanced existence duly discharging our duties the way finiteness demands and proceed along side towards the Infinite.

Pranamams.

2. Dr K Madhava

Rev Master was replying to the criticism of certain western civilizations who were critical about spiritual way of life. They said spirituality is taken up by weak people who did not succeed in material life. Rev Master is pointing to the futility of following a materialistic way of life which is finite and meaningless in the end.

Earning money, earning fame running after pleasures does not ensure happiness or meaning to life. Present day civilizations particularly western civilizations which are moving in the direction of material prosperity are facing all sorts of problems. High consumerism based on exploitation of resources of the earth is leading to

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climatic change with earthquakes, Tsunamis and raising sea levels.

Man having got addicted to comforts and pleasures is unable to sustain the present lifestyle. Price of energy is rising and is becoming scarce and economy is moving towards a collapse. He is not prepared to simplify his life and reduce his wants. He is like a lung cancer patient who continues to smoke denying the reality of the imminent collapse. All this sorry state is the result of neglect of the Divine resource in us which represents the Infinite.

If the spiritual value i.e. divinity is treated as one wing and the activities concerned with world or material pursuits connected with the survival and nurturing the body and its co related environment as the other wing man can be said to be attempting to fly with one wing only.

Our country, India, which is the birthplace of many noble souls and saints always pursued divine knowledge and treated the purpose of life as to gain spiritual enlightenment. In the process probably due to certain misinterpretations of certain philosophies like Mayavada-Advaita where the material world was considered as an illusion, the finite was neglected which is wrong.

Rev Master is asking us to ponder and asking us to strive towards balance and a natural life in all our dealings with the world. Human mind in its degraded state can deliberately misinterpret the Master's idea of flying with both the wings by thinking that I will lead a resplendent material life by earning riches, name and fame, lead a life of pleasures and comfort like a Rasputin and also meditate and strive towards realization.

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This is plainly impossible and this interpretation is the influence of Satan which pulls us away from the Divine Master.

What is finite? Anything which exists for a short period of time. Wherever matter is involved it is a finite thing. Matter is under constant flux. Atoms make their appearance out of condensation of energy. Atoms undergo disintegration into energy; atoms combine and recombine into forms which are in a constant process of anabolism and catabolism. Our human body and its organs are also in a constant flux and finally entropy will prevail and it mixes back with earth. So also all relationships with friends, relatives and near and dear ones are finite and have to go one day. “This too shall pass away” made famous by the Institute in its workshop on Viveka if contemplated deeply will give an idea of what finite is. I would request readers to study the article “Nature of Viveka” in BP Vol III.

And what is Infinite? It is nothing but the blessing splendour and joy of the Presence of Master deep inside our heart. Our mind has lost the capacity or the capacity of awareness of the subtle presence of Master. Through sheer grace of Pranahuti man regains the capacity to become aware of the presence of Divine Master inside the heart.

But disciples of Sri Ramchandraji have to live breathing the fragrance of divine presence as long as we live and to achieve that or move in that direction we have to attempt the finite for the Infinite. During meditation and during sittings where we receive Pranahuti we imperience the Void and recognize that we are being-less. We contemplate on that imperience and try to know our real nature to be one of beingless-ness.

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Keeping this knowledge in our background consciousness or subconsciousness we have to work in the world and live up to that reality. Whatever work we do we have to submit the fruits to the Master or think that it is the command of the Master and do it with enthusiasm. Work we have to do with sincerity and enthusiasm getting rid of sloth and laziness but the results we have to submit at the feet of the Master. This is the path of duty we have to tread and our consciousness which is trapped in a finite body slowly gets liberated and starts moving into rarer and rarer realms of super consciousness and our real meaning and purpose of life is achieved. Since subtle presence of Divine is present in every animate and inanimate objects doing our duty as service to Master and serving the veiled Master in all our dealings with our fellow brethren is attempting the finite for the Infinite.

I end the article with a prayer that all of us be blessed with strength to do service to The Master.

3. Smt BH.Devasena

Rev. Master had mentioned the above sentence in the message 'Dynamic Path of Rajyoga' delivered at Bangalore on 23-12-1964.

All of us are aware that to take birth as a human being is a boon given by God because we are potentially divine (infinite) and this is an opportunity to realize and express it. But many human beings are leading their lives without any aim or goal i.e., like a jivi with some fulfilled and unfulfilled desires struggling most part of their life and finally leaving behind the body after some happiness and sorrow. Thus life continues to be in this manner. Everyone is quite aware of this fact. When we question as to what is so great about taking a birth as a human being?

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The answer was clearly explained by our Great Master Rev. Sri Ramchandra that the kingly thing in man is thought. It is necessary to identify this faculty mainly in man otherwise it is essentially same as in any other animal and he is essentially endowed with the two well developed faculties of thinking (reasoning) and capacity to express the feelings. Everyone agrees that life is meant for happiness and that is the purpose of creation of God.

But what is happiness and by what means to achieve it is a question that is making everyone to ponder over. Man using his intelligence and capacity is trying to explore various possibilities to bring in happiness in this world. But still there is lacuna and some unknown dissatisfaction in the hearts of all. The material comforts or reaching heights in a profession, family life or in society is still not giving happiness which is lasting. Happiness derived due to any kind of achievement in the material life is only temporary. So it is essential to know that we need to also have a Spiritual Goal to be happy. In our day to day life, we find people being unhappy in spite of having all material acquisitions of comfort and also achieving name, fame and adequate progress in their professional careers because, all progress is in material/worldly sphere, which is only limited or finite. So if we try for finite with finite, then we cannot be happy, as we are infinite by nature being an amsa of Divine.

So in this connection we have to contemplate on the sentence of our Rev. Master that 'We should attempt the finite for the Infinite'. Attempt means a sincere effort to achieve what we want and just not try and leave it. He further says 'if we attempt for the finite alone we proceed with an unsound base. The idea should be to proceed from the finite to the Infinite. It should be the idea that we should also make the finite to be merged into the Infinite'. The human being who is superior to all other beings of

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God's creation is not finite or limited. He has the capacity to grow infinitely which Rev. Master is trying to explain in the above message. But Master says he (man) had lost the capacity of grasping the infinite because of the thick layers of grossness had settled so firmly over the centers as to make them quite impervious (pg.57 of SDG).

Unless this grossness is removed it is not possible to understand / grasp our original nature. Rev Master says, "For this a dynamic method should be adopted. And what can those methods be? Only those which introduce from the very beginning the character of the infinite. The Natural Path stands for it and makes it possible for us to do our duty the finiteness demands and to proceed along side towards the infinite. It reveals to us our duty as the foremost thing". (Pg. 58 – SDG)

In the message Rev Master is making us to understand that we should live a life of worldly as well as spiritually equally glittering flying like a bird with two wings by following a dynamic method that can make us live a life like this. Our beloved Master had given us the noblest of the thoughts i.e. to discharge our duties as a trustee of God. He says we do not own anything but we are given to our possession certain persons and property and we should take care of them as a duty entrusted by God. If this concept is understood clearly life becomes easier and happier to live.

By following the method of PAM we progress spiritually and this growth in consciousness gets reflected while discharging our duties. We become more and more subtle and the perception about life changes from limited to unlimited or from narrow mindedness to a broader vision.

As a first step we develop Viveka or discriminative intelligence and Vairagya i.e. attachment to

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God. When Viveka is developed we understand the temporary existence of this body and there by we develop Vairagya i.e. attachment to God. This results in developing due attachment to persons or possessions and stop bothering about trivial matters.

As a second step we understand our nature of interdependency. We are totally and eternally dependent on God. In this worldly life also we cannot live independently however rich we are. It would be sheer arrogance for some to think that if we have money we can live independently. From morning to evening so many people help us in our daily activities who are all the expressions of divine in one form or the other.

Thirdly we develop devotion to Master and all the works are also done with an attitude of devotion to God from the state of excessive concern for self.

Fourthly we develop surrender to Master. By developing the attitude of surrender to God we develop the quality of humility which enables us to behave in a humble manner.

Fifthly we start developing balance. Attitude of balance helps us to develop the qualities of moderation, contentment and happiness. Under all circumstances we feel balanced. By sincere and regular sadhana supplemented by the influx of Pranahuti we develop the above qualities which gradually gets rarified. Then we start feeling the expansion of the consciousness from within during the sessions of meditation. This experience of expansion is infinite and unlimited. During then we are not aware of ourselves, our relations and relationships, emotions of love or hatred, differences etc., there are no boundaries. This is the experience of all practicants of the Natural Path.

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Even the persons who partook the influx of Pranahuti for the first time during the guided meditations have mostly reported being unaware of time, place and self and felt absorbed. They also have reported the experience of calmness and peace which are the qualities of divine.

This is what we understand when Master mentions that a dynamic method should be such which can introduce from the very beginning the character of the infinite. Rev. Babuji says we should fly with both the wings. The moment we think of flying there is a sigh of relief from bondages and we feel light, free and happy. This freedom is possible only when we can lead a life of material and spiritual with balance and moderation under the guidance of a capable Master. Our Master aims that every one should enjoy this freedom by attempting the finite for the infinite. Our life should not be limited to smaller goals.

Our goal is to efface self and express Master by following 9th commandment for spreading His message. When our attention is always orientated towards this goal we do not worry about matters like promotions, awards or rewards in our professions, acquisitions of assets unnecessarily. We feel contented for what ever we are given by God. His helping hand is ever available for our support to make such an attempt. But attempting is our part for which willingness and cooperation are pre-requisites.

When our consciousness grows the dimension of our prayer also changes. Prayer for individual self in the beginning gradually changes to prayer for all. We become more and more forgiving for the mistakes of others also. Every one of us should move towards the infinite, this becomes our prayer. This is due to repeated experiences

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of expansion in consciousness make us feel oneness with others.

We need body to serve our fellow brethren. It is possible to share and express love to others only when we are having body. That is why it is said that Sarira madhyam kalu dharma sadhanam. Our life becomes meaningful and purposeful only then. Without attempting towards the infinite whatever achievement we make on this earth fall off on one day or the other. Rev. Master in His message Easiest Way mentions “My object of life is that not only every one of you present here but all the humanity should become the Real life personified i.e. life in life as I often say. Many of you have not yet fully seen the grace of the beautiful flowers of the garden and not tasted their fragrance. I pray that you all may taste it to the full. This is a thing for which the kings of the ancient used to leave their thrones and go to forests for penances. But the Natural path provides a system in which while living a normal worldly life in the way that all our actions may become penances themselves. We try to achieve our highest Goal – The Ultimate. Here I can help to the best of my capability but then it is your own effort that will count the most. May you be bold enough to make these efforts sincerely and seriously. This is my prayer for all of you”. (Pg 69 SDG).

Pranams.

4. Smt I.MADHAVI

Revered Sir, my dear brothers and sisters my hearty pranams to all of you. Today’s topic of the seminar “We should attempt the finite for the Infinite” is taken out from the message of our Master Sri Ramchandraji Maharaj titled “Dynamic path of Rajyoga” from SDG pg.58

We should attempt the Finite for the Infinite

There is a unique relationship that is shared between man and God. It is the thought force that is common between the both which is acquired by us as natural inheritance. The purpose of our existence is to be a happy expression of Divine. Our duty is to hide more of our self and express Divine in us. But the individual self is projected in various colours in gratifying the ego resulting in the formation various layers around the Divinity in us. All our actions are governed and directed towards the process of satisfying not only our wishes but also the wishes of the ones related to us. We experience an imbalance due to the un-regulated state of mind and as a result we either over-play or under-play our role.

The awareness of the presence and connectivity with the inner most self i.e. Divinity which is infinite, real, permanent within this finite self has become feeble and slipped from the view. Therefore any serious search of externalized ways of attempting to know the infinite are not bound to be successful as it is not natural and not in tune to the Real Nature.

Anything that is definable or possesses a specific form or structure is finite. Therefore anything material or comprehensible cannot stand long and is not ever lasting or permanent. In order to restore back our link in a strengthened way we should adopt only that method which is natural and subtle. Master asserts that we should attempt the finite for the infinite. For example it is through this finite form the infinite can be experienced Therefore due care has to be taken to protect it. It has to be preserved to do the Divine work. Its role is only that. If we pay more attention to our body i.e. finite, taking it as a base it is bound to fall off. Many a times the finite self takes a lead over the infinite self in us. Therefore there is a constant need for us to take the support from some one

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who has undergone those conditions and can really help us in getting over them effortlessly.

Finite is something physical, static while the infinite is something dynamic. It grows and expands our consciousness. All our attachments are related to this aspect(i.e. finite). We own all those whom we consider to be related to us and are relevant to us. Thus confining the infinite self in us to a finite or a limited area in functioning and forgetting the commonness of our origin.

In PAM it is during the first sessions of introduction by the influx of Pranahuti we experience ourselves to be something to be more than this body, not bound by time etc. The grasp on Infinite which got dimmed is revived. Every time we partake Pranahuti a new understanding or knowledge is given. Because of this we gradually come out of the shackles of finite layers and enter into the realms of infinite. A gradual freedom from various binds is naturally experienced. It gives lot of settled -ness to the mind. Prayer attains a new meaning and understanding. A glimpse of calmness, and experiences of expansion confirms and assures us the presence of the infinite in us and our nearness to It.

In this respect our beloved Master has graciously blessed the humanity with the methods which are specific in one way to be considered and result oriented. I understand it to be specific or finite or graspable in one respect as every method is focused and localized at one particular place. In other respect they are endless in themselves.

The object of meditation i.e. Divine Light Without Luminosity which is infinite is localized by supposing it to be present in the heart where it beats which becomes finite. On what we meditate we become that. So when we meditate on Divine light without luminosity we get close

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to that and tend to become that itself. The finiteness of our thinking thus transforms to infinite in nature. Love which is confined to the select few expands with no boundaries or discrimination. Service to fellow beings in bringing about transformation is felt as a fraternal obligation. Our prayer at 9 p.m. shall be done with sincerity for the spiritual development of all those brothers and sisters in the world at large without any bias.

The various qualities of Divine like sharing, Sacrificing individual interests for the betterment of others, Service etc., which are limitless attributes by themselves are possible only for a human being. They manifests through this finite form. Infinite is expressed through this finite form. It is by working in the world putting all our efforts in performing our duties with sincerity and dedication only this can be possible and expressed in a meaningful way. Commandments given by our beloved Master serves as a yardstick to judge oneself giving a scope for a gradual evolution of an individual.

Therefore the highest i.e. the thought energy in the form of Pranahuti is used for the transformation of a person. It is introduced at the first stroke of introduction into the system itself and continues to extend the help forever in ones sadhana.

Similarly the purification process, meditations on points A & B which are unique and key factors of ones progress on the spiritual path are specific to practice and yet yield results which are endless in nature. For example purity is something limitless and infinite in character.

The possibility for a select few of attaining highest spiritual states and growth of consciousness to Divine realms is made accessible to all the humanity by the showering Grace of our Masters of line of order thus enabling us to express the infinite through the finite.

5. Dr. V Krishna Yaji

The Chapter, 'Dynamic path of Raja Yoga', from which this sentence is quoted is loaded one. Necessity to ponder over the subject many a times is felt. Rev Master in a nutshell disclosed secrets of Origin and defects in thinking of humans and dynamic ways of rectification in meaningful manner. He also emphasized the importance of capable guide in this regard.

Development of thinking process in humans, as per Psychologists, takes place in various stages. Development of concrete thinking precedes that of abstract thinking. We are accustomed to understand by concrete examples. If we talk about any subject in very abstract manner, we are considered insane. That communication is very essential part of life, which in turn includes sensory means. Sensory means inevitably involve material tinge. Worldly means is expression for both materiality and spirituality. It is up to us to communicate either materiality or spirituality.

We do not imagine being at the end point in a race / travel in the beginning itself. If we expect, it leads to uncontrolled anxiety or apprehension. This applies to this science also. As the Infinite is bigger than finite, it is inevitable to begin with smaller one before we proceed to bigger one. But still, the motivation will be maintained if the desired thing is kept in mind from the beginning itself. Otherwise we will be distracted by the intermediary results.

We cannot say alphabets are forgotten after we get post graduation or Ph D. The tailoring according to the need of situation is to be learnt. Here, only act of tailoring is significant. Neither who is tailoring nor what is tailored, are significant. This is effective approach towards negation of self.

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In sittings and satsangs, we are exposed to the divine grace. If we deny the person who is selflessly offering Pranahuti and consider him to have no role or insignificant role in the process, it will be understood as ungratefulness, if not ignorance. We have no capacity to appreciate the grace coming direct to us. We require a guide capable to divert the grace to us. Master reiterated the importance of dynamic methods, which infuse the Infinite in a person as well as requirement of capable guide for this act.

When we spend lot of energy to know something, which is not evident at first instance, we appreciate the value of that effort, the value being purely personal. Added to it, if we realize the necessity of co-operation from highest power, it gains momentum in seeking help from that power. This help is offered by Pranahuti, which augments the process of feeling necessity and seeking help.

Master, while elaborately revealing the thought process, hints that the exploration of the thing behind everything depends on the capacity of the persons who try so. He also states that 'in his probe into everything that he sees in Nature continues.' That means the effort is endless.

'There are so many centres in the human body whose working is both spiritual and worldly'... 'The centre in us has lost the capacity of grasping the Infinite.' Master reveals the forces available since Origin of creation and their representations in human body in the form of centres and the potentiality of human being to utilize the same in any direction (construction, destruction or neutral) intentionally. Charm of worldly things makes man to forget the other, there by loosing happiness for which he runs after. Conversely if he totally pays attention to the spiritual practices alone ignoring the

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worldly, then also he loses happiness. Reason being, we are happy when others are happy. The balance between these two things is the difficult task being tried for ages. This system of PAM is designed so effectively to meet the same.

He also cautioned – ‘We are failing in our sacred duty if we do not exert ourselves for the discharge of our responsibilities pertaining either to this or to the next world.’(DR 99)

The expansion felt in early stages indicates that the seed of Infinity has been sown. It tempts the individual to continue practice and the seed germinates and grows gradually occupying major part of his thinking. Meanwhile the worldly things will be attended intentionally and sometimes reluctantly. Naturalness in attending the worldly duties reflects the extent to which the character of the Infinite is imbibed.

We have to express the state of dependency by following the commandments. While facing various situations, the balance we have and to be had must be borne in mind. If the commandments are not followed in rational manner, it gives scope for people to comment (who are vigilant, more so, on those following righteous path). Why peoples’ opinion is given importance at all? Because 9th commandment reads – ‘Mould your living so as to rouse a feeling of love and piety in others.’

It is true that we are hurt when insulted by others. At that time theory of cause and effect will be denied deliberately and every aspect of Infinite will be kept aside. But there is no way but to face such situations if we really desire the balance. We are strengthened only after subjected to stress and strain. Otherwise it is only theory. Reaching goal in life is a challenge for many in material pursuit. For us the goal is not exclusively of material

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nature but blended with spirit, in global interest kept in mind every second. The worldly things are taken into consideration for the only reason – Master advised to lead Grihasta life and He designed this system only for such type of life.

If we are deeply immersed in worldly goal in the interest of self then growth, whatever happens if at all, will be limited to self only, that too for limited time and / or frame. If we are enabled to incorporate the idea of interest of others in the same task, we will be deliberately avoiding certain things, which may be detrimental otherwise. We will definitely curtail our perceived benefits in the interest of others. We have to learn to develop the global perspective in each activity in the worldly things. After some time our idea of benefit of limited group will be extended to benefit of unlimited group.

‘If we really peep into the constructive side we get side by side the destructive things as well.’ I understand Sahaj Seva Samsthan providing opportunity for implementation of Simplicity, Service and Sacrifice in balanced manner. If more attention is paid to grosser aspects in all these principles, we will be missing the spirit behind. Moderation and balance are built in these principles. Master requested to spend few hours for the practice and attend worldly duties for the rest of the day. By this we are trained to remain alive to our sense of duty constantly feeling HIS presence within and all about.

Pranams

*"A Few are so born who confuse dhal
for boiled rice and take great pleasure
in this confusion"*

1. Smt. Bh.Devasena

My dear brothers and sisters, Namaste

The above statement of Revered .Master is an extract from the article "They have lost the ocean". A Few are so born who confuse dhal for boiled rice and take great pleasure in this confusion".

From the above message, I understand that Revered .Master is talking about two categories of persons :-

1. People who have come to the Natural Path but not willing to change themselves and co-operate with Master despite his efforts to help them. About such people Revered .Master says "It will have to be said of them that, by the grace of the Sadguru they get the ocean, but by their ignorance they lost the ocean".
2. Other category persons are those who have strayed away from the path and about them Revered Master says, "To bring them back to the path has become near impossible due to their gone away from their dharma their duty".(Page180-SDG)

There is lot of confusion among people in the present day world about the concept of God. Our beloved Master Shri Ramchandra says, "God is not to be found within the fold of a particular religion or sect. He is not

“A few are so born who confuse dhal for boiled rice and take great pleasure in this confusion”

confined within certain forms or rituals nor is He to be traced out from within the scriptures. Him we have to seek for in the inner most core of our heart". (Page 4 Dawn of Reality).

Based on the above reality, Revered. Master had given a method called PAM. As one of the meditational methods, it is prescribed to practice "**Meditation in the heart with a mere supposition that Divine light without luminosity is present in the heart**". This practice enables us to gradually discipline and regulate the mind and live in higher planes of consciousness, which is presently lacking in the individuals. The purpose of this practice is to feel the presence of Divine within and remain in its company.

Our Dharma is to realise God, who is in our hearts and express Him fully as a bandha. This is possible only when we can lead a life of materiality and spirituality side by side with balance and moderation. The Natural Path blessed to humanity by Revered. Shri Ramchandra enables us to live such a life following this path with sincerity removes confusion of mistaking dhal for boiled rice. One way of interpreting this statement of Revered. Master is

Dhal is a side dish and rice is the main dish. We cannot have one without the other. Dhal cannot be confused with boiled rice. Similarly boiled rice alone cannot be taken without dhal. Our limited conception of God leaving the real spirit behind it had lead to this confusion. Persons with limited understanding of GOD always confuse themselves and also others with their notions and beliefs.

If we take dhal (color) as power of a person which has developed into ego (Ahankar), boiled rice which represents purity, simplicity, plainness and humbleness

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etc. some of the qualities of the Divine are not even thought of by some persons out of ego. Their achievements and success in their mundane life made them egoistic forgetting that there is a power which is higher. They also derive pleasure in this false enjoyment. In this connection, Revered Master mentions "They began to believe that their faith in their ego is their power and became entangled in it. It is quite possible that they become so immersed in their condition that any effort to free them from it is like making pulse grains out of steel. They just learnt the word power but they did not know, did not attempt to understand what power is and how to use it to help others." (Page 180 SDG).

Revered Master taught us in this system that power is only to help others. Having power is an opportunity given by God to assist/serve others for their welfare or benefit.

Knowledge also makes a person egoistic. In this regard our Rev Master mentions that "It must well be borne in mind that it is not learning or knowledge that makes a man perfect but it is only realization in the right sense that makes a true yogi or saint. It is just possible that the man who has thus impressed you with his outward form, learning or eloquence, may be at the lowest level as regards practical attainments. Knowledge, therefore is no criterion of a true Mahatma or a yogi Knowledge is only an achievement of brain where as realization is the awakening of soul hence far beyond its scope." (DR Page 50-51)"

Revered Master cautions the abhyasis and trainers who are already on the path to change themselves and extend their co-operation, otherwise they may lose the ocean of spirituality which they got by the grace of Sadguru.

“A few are so born who confuse dhal for boiled rice and take great pleasure in this confusion”

In spite of a clear cut laid down method given by Revered. Master and His continuous support, still there is confusion in the understanding of the system and there is ignorance on our part. This attitude of some of the abhyasis and trainers is disappointing Revered. Master and that is what He expresses in the above message.

The following are the points mentioned by Revered. Master which requires improvement on the part of the abhyasis/Trainers:-

- Character development : Revered. Master mentions that every abhyasi should have good character which has a special importance in the area of spiritual development. He further advises in this connection that "No word should leave the mouth which is likely to be objectionable to any one nor any such act be indulged in as likely to be unpleasant to others"(Page-175SDG). Words/acts of persons which cause objection to others come only out of ego or arrogance. Eg: when a person follows a system he tries to criticize or pass unnecessary comments on other systems. We think we can convince others with our words or debate. It will only be a failure causing negative impact on others. But when we are able to communicate to others with humility and soft words it touches their hearts. That too only when we practice, we can convince others. Our behavior also should not be unpleasant to others. For improvement in the character, regular practice of meditation on points 'A' before bedtime prayer helps to check/get out of improprieties of conduct & indulgences of mind and moulding of behavior in day to day life according to the commandments given by Master will help.

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- Co-operation: Revered. Master mentions co-operation can be extended by making slight changes in our lifestyle and habits. Eg: An abhyasi who has the habit of watching TV till late night and unable to do bedtime prayer and do morning meditation before dawn has to determine to sleep early and gradually reduce the habit of watching TV. Determination to do 9.00PM prayer should be made or otherwise there will be some or the other excuse to miss the prayer.
- Acceptance and absorption of spiritual conditions: Unless there is restlessness and craving to reach the goal one cannot accept and absorb the spiritual conditions given by Master. For becoming restless we should understand our transient life and the short time available at our reach since we do not know what would happen tomorrow or the next moment.
- To make effort for success: Revered .Master desires that everyone's work should be completed successfully. Effort of any one never goes waste, but it seems to be very difficult for anyone to do any effort. When we understand that this life of ours is very precious wherein we fortunately got a Special Personality like Shri. Ramchandra who is guiding us on the Natural Path then we would definitely make effort to do sadhana seriously and make use of the services rendered by our Master for our spiritual growth and also in assisting others in their spiritual growth.
- To reduce selfishness and egoism: Yielding to Revered .Master helps us in reducing ego. We should cry before the Master during the bedtime prayer for not being able to come out from the clutches of ego and also bringing it to the notice of our trainers as well. Regular meditation on points

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'A' & 'B' and attending 9.00PM prayer helps us in growing out of self and develop Fraternity. Regular individual sittings and participating in satsanghs also helps in this regard.

- To remember that trainers are also abhyasis. This point has been several times stressed by our spiritual guide Sri K.C.Narayana garu also. Unless a trainer does the abhyas he does not become eligible to impart training to others.
- No personal ideas should be injected into the detailed rules and methods of meditational practices prescribed by Revered .Master. This point is been stressed by our institute, ISRC for the trainers for training abhyasis and also while conducting training to the freshers.
- All trainers should rightly teach the method in a uniform manner. In this connection Revered Master mentions "Some preceptors teach something and some other others some other way. It does not occur to them that in the very fine (sookhsma) rules of practice achieving the infinite, even the slightest variation of change can have the dire consequences".(Page 179 SDG).
- Power given to trainers is to help others: Revered .Master mentions that power exists for achieving the Divine and for benefiting others.(Page 179 SDG) Many a times Sri K.C.N Sir had mentioned that trainers are the humble servants of Master and they should be thankful to those who had given an opportunity to serve them. This attitude helps in developing humility and understand the role of a trainer in the right manner.

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In the above message Revered. Master mentions that, "My heart is ever intent and keen to ensure that the largest part of them should achieve at least my own spiritual condition in the shortest possible period of time. In order to expedite this and to ensure the message reaching the largest number quickly and in good measure, I appointed large number of preceptors to do the job of awakening the public so that their work can be done, and their character, conduct and behavior can be remodeled and straitened out". (Page177 SDG)

In order to fulfill the goal of our Revered .Master sincere efforts have to be made by the abhyasis/trainers to improve upon the above points of sadhana with determination and assiduous practice. The system should be understood clearly to practice correctly there by one develops clarity not only for him but also while imparting it to others. This clarity emerges out of purity. Only then it is possible to pass on the message of our Revered .Master to others in its purity content and practice.

Thank you.

My pranams to all of you.

2. Dr. S.V. Raghavan

The above sentence forms part of a very poignant and at the same time a very significant Message of our beloved Master entitled, '**They have lost the Ocean**'. We feel intimately the great anguish of the Master when He observes on more than one occasion, 'such is my fortune, my lot' while commenting about the lack of readiness and capacity of the abhyasis to accept and absorb the spirituality in larger and larger ladlefuls which He is so keen to pour into them and sensing that hardly one or two persons could be found capable of drinking it up all. Again when He finds some of the trainers buried in their

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selfishness and egoism unmindful of the burden it casts on the Master who in His infinite compassion and love, tries to separate them from their self-created and developed ego and also to progress their advance towards spiritual welfare, He is forced to make a similar observation. He asks, ‘Is this the reward I get for all my labour’. The message holds great lessons for all abhyasis and trainers telling them clearly what ought not to be done if they are aspiring not only to get the Ocean by the grace of the Sadguru but also retain it.

The topic mentions confusing between dhal and boiled rice. I made some efforts to verify whether this is an idiom in Hindi language but apparently it is not one at least in the common usage. Taking the sentence then somewhat at face value, we can say that rice is taken normally to be the staple food and dhal as its accompaniment or in other words the difference is between what is essential and what plays the role of an adjunct in the diet. Dhal is a nutritive supplement. One can survive without dhal but not without rice, we presume.

There are several kinds of confusion mentioned in the message. The first mention occurs when the Master traces the genesis of this system of yoga, which was kept in close preserve in the ancient times by the Rishis who imparted it only to a few of their own disciples. There were also those who could not so impart it. The method got lost in course of time as changing times and conditions had their effect. Truth vanished and untruth had sway. Ideas of differences of greatness and smallness were born and people ‘began to be satisfied with microscopic successes believing them to be complete’. This is the confusion between microscopic success (dhal) or minor spiritual attainments and complete success or attaining the Goal (rice).

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The second illustration of the confusion is between the 'lake' and the 'Ocean'.

'All saw the lake and became so much attracted to it that none had a single thought for the Ocean'.

The result was they got themselves limited and soon concern for the body and concern for the concern began to assume tremendous importance and proportions as the grosser aspects of the condition surfaced. While discussing the above the Master mentions the 'boat had sunk to hide itself in the lake and even to the onlookers it seemed that this was all'. We may interpret the 'boat' as the sadhaka and also his condition and the sinking of the boat in the lake can be taken to indicate that the sadhana got terminated after some good but very limited attainment (lake) paling in comparison with the swimming in the vast Infinite Ocean which could have been his lot if only he had determined to carry on with his sadhana till the goal is achieved and he had the grace, assistance and support of a Master of caliber who had traveled the entire distance. Lack of goal clarity is responsible for the shortfall in attainments. Even when the goal is clear and a competent Master's support is available, the aspirant may fall still short of the mark. This is primarily due to the state of complacency developing in such an aspirant after he has moved some good distance on the path as he comes to regard his experiences in meditation and the changes observed in himself as satisfactory. There may be several oases which we come across during our long journey through the desert but they shall not become our resting places. That is why the Master exhorts us, 'rest not till the goal is achieved' and also asks us to fix the goal as the highest or the Ultimate so that we may not stop at the penultimate. As remarked by Rev. KCN in (IB p97), 'there is an advantage for the abhyasis practicing PAM, because the

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influx of Pranahuti is a matter of abiding experience of the aspirants, and this propels them not to take rest till the experience matures into a state of being with the Lord. By saying that we will not rest the ideal is achieved we are firming up our will to be with the Master till the goal is achieved and thereafter abide in His consciousness’.

The onlookers also did not have proper idea regarding the final state to be attained and the method by which it could be so attained. This could be due to the effects of the changing conditions and the times which had caused the entire science of real yoga to fade away, as the Master observes. Hence the confusion in their minds believing that the condition referred to metaphorically by ‘lake’ was the very ultimate condition which could be attained. We may note here for instance that the goal of moksha or cessation of the cycle of births and deaths held up as the highest in popular religion could be taken to represent the ‘lake’ and the highest approach reserved for the human being as described in SRRY as corresponding to the ‘Ocean’ for which no one ordinarily gives a thought unless he has been introduced to the system.

The Master has reiterated in so many places that even the most advanced sages remained short so far of the mark, namely, Tam, the last resting place of the yogi. One obvious reason is simply that such states were never opened up in the past for human beings to attain them and it is only after the advent of Rev. Lalaji Maharaj such a state has been revealed to mankind entirely by virtue of His prayers to the Almighty. He also charted the way up to that state so that it may be accessible to all. The Great Master in addition has rendered the greatest possible service to humanity out of His infinite mercy and love by structuring our Great Master Sri Ramchandraji Maharaj who could establish Himself in that supreme state and also help others following Him in unshakable faith and

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with true love and devotion in attaining a similar state. We can see the burning desire of the Master and His restless impatience in this regard as a result of His unbounded love for His associates in the following words in the same message, 'Whatever service I am able to render to them, all that does not give me satisfaction. My heart is ever intent and keen to ensure that the largest part of them should at least achieve my own spiritual condition in the shortest possible time.'

In order to expedite the fulfillment of His heart's most ardent desire and to ensure the message reaching the largest number quickly and in good measure, He appointed a large number of preceptors whose 'job it was (and still is) to awaken the public so that their work can be done, and their character, conduct and behaviour could be remodeled and straitened out'. We can see here the principal reason behind the institution of preceptors, a very unique thing in the spiritual history of mankind and indeed in the history of spiritual training. The role of the preceptors and the nature of their work have been comprehensively dealt with by the Master in His message, 'Method of Training' to which one may turn for a greater appreciation.

Another important point to note is the great concern the Master has for character development; in fact the message opens with the statement, 'In the sphere of spirituality, character development has a special place which is in no way less than that of spiritual welfare' after which we find the Master quoting Rev. Lalaji Maharaj on the subject. The Master goes on to say that He also desires that there should be no weakness of character among the abhyasis of the Natural Path. Then we find Him identifying the most glaring defect among the abhyasis, namely, lacking in the feeling of oneness with all. Ideas of greatness and smallness and in general separateness

“A few are so born who confuse dhal for boiled rice and take great pleasure in this confusion”

which erect walls between the people are found to persist despite the teachings, exhortations and painstaking labour on the part of the Master causing Him great anguish and acute distress.

We have seen earlier the manifestation of the grosser aspects of the idea of limitation by thinking that the ‘lake’ was all there was to see, in concern for the body and the concern for the concern. The Master now refers to the arising of the bondage of egoism and its firm establishment in the people who started thinking highly of themselves though they were not so in truth. As has been well discussed in the article Pretence (BP V4), ego is basically a falsehood, a lie. The Master has stated that ego is stating something ‘not true’ as ‘true’ with respect to oneself. The most astonishing thing is how we have allowed this lie to take a stranglehold on our pristine nature, went on building our own network with it as the base only to be caught ultimately in the intricacies of our own self created web. We may note that God has been compared in the tradition to a spider who weaves his web that is creation (Prakriti) but just like the spider He is not caught in His own web. Master says clearly that ego is an impediment in realizing God (Sruti p273) and ‘there may have been elevated souls who might have gone beyond the sphere of Maya, but hardly one who would have shattered all the eleven coverings of the ego’ (Sruti p271) while talking about the difficulties in extricating oneself from the bondage of egoism. Again we find Him warning about the great damage the nurturing the thought of egoism and allowing it to build can do to the sadhaka in, ‘If we consider ourselves great we put up a wall to the Greatness where we have to arrive. We create a bondage, so to say, that becomes an obstruction on the path.—when we assume greatness we start considering others as low (insignificant). Now that path, we have to trudge also gets

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closed; we are totally lost to all intents and purposes' (Sruti p277). We can see that as the ego builds up the affected person becomes even oblivious to the problem caused by it and starts living in a world of delusion of his own making which finally leads to the neglect of the Master. The Master's voice is scarcely heard; His warnings and cautions fall on deaf ears. The person feels that he can carry on himself and that he knows all there is to be known. This leads to a curvature on the path with serious consequences to the real progress of the person on the path.

The Master refers to the state of some of the preceptors in whom ideas of superiority began to take hold and the 'disease' as He calls it, was spreading instead of dying down. He goes on to describe the deleterious effects of falling a prey to selfishness and egotistic feelings. It was becoming risky to endow them with power, which exists solely for achieving the Divine and for benefiting others. But when given to persons afflicted with egoism it started inducing intentions of selfish profit in them. Not only they forgot they were abhyasis first, but also started debating their own practice and injecting their own personal ideas into the detailed rules and methods of meditation practice decided and laid down originally.

They began to teach the considerably altered methods of their own practice disregarding the fact that in the very subtle rules of practice even the slightest variations can have dire consequences. They desired to use the power which was given to them buried as they were in their selfishness and egoism and also became insensitive to the burden cast on the Master by their wrong doing.

Now the Master talks about the confusion in their minds which is their belief that their faith in their ego is

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their power forgetting that the power they found in themselves was in fact the Master's infused in them by Him for the express purpose of advancing the cause of spiritual welfare of the abhyasis entrusted to their care. They just learned the word 'power' but did not, nor did they make any effort to understand what Power is and how it should be used to help others. They became so immersed in their condition of entanglement (in the ego) that any effort to free them from it would have been akin to making pulse grains out of steel. They thus strayed from the path of duty which simply consists in total and unconditional cooperation with the Master in His cause of transformation of Man in a true spirit of surrender letting themselves to be only instruments in His hands to be used by Him as He deems fit. The Master further underlines the fact that it is almost impossible even for Him to bring such persons who have strayed from the path of dharma back to the path. The Master states unequivocally that all the centers of spiritual training belong to the Great Master and not any particular person's and all are working according to His instructions. This supreme truth should be borne by the trainers in their minds all the time so that possessive and selfish ideas do not find a place in them and vitiate the cooperative spirit which should be maintained as duty bound towards the Great Master in discharging the spiritual duties in His cause. We see and are truly overwhelmed by the great qualities of unconditional love, mercy, sympathy and divine forgiveness shown by Him towards His erring associates when He states. 'If even now these persons do not change themselves and do not extend their cooperation *despite my concerted efforts to help them*, it will have to be said of them that by the grace of the Master they did get the Ocean, but by their ignorance they lost the Ocean.'

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When we think of the ways in which the recurrence of such problems in rendering spiritual service can be prevented, it readily comes to our minds that it can come about if every abhyasi (trainer is automatically included) exerts himself to understand properly and unambiguously the very nature of the process of Pranahuti, how it is offered, what is the purpose of Pranahuti, how one is equipped to become a servant of the Master, the role played by the trainer in spiritual training and how he is to do what is expected of him by the Great Master whose permission has been sought for him to serve the Master.

Fortunately there is a vast literature in the form of writings, explanations and clarifications on the subject in the ISRC publications and most importantly, personal and practical guidance is available to all those who may be in need of the same from our Rev Guide KCN.

The most important point to be remembered by the trainer is that he is nobody without the Master, it is only His consciousness that is working through him and he must be in a state of total orientation and surrender to the Master, meaning in effect orientation and dedication to His ideas, aspirations and expectations from humanity and us, the abhyasis in particular. Without surrender and its twin sister cooperation to achieve the Master's mission it will not be possible for him to work with the required efficiency. The other important point to be noted in this connection is that the trainer should be committed to ensure the spiritual progress of the aspirant and discharge his duty with love, cooperation, compassion and understanding the needs of the aspirant. He should understand that the progress the abhyasi, entrusted by the Master to his care, makes is the guru dakshina he offers to the Rev. Master. (Extract from Introduction, Trainer's manual, ISRC 2002 Edition). He should deem the abhyasi

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to be the Master veiled, show reverence and be grateful for the opportunity presented to him for serving the Master. The more he negates his self in the Master the better he will be able to express the Master in him, the Real Goal of human life and automatically be in a position to render the best possible service.

In the end truly we can say, ‘How can we get such a Master and more pointedly, how can we be deserving of a Master such as He?’ It is only our great good fortune and by the grace of God that we have become connected to Him and are abhyasis of the Natural Path under His loving care. All of us ought to learn the valuable lessons from the above message, vow to adhere to the path in letter and spirit, having no other thought than dedicating ourselves heart, mind and soul to His cause of divinization of man participating in it in a manner as He wills each one of us to.

Thank You.

3. Sri R. Sharath

My Dear Revered Guide, Respected Brothers and Sisters,

My humble Pranams.

With my humble salutations to the eternally present Supreme Masters of the Order, I would like to begin by sharing my perceptions on the topic of the day on this August occasion of Imperience day. Broadly speaking, from what I understand from this sentence, it means that there are a few who consider pseudo-spirituality for the Real or the Reality and further derive pleasure in this confusion causing harm not only to themselves but also to others. They have not understood

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that spirituality is for self-dissolution and not for self-aggrandizement.

It is to be noted that this message “They have lost the Ocean” is an appeal from our Revered Master who, in deep agony, has stated and stressed some important aspects that a Sadhaka has to be aware of and some other important aspects that a Sadhaka has to be beware of. The latter is the cause of the drift that Master noticed in quite a few as in the very next sentence of the message he states that “This alone can be said about them that they have strayed away from the path”. He further goes on and says that “to bring them back to the path has become near impossible due to their having gone away from their dharma their duty.”

The path of truth or the path to transcend the EGO is a steep and a slippery one. That there is a possibility to stray from the path and that it is almost near impossible to come back on track if we do not follow our dharma or duty as mentioned by our Master is a very important fact that we must pay attention to. After contemplating on this sentence, some questions came to my mind.

What are the factors that cause us to stray from the path?

1. Character:

Our Grand Master says that he is not as much a lover of spirituality as he is of character and also expresses that “I also desire that there should be no weakness of character among the abhyasis of our Mission; but what use is it that I desire it so!” Kindly observe the last part of his statement. It shows the necessity of one to work for his own betterment. We get what we seek. Here, due to the Grace & Kindness of our Benevolent Master, we sometimes get what we do not seek also. But, what do we seek? What is the effort on our part to make ourselves deserving to receive what we seek? In our Master’s

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system, one gets according to what he deserves. It is a fundamental that we should deserve and then desire. Pranahuti works wonders only when we truly feel and seek to transform. It is a common saying that “God helps those who help themselves.” Our transformation starts from our WILL and only when we aspire for our realization, we will be able to fulfil our primary duty.

The importance of Character, as stated by our Master, cannot be emphasized any more. One should attempt to improve one’s character always. One must be ever aware of the presence of Master inside and know that he is watching all our actions, our thoughts and our deeds. One must be pious, moral and display impeccable behaviour which will help him to progress steadily on the path. Rev. KCN Sir told me that we should be sure of Masters presence by our side always and that will mould all our behaviour and attitudes over a period of time.

To improve our character, we must practise restraint in thoughts as our Master has told us. I used to wonder how this is possible as we are not supposed to suppress our thoughts in the system of Satyapad Marg. Then I learnt that by thinking about our Master, we divert our attention to Master and thereby develop restraint in a natural way without actually suppressing any of the thoughts. Rev. Sir has mentioned on several occasions that being in the thought of Master will help us to get rid of our Mala. It is also one type of cleaning. And it is also my conviction today that the only solution to any problem that we face in Sadhana is to be in “His thought”. As our Rev. Master said, this would ensure that we are in HIS remembrance and our problem too will be solved. I do not hereby say that we just be in his remembrance and not act when we face problems. When we are in HIS thought, we will get the right guidance from HIM and we will be able to act in a balanced manner according to the situation.

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Moulding is the way to propagate the message of the Master. We must mould ourselves to such an extent that others, when they see us, must be reminded of the Master. We must put our best effort in making ourselves. I still remember one sentence that Rev. Sir told me several years back in a Bhandara. He looked at me and pointing at me, he said “What type of role model should we set so that, people of his age, in this present environment, leave all the entertainments and take up this Path seriously”. I was deeply moved by this statement and I started to view the system seriously from that day, though I took my own time to take up the practices seriously.

2. Oneness with All:

Rev. Master also says in the first page of this message that “People are defective in oneness with all”. When one does not feel the oneness with others, he cannot claim to have felt the oneness with the Divine. If we feel oneness with Divine in meditation, it will naturally culminate into love for others. Not feeling oneness with others is either due to feeling of superiority or inferiority. We sometimes feel that we are better than others. We should avoid this feeling lest we will become egoistic.

3. Truthfulness

Adhering to the values of Truth is of utmost importance. In order for us to become truthful, we must practise speaking truth always and follow truth in whatever we do. We should utilise all the opportunities that we get and must exhibit truthfulness in everything.

4. Negative Thinking

Our Rev. Master continuously and constantly guides us all, through Pranahuti, by shattering our

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networks of illusions, and prepares us to be better souls. We have been bestowed with the thought power which should be used to strengthen the pious and the good thoughts and at any cost, should not be allowed to strengthen the negative thoughts and thoughts that are against the life. Meditation is the process of gathering the individual mind at one place in a natural way in Satyapad Marg. When we meditate regularly, we develop the Ekagravrtti mind and we naturally develop Single Pointed Orientation in any duty we perform. This, in other words, can be expressed as Concentration, a result of regular meditation. When we develop such an orientation, we will be able to control and channel our entire thought force for any task we take up and the quality of the output or outcome of the task will accordingly be better.

This is how we will gain perfection in anything we do in a natural way by gaining control of our mind. Now, we know clearly with conviction, that all our actions are thoughts and vice versa. Therefore, we should understand that by entertaining negative thoughts, we will be feeding them with our thought power and in turn strengthening them rather than weakening them. Therefore, in order to stay positive, as our Master told, we must practise restraint in thoughts. This can be considered as a part of co-operation with the Divine. Stoic attitude and Positive thinking are very important accelerating factors for our progress in Sadhana.

What is dharma (duty)?

One of the main reasons that cause one to stray from the path of duty are the excessive desires and attachments of different types which may be hidden inside. Master classifies desires into three planes namely, the animal plane, mental plane and the spiritual plane. “In desires of the mental plane is hidden the secret of self-

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aggrandizement, self-progress, self-ability, etc., when these things are carried on to the spiritual plane, one is reminded of his duty, and is worried about getting out of the snare. The tendency is diverted towards God - Realisation.” (SS-90) Whatever desire we have, it must be only in spiritual plane. We must purge all the impurities inside us so that we will be able to secure complete and permanent union with God. As our Master states, God Realisation is our primary duty and must be the primary object of our life. The only impression that must be left in our heart is that of Realisation.

“Duty is the carrying out of the commandment with non-attachment with the motive.” (SS-270, 271) When our Master said that “He makes Masters”, from what I understand, it means a “Master of the Principles or the Commandments” that he gave us. When one becomes such a MASTER, he will be reverberating HIS Consciousness. Only the MISTAKES are ours. Any credit whatsoever for our actions goes to HIM and HIM ALONE because he is the Knower, the Doer and the Enjoyer. We are only instruments in HIS hands. Our focus must only be in moulding ourselves and become such an instrument that he can use us howsoever he wants.

Factors which will help us to stay on the path:

One must always feel the dependence on Master. This must become our main concern. Master himself conveyed this to an abhyasi as the most important thing in a speech.

Regularity and Sincerity in approach are musts. Maintaining humility is very important.

Contemplation on the feelings that we experience during meditation are very important. Clarity emerges through contemplation. If we are sincere in seeking an

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explanation for any question that arises in us, and if our thought touches the deep core of the heart, then it will be answered through meditations as our Master has told.

One should avoid brooding on his defects. Once the defects are identified, steps must be taken for necessary correction. By dwelling on the defects, we will unknowingly strengthen them.

The Master has clearly said that self dissolution is the only way. He has also advised strongly to all the trainers and abhyasis that they should put into practice the following ancient teaching:

“There is nothing for me that is ‘mine’,
What little there is, ‘Yours’.
Herein lies all that is good for all of us.”

This is the way by which one can stay in the path without confusing dhal for the boiled rice and be ever in the ocean.

My humble Pranams.

4. Sri Vidyadhar Joshi

Dear brothers and sisters on the path,

Namaste.

I would like to share some of my understanding on this peculiar statement of our beloved Master, pujya Sri Ramchandraj Maharaj. What is the purpose He made such a statement that bears a mark of helplessness?

The article, “They have lost the ocean” from where this sentence has been taken, is quite simple and rather candid in its content. The revelation as I understand is on the dire need of co-operation in sadhana. There needs to be an accountability of self effort in one's pursuit

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even as we have the fullest support of the Master. If one is entrusted with the task of training others, the responsibility is all the more. Letting go, of our notions, ideas and opinions of God, Divinity, Reality etc. and most importantly willingness to let go our egoism is eventually our choice and does not happen automatically no matter how much help we receive. There is a famous saying that a horse can be taken to the water but cannot be made to drink. That is the choice of the horse. Similarly, we have a choice of either sticking on to our ideas and notions or letting them go to embrace the Reality that comes to us by way of imperience rather than intellectual deliberation. The outcome otherwise is not of getting merely stuck with what we have assumed of ourselves but getting spiraled more in self-centeredness beyond the point of mending. Worst still, one may not even be aware of this digression and enjoy the self centered delusion causing much damage to oneself besides not being of much use to others whom he is entrusted to help.

Co-operation in this context would mean willing to let go, yielding to the Master, his Method, following His system with earnestness of purpose so that we continually move more and more in realms of selflessness and serve others selflessly. In absence of co-operation, our case risks becoming one such where even Master claims helplessness. The inability to surrender totally for serving the Divine puts a full stop to our cooperation.

In cases where he has perhaps found this, His helplessness and despair is evident in the way He proclaims thus - **“ A few are so born who confuse dhal for boiled rice and they take great pleasure in this confusion.”** One may think very highly of his state(dhal) but may not even be in the presumed state(boiled rice). It may not even be close. For e.g, one may think that he is devoted based on one's notion of devotion and not real

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devotion. Yet he may claim or think he is truly devoted. The problem is not this confusion, but the certainty one has granted to oneself to not even feel this confusion. Curvatures are easy to develop in such confused minds as one's attention then turns towards protecting such false pretenses on account of selfishness and ego that alone is in attention. He states further that it is nearly impossible to bring back on the path those who have gone away from their dharma, their duty. Even Master can be helpless and be despaired should be something very very serious for us to ponder.

The message particularly applies more to trainers who are given the onerous responsibility to help others in the path.

If spirituality is understood as becoming more and more selfless, then selfishness is the opposite of it. Ego, by definition is self centered and is thus capable of arresting our progress at any point if the willingness to let go is not there. The whole world around us is of egos and individuality and we have been taught directly and indirectly over the years how to protect it and nurture it. Add to this the bind of intellect or Manomaya kosha. We have a tendency to intellectualize which by itself may not be wrong but certainly causes a hindrance when we grant it a certainty of our own, a finality of our own. This one claims as his knowledge. One nurtures and protect this because possession of this presumed knowledge defines him. It is like a castle one has built in which he is comfortable and would not like to break it. One thinks highly of himself and the world around will also have enough people to make him feel so. This is a trap we need to be beware of. If one believes more in this presumed knowledge which is nothing but ego, chances are he will use means to bolster his egoistic position than applying his will for the spiritual benefit of others. Not even being

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open to mend and living in confusion over this self-presumed state, is when Master becomes helpless and categorically makes such a statement.

There is a warning for us to understand our positions and be accountable and responsible for our own sadhana and also spreading His message and method in its purity. Otherwise we will come in the category of those who have lost the ocean.

We must have earnestness of purpose and willingness to give up at every step our presumptions co-operating with Master fully.

The imperience of silence, surely guides us correctly but such a guidance would be there for those who are willing to be guided thoroughly. On this happy occasion of Imperience day, I would like to cite to the openness of Revered Dr KC Vardachari who's willingness to give up his past when he got in touch with Master and His method, is most exemplary. He states:

“Thus I found myself made to abjure the old theoretical ways of approach. I had to remake myself in a new way. I had to take stock of my whole past. All sectarian and caste conceptions had to be rethought. Philosophies help bind people to set notions. Thus I was to meet the challenge of the New.

It happened that I should meet Shri Ram Chandraji. Firstly his views were clearly different from my whole past.

i) The conception of the Ultimate as Zero was quite against my philosophic inclination. Having failed with the positive concept it is time to experiment with this – Is it likely to be true? The zero has to be understood as the Beginning or Origin of all possibilities being nothing of what it becomes. “

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This great seer never usurped the position his knowledge could have granted him. We all can strive to follow his example which is co-operation at its best.

Thank you for allowing me to share my thoughts.
Pranams

5. Dr. K.Madhava

My dear brothers and sisters,

My humble pranams to all of you who have gathered here on the occasion of Imperience day.

The word Imperience reminds us that the Divine presence or light is felt only in the heart and we have to train our mind to become introvert or turn inwards. To quote the words of Rev Babuji Maharaj “Meditation really means that the mind may be accustomed to the centre itself instead of wandering elsewhere. Meditation on heart is prescribed for that purpose”.

Once the mind is given the object of Divine light in the heart, by practice it becomes accustomed to it (of course aided by pranahuti) and the sweet company of the Divine presence is imperienced. Contemplation on it helps us in making us a real man and we march on the path of righteousness. Once we marching to our homeland Master, the true guide feels happy that his efforts are bearing fruit.

The word imperience and its concept if not grasped correctly may lead to wrong practice or no practice at all causing pain and anguish to Master forcing him to say that they have lost the ocean.

Coming to the topic of the seminar today which is taken from the article “they have lost the ocean” once feels disgusted at the deplorable state of man’s mind. The

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state of mind which Master describes about the persons whom he has served wholeheartedly and given the responsibility of training others is the antithesis of what is best and noble about humanity. It is the eclipse of the conscious at its worst. It is lack of moral character and ungratefulness.

To put it in his own words "I also desire that there should be no weakness of character among the abhyasis of our Mission; but what use is it that I desire it so! People are defective in the oneness with all. They do not wish to do anything themselves. They wish that I alone should do all that is necessary for achieving their uplift, through the use of my inner powers - I should give them the desire to engage in meditation practice, get them to do their daily practice, give them improvement, progress and promotion and get them interested in all this activity through my own powers so that they do not have to do anything themselves. They do not wish to make the slightest change in any detail of their life or habits, nor do any type of practice etc., that has been taught to them. But when any defect is found in any of them or when any disorder arises in the matter of the spiritual progress of any of them, the responsibility and the blame, all are mine! I experience another difficulty too. Even without the cooperation of the people, my sympathies are with them and I am always interested to help them. Therefore on their expressed request, I become ready to do everything for them even when the request is made only as a mere formality born of bare regard for me. What else can I do when it is my intense desire to pour all my spirituality in them in larger and larger ladlefuls, irrespective of whether they are ready to accept and absorb it or not? When I look into them to see how much more feed I have to put in, my senses fly away and I wish that I could dissolve it all and give to them to drink up. But even of persons capable of drinking it up, only one or

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two can be found. This is my fortune, my lot - in life! My intense desire is that everyone's work should be completed successfully. Effort of anyone never goes waste, but it seems to be very difficult for anyone to do any effort. All this being told they do not 'get' it. Lakhs of rebirths have gone by without achieving their return to their homeland; and the sorrow that even now, its necessity does not show itself in them. It does not occur to me what I can or should do, when no one desires even to start moving.

My heart is filled to the brim with love for my associates. Whatever service I am able to render to them, all that does not give me satisfaction. My heart is ever intent and keen to ensure that the largest part of them should achieve at least my own spiritual condition in the shortest possible period of time. In order to expedite this and to ensure the message reaching the largest number quickly and in good measure, I appointed a large number of preceptors to do the job of awakening the public so that their work can be done, and their character, conduct and behavior can be remodeled and straitened out.

In the beginning, in ancient India, this system was kept in close preserve, without publicity. In consequence, in times past Rishis just imparted it to a few of their own disciples. Among them, some could not even impart it. Changing times and conditions had their effect. Gradually the method got lost. The Truth vanished and all its opposites were born. Ideas of differences of greatness and smallness were born and people began to be satisfied with microscopic successes, in the belief that the success was complete. The boat had sunk to hide itself in the lake. Even to the onlookers it seemed that this was all. All saw the lake and became so much attracted to it that none had a single thought for the Ocean. Thus they got themselves limited and soon its grosser aspects began to surface,

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concern for the body and concern for the concern begin to assume tremendous importance and proportions.

Then the bondage of egoism came in and got firmly established and people started thinking very highly of themselves though they were not so in truth. Ideas similar to this began to arise in some of our preceptors; and the decease is spreading instead of dying down. Endowing them with power has become risky for me. Power exists for achieving the Divine and for benefiting others; but in such persons it started inducing intentions of selfish profit. In addition to teaching others incorrectly they started debating even their own practice. They forgot that along with becoming preceptors, they continue to be abhyasis. They started injecting their own personal ideas into the detailed rules and methods of meditation practice decided and laid down originally and started teaching abhyasis the considerably altered methods of their own practice. Some preceptors teach something and some others some other way. It does not occur to them that in the very fine (sookhsma) rules of practice achieving the Infinite, even the slightest variation of change can have the dire consequences. Can anyone claim to have achieved all Infinity? If a grain of Reality be gained; it is so invaluable that the entire riches of the world can not be its ransom. It is true that power too was given to them, but they desired to use it, buried as they are in their selfishness and egoism. They never could think that this puts twofold burden on me. (One to progress their advance towards spiritual welfare and the other, to separate them from their self-created and developed ego.) Because of this small but wrong doing of theirs; how much work for me gets increased, never occurs to them - perhaps they are not in a condition to be able to appreciate it at all. They began to believe that their faith in their ego is their Power and became entangled in it. It is quite possible that they become so immersed in their condition

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that any effort to free them from it is like making pulse grains out of steel. They just learnt the word 'Power', but they did not know, did not attempt to understand, what Power is, and how to use it to help others. **A few are so born who confuse dhal for boiled rice and take great pleasure in this confusion.** This alone can be said about them that they have strayed away from the path; and to bring them back to the path has become near impossible due to their having gone away from their dharma their duty. This is the reward I get for all my labour. What can I tell such persons? Only this, that such is my fate, my fortune.

The comments of the Master shows us that the degradation has become irreversible or to put in medical terminology a case of advanced terminal cancer. Thus we can say that these people who confuse dhal for boiled rice and take great pleasure in this confusion are like patients who when confronted with a diagnosis of cancer go into a denial and say that the diagnosis is wrong or say the test results become to some body else and that the samples must have been mixed up in the lab, or they enter into delusional state and think that they are healthy and nothing can go wrong with their health. But eventually truth catches up and they succumb to the disease.

Master has given sufficient notice that wrong practice leads to wrong results or swerving away from the path. To quote Master *“I hope people will excuse if I add a little more in the context that incorrect way of worship will lead to the incorrect result”*.

In another place he said “By the prayer we go from outside noise to outside Silence. By cleaning, we go from outside silence to inside silence. By prayer, we come nearer to our goal because we come in contact with the Being. *The same thing gives you nectar if methodically*

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done and the same proves harmful if it is not methodical. Proper method has been prescribed with complete clarity in 'Natural Path' system”.

Wisdom lies in recognizing the Master and following him earnestly and whole heartedly. Rather than relying on our own resources.

This sorry state of affairs are due the following few points (there may be many more) which I thought we should contemplate and correct ourselves.

Goal Clarity

This is the principle reason or cause for not coming up to the expectation of the Master and losing the ocean.

The feeling of self which dominates the consciousness has to loose its density and become less and less and finally become negativated to zero.

So the predominant question every abhyasi has to put for himself is after a sitting or after practice or after a pranahuti sitting, how much of our undue attachments are we loosing? and not how much we are receiving or gaining from the Master. This kind of questioning or introspection will allow our goal to remain in focus.

Generally it is observed that people want o receive peace form Master or help from Master in the fulfillment of wishes, rather than praying to Master to liberate ourselves from being slaves to wishes. Majority of human population wants their wishes, desires and ego agenda to be fulfilled as per their wishes, i.e. in a sense there is a strong psychic trend to remain as slaves of wishes.

If we have goal clarity we will aspire and pray to Master to take us up to his stage.

"A few are so born who confuse dhal for boiled rice and take great pleasure in this confusion"

Master in the same article they have lost the ocean remarked that "***people are defective in the oneness with all.***"

This concept of oneness has to be well understood by all of us. He has quoted in another place "*We are all brethren connected intellectually, morally and spiritually - the main goal of human life. This and that have gone now. There remains the purity alone in all His work and environment which weaves the spiritual destiny of the persons with the Ultimate*".

He also said "There is no question of separation. We are coming closer and closer". This is the message to all ".

Rev KCV has stated "The need for another Darshana or system of spirituality can be justified only if we accept the goal of Divinization of Man. If this system is to be one more method of attaining "liberation" - then it is just one more. But the call of the Master is not to liberate a few souls, who come to his fold."

"The New Darshana is for those who participate in the Divine Work of Divinizing Man - rather than those who seek individual transformation. The assurance of Master that He is taking care of every abhyasi and that every abhyasi should spread the message means that every one should actively participate in bringing about simplicity, purity and fraternal feeling in all, not worrying about his own realization. It is not therefore meant that one should not have the craving. It is a must, it is the promise and it is the beginning. But that is not the work of the Master nor is it His mission."

Thus by following the methods of Master, divinity starts emitting its fragrance and since we are all from the same source and connected to the center and also

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interconnected with everything living in a seamless fashion the quality of the existing consciousness is lifted towards its divine nature. Thus apparently individual efforts lead to a general improvement of the human consciousness.

You must have realized by now why the institute places so much importance to the 9 pm prayer. Thus leading the ninth commandment in its true spirit is another way of having goal clarity which in turn cannot be attained without practicing and living all the other nine commandments.

Means

Abhyas is a consciousness decision to move in the direction of the chosen above goal. Thus determination and will power is a must.

Thus not doing sadhana and succumbing to laziness and harboring under a delusion that Master will take care of me is simple escapism. This surrender to laziness and egotism (another avatar of this egotism is self pity) will surely lead you away from the path causing dejection and depression in Master and finally forcing him to say they have lost the ocean. He is saying that there are some congenital idiots who mistake dhal for rice and take great pleasure in this confusion.

This is surely a wake up call or shock treatment to bring us out of our stupor.

I will quote the oft repeated quote of ISRC from satyapadham

[“What I want is that all of you rise as sun of Spirituality
But how is it possible? And when that is possible?

When you orbit in such a way as your movement be direct.

How to find this orbit ?How to move direct?

“A few are so born who confuse dhal for boiled rice and take great pleasure in this confusion”

By keeping the destination in full view.

How to remember the destination?

By becoming one with it.

And when can a person be one with that?

When you lose yourself.

And how to lose oneself?

By bearing no other thought in the heart than that.

And how is that possible ?

By Practice.

How practice is possible ?

Through love and interest.

How love and interest can be cultivated?

Through determination.

How determination is possible?

When we gird our loins to sacrifice our pleasures and to shake off idleness.”]

A person who has no determination or will power should not come near the subject of spirituality. Or be lucky to get a guide who motivates you to give up laziness, comforts and pleasures.

Weakness of character

Is mainly due to the influence of lower urges and undisciplined sense organs and not following the Ten Commandments.

Not following the Ten Commandments are again due to not practicing meditations on point A and B.

The greatest gift to humanity—the discovery of meditations on point A and B by Rev Babuji Maharaj if properly and assiduously done will help us move to human and later to divine consciousness and develop into

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humans with characteristics of truthfulness, non-violence, non covetousness, brahmacharya, sharing, cooperation, service and sacrifice.

In my personal opinion one of the main reasons why weakness in character persisted in people who were given the responsibility of training others and consequently lost the way is because of non practicing meditation on points A and B. It forms the pillar of the foundation of spirituality.

Lack of gratefulness

In the earlier days people went to jungles forsaking their families and kingdoms and underwent rigorous practices to woo god and get His blessings and in the fag end of their sadhana some of them succeeded in getting the blessing of the divine. Here on the first day itself the pure divine consciousness is made to enter the heart and helps you to move towards more and more purity. Practice begins with a link (yoga) to pure divine consciousness which is the object and the goal. This all due to pranahuti.

The enormity of the help and blessing has to be appreciated and one is fortunate to come to hear of Sri Ramchandraji Maharaj of Shahjahanpur.

Instead of being grateful and being oriented to Him we are spurning him (a few excluded), misrepresenting Him and bringing bad name to Him. It really saddens me to write this. Practice and feel Him and then tell about Him. By not practicing and feeling Him and not following his method as per his instructions and then telling others that we are his abhyasis is plain falsehood.

On Imperience Day a day of celebrations I do not want to dwell on the degraded state of man's mind which

“A few are so born who confuse dhal for boiled rice and take great pleasure in this confusion”

made Master write about loosing the ocean, but bask in his sweet presence and live in His consciousness.

Let us make a firm determination to woo the Divine Master and surprise Him with our determined and sincere effort.

6. Sri. Prabhakar Chintapalli

Dear brothers & sisters and Rev. Sri. KC Narayana Garu,
Namaste.

I feel it is a great privilege to present this paper before you this day. I shall admit that I have compiled this paper mostly from my understanding of the Master’s message titled “THEY HAVE LOST THE OCEAN”. I have tried to bring out the significance of adhering to what Master has given us for our spiritual journey and the feel for the extent of agony Master has expressed in this message.

Today’s topic “A few are so born who confuse dhal for boiled rice and take great pleasure in this confusion”, taken from the message titled “They Have Lost The Ocean”, aptly summarises the situation of those strayed away from the path.

In this message Master has alluded on:

- Character development and its significance in spiritual development of an individual.
- Essence of strong character and courage that lead to obeying the duty.
- The agony around lack of willingness and co-operation from abhyasis to adhere to the meditational practices while resting the responsibility of any shortcomings to Master.

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- Agony and eagerness of the Master to uplift and help the individuals despite their lack of readiness.
- Intense desire to complete everyone's work successfully and pour all His spirituality in us. Also keen to ensure that majority of the abhyasis achieve at least His own spiritual condition in the shortest possible time.
- The primary reason behind appointing many preceptors.
- How the method was lost in time and the associated side effects of it.
- How the bondage of egoism took over the situation and the effects of it spreading across like a disease such as suggesting considerably altered methods of practice, which invariably leaves significant burden on the Master.
- Misdirected belief that the faith in their ego is their power

This message clearly highlights the anguish of the Master for awakening a) the ignorant that claims to be followers of natural path b) those started teaching considerably altered methods of practice.

As indicated in the message our Master's heart is ever intent and keen to ensure majority of practicants achieve atleast His own spiritual condition in the shortest possible period of time. In order to expedite this and to ensure the message reaching the largest number quickly and in good measure, appointed many preceptors. Also it is stated that the job of preceptors is that of awakening the public so that their work can be done. So it is implicit to say that the task of awakening must be in line with what has been originally laid down by our Master because it is His work. Hence in order to become effective helpful aids

“A few are so born who confuse dhal for boiled rice and take great pleasure in this confusion”

for His work it is incumbent upon us to spread the message AS IS and work for the Master alone (meaning no selfish interests). That is when we can safely say we are in the service of the Master.

Whereas the irony that is pointed out in the message is that the bondage of egoism caught on with some preceptors (and seems to spread)) and they started feeling high of themselves. As a result they slowly started deviating from the idea of Master’s work while gravitating towards the idea of self. Naturally when the idea of self gets strengthened the longing towards bringing out uniqueness (separated-ness) develops thereby causing the door open for injecting their own personal ideas into the detailed practices laid down originally. Thereby the power endowed to them for the Divine work and for the benefit of others becomes burdensome and risky on Master. It is risky because even the slightest variation meditational practices can have the dire consequences. It is burdensome because it has multiplier effect and that much reversal effort Master has to expend to correct the abhyasi(s). Instead of being a helpful aid, they end up becoming negative forces; this is when the original idea of having a helpful aid (preceptor) defeats its own purpose.

It is within this context and in reference of those individuals Master states that they believe their faith in their ego is their power and they remain entangled in it. Hence the topic of the seminar “A few are so born who confuse dhal for boiled rice and take great pleasure in this confusion” can be readily understood in this context if we can rephrase as follows: A few are so born who confuse ‘faith in their ego’ for ‘power’ and take great pleasure in this confusion. Our Master also states that to bring such persons back into the path is nearly impossible due to they having gone away from their duty.

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After having read this message I consider myself lucky to be part of an institute whose objectives (of spreading the message of Master in its purity of content and practice) are inline with our Master's vision. As sincere followers of our Master every one of us have the onerous responsibility to strictly adhere to meditational practices as they are without any deviation.

Conclusion:

In conclusion, as sincere seekers of spirituality and as a true disciple of Master, we can certainly lighten the anguish of the Master expressed in this message by closely adhering to meditational practices as prescribed originally. I sincerely pray that none of us would become or belong to the examples cited in the message.

7. Sri. I.Chalapathi Rao

Introduction: Here Master is referring to persons who cannot perceive higher things in life but still believe what they have perceived is the highest. This could be the implication of the words," a few are so born..". He is hinting that it is indeed very difficult nay impossible for these kind of persons to get over themselves. It is really a sad state of affairs for it is difficult to convince them either rationally or otherwise. It is a matter of agony for persons who know the path but fail to guide others who refuse to budge. The system of the Natural path has a well defined goal for one to achieve in this very life. The persons who take up this path should clearly understand the goal promised by the system and more importantly they should seek That only. Otherwise the practicant feels disappointed of not able to get what he thought is the promised goal and simultaneously the trainer's agony is that he not able to make the aspirant

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move towards the goal as promised by the Master/system. In the bargain, the credibility of the system suffers. So the responsibility is high on both sides and thus sincerity of purpose is the basic requirement on the part of both (both trainer and trainee). Some times it is not the insincerity but when the practicant has developed some notions about the goal (Dhal) which are not in consonance with the Reality (Boiled Rice) but the sad part is that one grants reality to his notions and lives in his world of imaginations is the reason for failures in our attempts. In this article, an attempt is made to understand some of the confusions that can bog us down in our march to the Goal through sharing some of my personal experiences and understanding of the system. These confusions can often make the difference between cup and the lip, the remiss could be so crucial in our spiritual path that Master says that we could miss the ocean.

Dominance of pleasure principle: Absence of clarity leads to confusion. Lack of clarity is also due to ignorance. Here we are discussing the ignorance aspect w.r.t the spiritual life. The basic ignorance is that we are not able to see anything beyond pleasure principle, an outcome of hedonistic tendencies otherwise called as impulsive tendencies of the lower self. The call for girding up our loins i.e. to be determined etc are referred primarily in this context. So inspite of years of practice, we falter very badly in the implementation of the commandments 1, 2 &10. We have to make a decision to live at the upper plane till then we cannot say assertively that we have fixed up our goal. So to think that equal indulgence in pleasure principle and also aspiring

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for higher spiritual life as balanced existence is one of the basic confusions that need to get cleared for making rapid inroads into the path.

Higher and better life is understood by me as one having no fear but freedom, no sorrow but happiness and contentment, no immoderation but balance. The kind of confusion stated earlier between higher and lower life leads to sloth thereby our will and determination are weakened leading to non compliance of commandments. With the result, we entertain the idea that practice as told is not so important as practice of love, constant remembrance, service etc will take care of the progress. ISRC makes it very clear that individual sadhana cannot be replaced with master's support but both should go hand in hand for quick progress. Here we are encouraged to do self evaluation which is helping us enormously in assiduously practicing the methods as advised.

Integral-ness of existence: Another kind of confusion is that to think that spiritual life is independent of mundane life i.e., Spiritual and worldly existence is what comprises of life. The integral-ness of life has to be understood to evolve on the path, this clarity emerges as we practice and progress on the natural path. Initially the understanding is concerning with the self, i.e., a person becomes plain and simple later on this grows into an awareness of oneness with other fellow beings which is felt as emanations of feelings of love, kindness, empathy for others. And we progress further we understand our interdependence and link with the Nature. As the integral feeling matures, one can progressively implement the 4th commandment, "Be plain and simple to be

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identical with Nature”. This commandment naturally leads us to become selfless. But as far as the individual is concerned, he tends to balancedness experienced as peace, moderation in all his activities and expresses Just-ness in all his dealings and in toto he leads a life of high Moral values, a key factor of spirituality. Babuji Maharaj very clearly defines it as, “The background of spirituality is the "Moral Courage" which rises when one is moral. My revered master used to say "How so ever advanced a person may seem to be, if his moral character is doubtful, I would say that he has not got even a breath of spirituality". And what is morality in the True Sense? It is that all the faculties may come in harmony for proper use. How does this happen? When a man begins to be away from the "Self", it begins to develop. So all the methods given in any religion are only for this end, and the methods and procedure of Natural Path are very easy for it. With the overemphasis on "Self" morality decays. But it is the part to be played by the preceptors alone that the self be turned to Divinity.” SHOWERS OF DIVINE GRACE- Method of training.

If it is a matter of ignorance for people who do not understand the possibility of selfless existence since they are not exposed to the Natural path, THEN it is a matter of confusion for practicants of the Natural path who have the same ignorance of understanding of Morality. Normally we have a tendency to get something out of every activity, tangibility is a key factor in material sphere. And when it comes to meditation, i.e., where we are dealing with consciousness, most of the persons usually apply the same yardstick for evaluating the

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spiritual gains and in the process get confused and also feel eluded, this delusion leads to disappointment. The tendency to grasp is not a correct attitude. We cannot grasp or clasp anything with our hands, as a result, we never feel satisfied with what we get out of meditation, once we get out of this confusion of getting something then we can appreciate what we get i.e., the balance of heart and mind.

Calmness & Balance is got through meditation: We experience a condition of calmness and balance as a result of heart and mind balancedness, which is a subtle experience needing careful attention and appreciation. We do not grow big and tall nor we become famous and great but all the while live in a state of peace and tranquility in remembrance of the Master. When we understand the 2nd commandment properly we will not get into the confusion of seeking the riches of both the worlds. The Master gives the following allusion”. Inner peace is more important than all the riches of the world” SHOWERS OF DIVINE GRACE Tasteless Taste of mержence and in another occasion says, “People think that remembering God is an unprofitable business although, I say, it is more profitable than the biggest factory in the world” SHOWERS OF DIVINE GRACE Real Light . This confusion can be cleared when we understand it is not getting but can be that.

Power of intellection: Another confusion that reigns supreme in majority of our minds is the power of intellection. The subtlety that we experience cannot be created through intellection but by only following the subtle method of meditation on Divine light without luminosity in the heart. We

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need to contemplate on the method of meditation prescribed by the Master to understand better for proper practice, Let us see some of the statements of the Master in this regard for the sake of contemplation “To realise the Subtlest Being, we should adopt only subtle ways.” SHOWERS OF DIVINE GRACE- Peep into Reality. In another message He emphasizes about the same thing in this manner, “The density of the thought can only be removed if we take to the subtle method. My experience in this field is that if you want Divinity, the method should be easy, smooth and natural.” SHOWERS OF DIVINE GRACE. The subtlest method. In the message titled Rajayoga, He says the following about the method, “The technique of Sahaj Marg, though quite simple, is often beyond common grasp, since it adheres closely to the absolute Reality and proceeds along subtlest lines. It prescribes meditation on the heart, supposing the presence of Divine Light there. But the abhyasi is directed not to try to see the light in any form or shape. If he does so the light, if perchance it appears to his view, will not be the real one but a projection of his mind. An abhyasi is, however, advised to take it in the form of mere supposition. In that case it will be the subtlest, and we shall thereby be meditating upon the subtlest. SHOWERS OF DIVINE GRACE Rajayoga. There will be many more such statements of the Master which should be very carefully gone through. We have been given the subtlest methods so let us not try to innovate (or be effortful) on them but follow (to yield) as advised (to be obedient) under the guidance of a competent

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person. But as we practice, clarity emerges which is an aspect of growth.

Expectancy of experiences during meditation: Another confusion that keeps us occupied is that, are we going to feel different with varied experiences each grander than the previous as progress through various spheres and regions described by the Master, the unexciting truth is that as we keep practicing the methods, we go on feeling more and more balance of heart and mind, with the result that we find our thoughts keep on getting refined. Master gives us a hint, "...if by the Master's grace we have come up to it, another theme opens for us. We are in a way merged into it in order to bring to our view the aspects higher than this. The word 'Higher' refers only to a rarefied state of it and in the same sense it is applied to the spiritual regions and spheres noted down in this connection..."

SHOWERS OF DIVINE GRACE Efficacy of Rajayoga. I really cannot explain the term refinement of thoughts but this much I can say that words and sentences are not thoughts. The same words cast finer impressions in the heart than it used to be previously. Once we get accustomed to this kind of refinement, one usually does not like to engage in flippancy and sometimes the reaction to heavy and gross thoughts is quite intense. The other person feels offended but the truth is one cannot tolerate gross expressions of thoughts even if they are about the path, that is the reason why the books written by the Master are beyond the grasp of the heart though we feel that we have understood through the mind. So let us not get confused with the understanding that we get from the Master's work as on date as final, always put the question what is my heart telling in this matter.

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Importance of feelings aspect during meditation: The confusion between heart and mind needs to get cleared in our minds and hearts for smooth progress in the path. The heart is the instrument of knowledge in the field of spirituality, which needs to be nurtured very carefully and also intelligently as it is very delicate. The feelings of rage, anger, revenge, prejudice, jealousy, sensuousness, despondency, excitement etc disturb the balance of the heart and thereby we cannot feel the subtlety. If you look particularly the commandment 7 from the heart's eye. Infact Master asks us to view the entire system from the heart's eye, i.e., from the feelings aspect. The harboring of feelings of revenge cause hurt to our hearts and disturbs its balance. Not only that, it is our duty to protect the nobility of our heart as advised by the Master in this commandment. To quote, "...so that the feelings of resentment may not arise and one may not lose nobility of character" IB commandment-7. As long as the heart remains disturbed we remain away from the remembrance of the Master which is so subtle.

One of the grossest levels of confusion, which infact can be treated as one of the greatest blunders on the part of the practicant is to feel the practice of the ten commandment and the meditational practices as non congruent. This is one of the biggest confusion that can ever hover the minds of the abhyasis and if they take pleasure in this confusion then I one has lost the ocean.

Confusions due to carry over from earlier practices and beliefs: The following of the Ten commandments, very aptly called as ways of living is the answer to one of the persistent questions of mankind of, How one should lead his/her life? Any person's thinking

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generally gets indoctrinated with the inputs that one receives from one's religion, society and culture. Even after getting into a spiritual path like the Natural path of Sri Ramchandra , one may yet look to view them from earlier exposed religious concepts and ideas as a matter of habit, which infact can be termed as confusions due to carry over effect. This kind of dichotomous thinking has been termed as dirt by the Master which needs to be cleansed off. To quote, "When the way is cleaned of all dirt and refuse, there will be no difficulty to tread on it. The path is cleaner in proportion to our devotion. You receive a push from the heart, while meditating on Him, to impel you on the way. The dirt and refuse are our conflicting ideas. While meditating, if you secure even a temporary lull that means you have gone a step further on the path. You will find the conflicting ideas disappearing, when you are on your way to the path." SHOWERS OF DIVINE GRACE- craving of the soul.

The bottom line of this confusion is one can even question the authority of the Master's teachings like even the most core issue like Ten commandments and try to find an equivalent in the existing body of knowledge of religions and other practices. It is not that one should not question but after having accepted the Master, it is wisdom not to do so. If we do, then it is literally we are creating a hell for us neither we can sleep nor eat nor we are restful because it is the conflict is between heart and mind. The advise is, let the heart rule, yield to the Master that is the easiest way to come out of this mess.

Let the rationality take us beyond: If you ponder over about the commandments, which were revealed to the Master in the highest state of super consciousness in the form of vibrations by which we can understand them to be a states of consciousness that one achieves and lives through

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practice. One has to understand that the commandments are the necessary spiritual conditions for reaching the goal. If one were to confuse them as code of ethics and worse still if they are treated as dogmas of the natural path then one has surely missed the point. If one cares to read the book on the commentary on Ten Commandments, which is called as the master piece work by the Master himself, then one understands how the goal is represented in different views in each commandment. Each commandment links the person to the Goal in its own way. Then how can one achieve the goal if one divorces some of the commandments or all with the meditational practices? This kind of confusion should never be entertained but the intellect especially one dealing with the worldly matters called as lower intellect creates contra thoughts is capable of such adventure and thus making us feel miserable.

Confusion causes fear: Master says, “When we are out of Reality we are Satan “SHOWERS OF DIVINE GRACE – Superstition and Spirituality, In the company of Satan there is fear, ignorance and confusion. Instead of meditating if we make an attempt to grasp the conditions mentioned in the books with intellect then more often than not this creates confusion. This confusion not only disturbs our mind but it can also cause fears. We usually exhibit such fears through fierce arguments as defense mechanism. One should carefully watch these symptoms if we are to progress on the path. The spiritual conditions can never be created by the intellect but have to be felt in the heart. The spiritual experiences had during

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meditation act as seeds germinating and blossoming in the heart as craving for the Goal which continue to grow into restlessness as mentioned in the 3rd commandment. If we confuse and try to practice and create restlessness with the mind then it creates a block and the result is we feel dejected and morose and on the contrary the restlessness in the heart creates joy and happiness. How restlessness beget happiness is matter for experience for us but for the learned it is a matter of disbelief.

The Why's and How's in our sadhana: I have always observed two kinds of people on the path by the questions they ask. One asks WHY should I do this (any practice)? And there are the second type who always ask HOW should I do this (any practice)? There are of course the third type who will never ask any questions. These can be broadly categorize as Persons who are totally surrendered to the will of the Master on one side and in the other extreme we also find persons who show no inclination to get educated and enlightened about the path due to their extreme slothfulness. The person in whom intellect is dominant will always ask the question why, why and why and never move to how mode? But the seekers usually end up with how, even though they start with why? By this I am only trying bring forth the point that all doubts can be resolved only through the experience in the heart. So practice is vital and fortunately there is the help from pranahuti that speedens our understanding in the heart. I feel that the phrase," transmission is from heart to heart" can also be understood from this context.

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Experience of Nothingness: Now I like share some thoughts on the experience of Nothingness, We get several thoughts and ideas some are spiritual (non self oriented) while some could be mundane or worldly (self oriented), we may categorize them as good or bad based on the social ethics and culture of the society or community to which one belongs. It is the same person who is having the spectrum of thoughts ranging from the meanest to the finest thought. The usual tendency is that we refuse to accept the mean thoughts but readily accept the fine thoughts. This kind of hypocrisy plays on every person as we all tend to protect our self image even when we are alone. The ego protective nature has taken deep roots in us almost like the second nature and it is the scourge for the man who is trying to improve one's thoughts. The very thought of nothingness may arouse a fear which is due to lack of maturity in our consciousness. I too did experience this kind of vague fears while trying to mentally imagine about the condition of nothingness. In retrospect, I understand that the intellect is incapable of not only conceiving it but also granting it a reality for its (intellect's) very own existence is at stake. I often thought and classified these kind of fears generated by intellection as fears of the unknown or unseen. But with sadhana or practice, I have and did experienced(ing) the condition of Nothingness though in spells, which leaves behind a feeling of inexplicable happiness, joy and lightness and almost a no thought condition exists. Sometimes the entire course of meditation for one hour is like that. The experience alone gave me enough maturity to understand and the imperience

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is making seek it more and more. Had I relied on the information of my intellect, I would never have experienced such condition. I owe all this to my spiritual guide Pujya Sri K.C. Narayana garu.

Importance of Pranahuti: The apparent dichotomous state of consciousness of restlessness and peace coexisting as balanced condition is infact is got very easily through Pranahuti, the technique so graciously bestowed by our Master, whose very character is to restore balance. Master answering to a question, “how does Pranahuti work on you? Well, in myself it brings me to the balanced state of mind. Unbalanced character is lost. These are the effects of the transmission.” Sparkles & Flashes Page 32.

The relentless and selfless striving on the part of the trainer to impart the next level of consciousness or balance through Pranahuti is an unasked boon to the humanity. It is the truth that without pranahuti we get stuck up terribly and no words of praise are adequate to sing paeans in its glory. But the moot question is, is the aspirant ready for the next level of consciousness? Master is generous in allowing the trainers to impart pranahuti any number of times and from our side we also desire it as many number of times. Are these two conditions sufficient for pranahuti to work effectively? My practical experience says, it is not the desire but aspiration which I understand as desire with deservancy keeping in view of the goal of becoming JUST & BALANCED as a basic condition for efficacious working of pranahuti.

Do and Feel, the pramana of the Natural Path: So in the system of the Natural path propounded by our

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great Master Sri Ramchandrajī, the only pramana is DO and FEEL. Of course the assistance that pranahuti provides is irreplaceable by any other means. I feel ever grateful for my trainer who is enabling me to traverse on the path. The practice of the Natural path i.e., meditational practices along with the following of commandments make us deserving for His Grace. If someone asks why should I follow the commandments? I can only say in the least that to become deserving. So all our effort is make us deserving.

Conclusion: I would like conclude with the answer given to one of the abhyasi by our beloved Master, which I thought would be pertinent to the topic of present discussion concerning confusion between dhal and boiled rice. Though both are very similar as far as their classification of food items are concerned, yet dhal is the supplement to the main item boiled rice. Boiled rice, traditionally known as Annam, which is equated to the Parabramhan or ultimate God should not be confused or equated with some lower than that i.e., dhal. Though both are consumed together, yet one should not think them to be same and revel in that confusion. Our goal should be the Ultimate itself and not compromise for something lesser. So the Master clarifies to a question from an abhyasi in this manner,

“You have asked a very intricate question, “When do reason and feeling become one?” The short reply for it would be, “Both Laila and Majnu live in the same place.” (Baham Laila va Majnu ek hi mohamil men rahate hain). You may consider their combination as that of body and soul, or of mind, manas and intellect, buddhi. Both are almost

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necessarily co-existent. Further on, reason takes a different form which is called Divine Wisdom. And when this happens, the form of feeling also gets changed; that is the feeling also begins to get in conformity with it. One will be the shower and the other will be the informer. I shall say one more thing; the feeling is very closely connected with the soul, and the intellect enjoys the closeness of the feeling. In other words the feeling is nearer to soul while the intellect is nearer to the feeling. Nothing will go away but only its proper use begins. Your constant remembrance is not pertaining to intellect but pertains to the heart. Silence Speaks 273”

Thanking you for this opportunity,

Pranams.

8. Sri. J.M. Sarma

Dear Respected Pujya Sir, Brothers and Sisters,

My humble pranams to all of you.

By the grace of the Master, we have all assembled here for this seminar.

I would like to express my sincere thanks for providing me this opportunity to express Master and share His thoughts and views.

I have taken most of these views and points from our Master’s lecturers and I tried to express my understanding about this Master’s saying.

The sentence of the Master taken for the seminar is a part of the message given by Him in the article “They have lost the Ocean”.

“A few are so born who confuse dhal for boiled rice and take great pleasure in this confusion”

He mentions this statement explaining how generally people confuse themselves and also take great pleasure in their confusion.

I would like to express following where we generally confuse ourselves and take great pleasure in our confusion. This confusion makes us indirectly not to discharge our duties properly in the way Master expects.

1. **Power:** Master says in the same article how people confuse themselves about the power bestowed to them. He says “They just learnt the word ‘Power’, but they did not know, did not attempt to understand, what Power is, and how to use it to help others”.

Here my understanding is when Master bestowed us higher conditions; we should not confuse ourselves that the higher conditions are for our individual growth that is vertical. Where as we should do service to humanity that is horizontal. We should not enjoy ourselves with the higher conditions but we should express Divine in all aspects of our life and serve others.

2. **Master’s support:** Master says in the same article how people confuse themselves about the Master’s support. He says “They do not wish to do anything themselves. They wish that I alone should do all that is necessary for achieving their uplift, through the use of my inner powers – I should give them the desire to engage in meditation practice, get them to do their daily practice, give them improvement, progress and promotion and get them interested in all this activity through my own powers so that they do not have to do anything themselves. They do not wish to make the slightest change in any detail of their life or habits, nor do any type of practice etc., that has been taught to them”.

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Master also says that “it is unfortunate some persons interpreting his system, in a rather confused way of making the system accepted by all and sundry, of course, out of over zealous enthusiasm, have claimed that there are no dos and don'ts in Natural Path and thereby let lose a concept that any indiscipline is permissible and there is no need to worry about what is good and bad and everything is taken care by the Master”.

We all know that that our system of Pranahuti Aided Meditation consists of two parts. One is the practican't's role and other is the master's support. We should do our basic duty of sadhana and that too as told by Master in toto. Like Master says, “When we have played our part fully well, the Ultimate cannot fall short in playing His part”. We should not confuse ourselves that everything will be done by Master and we should sit idle and enjoy. We should play our part that is doing sadhana and follow Master's commandments.

Our Pujya Sir says that the Commandments of Sri Ramchandra, the great Master are related to the changes in the attitudes of the aspirant in Yoga at various levels. These are to be adopted for holistic and spiritual way of living. Awareness of the Commandments in the core of being of the sadhaka is a guiding factor in sadhana. They are related to the changes in the attitudes of the aspirant that develop during the course of sadhana. They are to be followed in spirit and letter. They are not merely orders arbitrarily given, but clearly explained in order to show their rationality in respect of the Goal (Real Man), that is to be reached.

To consider that the practice of these Commandments is not all that essential because of the

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Transmission of the Master or because of the Grace of the Master ever flowing to us is not correct. We have to do our duty. These are Commandments and therefore should be implemented. It may take time but one is sure to meet with success with determination and dependency on Master.

- 3. Due attachment (Vairagya):** We generally confuse ourselves that “due attachment” means detaching ourselves with everything and everybody and live in aloofness. We also enjoy in that state. Where as Master says “we are trustee of God and there are people who have been entrusted to us. What shall be our responsibility towards them? One of trust, God has kept his trust in us. That we will be behaving like God for others who are kept in our care, we have to be a trustee. We should know that whoever is attached to us is basically of the Divine and for the Divine and not for us. This is trusteeship. We have to discharge our responsibilities to our people who are around us. To the society, to the world, to the universe we have responsibilities to keep”. Vairagya, defined in this system as due attachment, can be developed very easily if one only diverts his attention towards Divine/God.

Our Pujya sir says that “Viveka stresses the need for determination. If we do not have a determination, and not prepared to gird up our loins, we are not surely going to have Viveka. The concept of Vairagya is directly connected to the concept of Viveka. In tradition they are generally called two 'Bhushanam' or two ornaments we should have in the path of spirituality- "Jnana, Vairagya Bhushanam". If we don't have these two, Viveka which is otherwise called 'Jnana' and Vairagya we are not likely to move far in the path of spirituality.

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Sir further says that some abhyasis who have stated that they are not able to develop these virtues or expect them to be granted by some other force rather than generating through their own will are likely to fail in sadhana. The help of the Master comes only when we do our duty.

Some abhyasis have stated that 'I am not able to just satisfy with due attachment', which is also expressed in another way that 'I am yet to develop due attachment'. We should note that there is nothing like developing due attachment. We are as on date unduly attached: if we reduce that undue attachment then it is due attachment. Nobody develops due attachment. There can be only one attachment and that is the attachment with the Divine and that ensures limiting other attachments to the level that can be called 'due'.

Some abhyasis felt that 'Trusteeship is something we should develop.' Trusteeship is not something to be developed; being a 'trustee' is what we are already. The Divine has trusted us and entrusted care of certain things and persons to us. We should be aware of it; we should know that we are only trustees. We don't develop that, our status is only that. We are trustee only; we thought that we are the owners. We have to give up that delusion of ownership. This point has to be understood. If we think we are the owner, we have lost the game already. When some one says he is not able to be a trustee and leave the idea of ownership it means he is not sure about God and the absolute right of His over everything in creation. Let there be no confusion on this subject. Viveka will grant Vairagya provided our Viveka is right. It is His property therefore we have no business to say it is ours. By being constantly aware of the Divine we will be in a position to stabilise ourselves in the state of Vairagya.

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We can never have Vairagya, real Vairagya until we know that divinity is present everywhere. That awareness is what we are trying to get through in our meditations. Why we meditate again and again and on the heart is mainly because that is the place where we get to know the nature of Divine, God, or Reality namely Balance. The balance that is there, the peace that we have is what enables us to understand the Vairagya. It has nothing to do with other things; it is a question of determination. So far as other aspects of Vairagya are concerned, that are raised by some aspirants they are all matters of determination. We have determination we have it, if we don't have it we don't have it.

- 4. Method:** We generally tend to confuse ourselves about our method with traditional systems. Also we tend to put our own ideas. Our Master's method of Raja yoga where the help of the co traveller through Pranahuti is stressed has forged a new path of mutual co operation in the midst of ordinary, messy, everyday realities. The system of the Master itself is a great experiment aimed at transformation of human beings by mutual cooperation, service and sacrifice. It should not be confused with the traditional systems of yoga and Vedanta where the focal point is the getting rid off the relationships; which is termed as Moksha. Further the traditional systems always held that the task of realisation is an individual enterprise and others have nothing to do with such an effort. Contrary to that our Master talks of mutual help in the spirit of fraternal obligation in the process of realisation.

We also tend to deviate from the method given by Master. Master says in the article “They have lost the Ocean” that “In addition to teaching others incorrectly they started debating even their own practice. They

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forgot that along with becoming preceptors, they continue to be abhyasis. They started injecting their own personal ideas into the detailed rules and methods of meditation practice decided and laid down originally and started teaching abhyasis the considerably altered methods of their own practice. Some preceptors teach something and some others some other way. It does not occur to them that in the very fine (sookhsma) rules of practice achieving the Infinite, even the slightest variation of change can have the dire consequences”.

Here we should be careful and follow the method given by Master in toto without deviating or altering a single word. Once I wrote to Rev.Sir that I felt like continuing 9 PM prayer for more than stipulated time of 15 minutes. He has replied me back saying that “Do it for the prescribed 15 minutes and be happy that you complied with the instructions of the Master. Do not tend to improve the Masters’ instructions”. So, it is very important that we should strictly follow the method or practices given by Master.

5. **Constant remembrance:** We generally confuse ourselves with the term “constant remembrance”. We think that it is the remembrance of the Master with conscious effort. Our Pujya Sir says that “The constant remembrance I think is unfortunately misunderstood in our system. By which it is not that we should go on repeating the name of Babuji Maharaj or Ram Chandraji Maharaj, as if it is some sort of a mantra. If we are going to repeat His name several times just like that of a mantra, grossness will be developed. It is very difficult for any trainer to get it removed. Because this grossness is of a peculiar variety which is fine by its very nature and since it was solidified in that particular thought it becomes

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very difficult for a trainer to remove that because he also thinks it is difficult and he will not remove at all. After all what is wrong in repeating Babuji Maharaj's name. Generally what happens is this particular thought, if goes on repeating itself, then a person is trying towards it by thinking, he also gets the same importance, then if he has to remove, how does he remove? He will not have any inclination to remove at all first, so that is why it falls under superfine grossness. These are all the things which are so much pure, gross but pure in the sense of pure thought, but then it is gross only. What we should bring is the consciousness of Babuji Maharaj rather than image of Babuji Maharaj”.

To be consciously aware of the Master is not possible under all circumstances. Efforts in that direction may lead to insincerity in work and other relationships. Therefore we should develop a method of remembering him sub consciously. Trust and faith in the Master gives us such capacity for sub conscious awareness.

6. Doership: We confuse ourselves that we are the doers.

Where as Master says “We should know that He is the doer. He is the enjoyer. He is also the person who does the action and knower of things. These attitudes are a must. Once we know this, then we don't grant ourselves certain knowledge that we have got through meditation. We will never start thinking that we have advanced this much. God himself in us is advancing in his own way to his perfection and that is the meaning of our life. Our life has no meaning by itself except as opportunities for the Divine to express itself through us. It is the opportunity God himself has provided for him to show his greatness to the world. All our capacities must get exhibited. We can't simply ignore

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our capacities; our capacities are used for the good of others. Try to say that it is the Master who himself is expressing. I think that is the attitude, then we get a balanced condition”.

We should also give importance to following and not confuse ourselves so that we would live upto expectations of Master.

Character: Master says in the same article about character that “In the sphere of Spirituality, Character development has a special place, the importance of which is in no way less than that of Spiritual Welfare itself. Our Revered Lalaji Maharaj always laid emphasis on the special importance of character in the area of spiritual development. In one place he has written ‘I tell every human being, every seeker from the very beginning try his best to maintain and improve the condition of his personal character. No word should leave the mouth which is likely to be objectionable to anyone. Nor should any such act be indulged in as likely to be unpleasant to others. I am not as much a lover of spirituality as of character. If a seeker has achieved the Dhruv Padh but character weakness still exists in him, my understanding is that he has not understood the True Philosophy.’

Here, He talks about ‘personal character’ where one should maintain and improve the condition right from the beginning. We should always express Divine in all our acts of the life and truly follow 9th Commandment that is “Mould your living so as to rouse a feeling of love and piety in others”. Master says “No word should leave the mouth which is likely to be objectionable to anyone. Nor should any such act be indulged in as likely to be unpleasant to others”. We should always be careful in our each and every act of the life.

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- (a) How we can mould ourselves to express Divine in every action of ours? First thing we should copy Nature which is uniform (just) in its all dealings. After copying, we should apply in our daily life.
- (b) Like Nature our dealings must be moulded with due regard to proper needs and fair right of everyone. This should be done with out any undue attachment.
- (c) How it is possible to express Divine in all our expressions? We should become Real Man. How to become Real Man? We should follow Master’s commandments in toto.
- (d) We should mould our speech. We should develop moderation, balanced existence, piety and devotion. Also we should express the same. This will make others to think in terms of Divinity.
- (e) We should always allow only Divinity to express itself, rather than allowing our own creation.

Surrender: Our Pujya Sir says that surrender is the key word for effective sadhana. Surrendering to the great Master unconditionally is what sadhana is all about. In one of His messages while speaking about the rarefied states of consciousness that relate to the areas beyond awareness of Freedom, our beloved Babuji Maharaj says "It is really the state of self-surrender in which one, as a true devotee, surrenders himself completely to the will of God, the Master, basking in the sun shine of His Grace. That is the relationship between the Master and the devotee, which is to be maintained all through because that was

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the only relationship that had finally brought us up to that highest level of super-consciousness. It is only here that the true character of our being is revealed. But if the idea of freedom lingers still, or he has a feeling of it in any way, he is not free from the shackles”.

Pujya Sir says that surrender is very difficult to practice without learning the principles of 1.Love, 2.Devotion, 3.Faith, and 4.Obedience. This is the Master's message today. My experience tells me that as

- (a) We tend to think, we are independent and not interdependent, the process of surrender becomes difficult to start. Interdependency alone allows us to yield to somebody else. Surrender becomes possible only then. Independent people cannot surrender. Only when we know our relationship of dependency on somebody we can surrender and interdependency is a vital truth of existence.
- (b) We tend to believe we are the doers of any action and refuse to accept the participation of others. Every effort that we have put in any field. For that matter there is a joint effort. Some body else is also involved. But we tend to think that its our own work and put a spoke to surrender.
- (c) We always tend to enjoy the results of any effort exclusively and do not share with others and thus put a spoke to surrender.
- (d) We tend to think that everything is from God and do not yield to the master trying to distinguish between them on rational grounds. Gurudevo bhava is another concept that we should understand. We cannot distinguish between a guru and God. Basically this has led to many problems of gurudom. The Gurudom theory is not

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being substantiated here but we should know there is part of the Master also in the Guru and we should never think that we have got direct relationship with Divine without this interdependency on one more person or many more such persons in the middle. Each person is a Guru.

- (e) We tend to enjoy the Divine attributes as if they are our own to the exclusion of the Master. We get Divine attributes, many attributes, many qualities we get, of trying to help others, General tendency of tolerance. All these things we think are ours. We try to enjoy the results also. Refusing to think that it is Master's. That is how the gurudom develops. These are all the problems of surrender.
- (f) It is necessary to learn that Master is the (i) Doer (ii) Enjoyer (iii) Knower of every action and thought of ours. That is the meaning of total surrender. This is possible only if we move on to the knot 4 initially and much later in knot 9. Pranahuti helps us achieve this condition provided we put in necessary effort through the meditation on points A and B.

Ego: Master says, when we don't accept that we can err, it is our Ahankar that is causing the trouble. It is our Ahankar which says 'yesterday I was recognised today I am not recognised', A player who was the best player yesterday, when told today that he is out of form and therefore removed from the team, will not be prepared to accept it. Yesterday some one was a splendid person in painting today even if his painting is rubbish he will not be prepared to accept the same. He would like to argue again and again on his horses rather than accept today he has given some rubbish;

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he will be adamant and refuse to accept his failure. Once we have granted certain amount of efficiency to a person saying that one can do something very good, he tends to think that he will always do well. That is the problem, which is the essential problem of Ego.

Service: Our Pujya Sir says that the abhyasi has to do certain things, means invoke in the other person a feeling of piety, a feeling of devotion towards the Master. This is a very important role that we have to play and in this role lies our service also because as I told, the blessing of the Master is already there with us, now He expects some service in return and this service of trying to see that His message is passed on to others is most dear to Him because He does not want to have any less support. All people shall know the method, all people should know the importance of spirituality over and above the material life. So, this message if we can somehow pass on by our behaviour, we would be really doing what we are supposed to do, that is the role of abhyasi”.

Our Pujya sir says that “Service would mean keeping our self pure first so that it radiates the inherent and essential fragrance of the Spirit-in-action. Such an effort to radiate the fragrance of the Spirit from the core of ones’ being alone is entitled to be called Divine. Divinity has meaning only in Service. One choosing not to serve has no possibility of growing into Divine status. Thinking good of others (Para hita) and granting comfort to others (para sukha) are the characteristic of the Divine is accepted by all traditions.

Sir further says that “according to the Hindu scriptures one should serve the world unselfishly and without attachment leaving the fruit of ones’ work at the feet of the Master. This altruistic way of life of service is

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the best form of service to the Master. This is the same concept of working without un-due attachment that Master wanted us to practice”.

We should also understand that the service done by us should make others to remember our Master.

We should always remember that Satya, Ahimsa, Asteya, Aparigraha and Brahmacharya are the pillars on which the spiritual life has to be founded.

Finally I would like to put before all of you that we are very fortunate to be in our Institute where the main purpose of the Institute is to propagate the system of Rajyoga advocated by Pujya Sri Ramchandraji Maharaj of Shahjahanpur, U.P., India in its purity of content and practice.

Our Institute helping us in various ways so that we will come out from all our notions and peculiar ideas. We have systematic procedures like dairy writing, evaluation reports and regular interaction with Trainers. Our research Institute Imperience is providing us opportunity to participate in various workshops and seminars. Institute is also providing us different gadgets for evaluation of the Abhyasis. We have various books published by our Institute which gives clarity and better understanding. We have proper training course material and books for freshers and also for us. We should utilise these facilities in the progress of spiritual path.

My humble pranams to all of you.

*Seminar on “Whatever act you do, do
it in the thought “It is the Divine’s
command and therefore it is my duty
to do so”*

1. Smt. Bh. Devasena

The above message was given by The Revered. Master in the article “Way to Perfection” at Tinsukia centre on 25.11.1977.

The Revered. Master mentions that it is very essential to adopt this procedure because retaining the remembrance of God at all times engenders in us a deep attachment to the Divine and leads to the state in which Love for Him develops and overflows.

Even though Pranahuti is an unique tool/support given by The Revered. Master for our progress, yet He hints that the factors that get left behind are Love and Devotion. The Revered. Master says “It is your responsibility to engender these factors in yourselves since by doing this the sadhak may be able to reach his goal very soon.

Next question for us to think over is to how do we develop Love and Devotion to Master?

During Pranahuti sessions the experiences of calmness, peace, absorption etc., felt by every abhyasi makes him /her feel very happy and joyous and it gives confidence that, God resides in one’s own heart and that He need not be searched anywhere else and can only be felt beyond the grasp of our senses . This experience enables us to develop Love for The Revered. Master since it is He and He alone who could give such experiences. This Love of The Revered. Master alone keeps us on the path and propels us to continue sadhana.

Whatever act you do, do it in the thought “It is the Divine’s command and therefore it is my duty to do so”

While offering prayer to The Revered. Master we understand His highness who is our goal and our lowliness and at the same time. By this we understand our incapability of reaching the goal without His support, and this understanding develops into devotion.

Love and Devotion contribute for developing faith in the system given by The Revered. Master.

Now coming to the topic of the seminar The Revered. Master says “Whatever act you do, do it in the thought “It is the Divine’s command and therefore it is my duty to do so” (Page 128 of SDG).

Does every act of ours can be treated as Divine commands. No. We have to clearly distinguish the acts we perform. All acts which are against the divine will cannot be thought in such a manner though the society in which we live accept such acts.

We cannot take part or even accept in thought the acts which are against the divine will. We have to abstain ourselves in doing such acts even if we have to face problems. Eg: Taking bribe in Govt offices may be a common feature for the employees working therein but still it is an act that is against the divine’s will as it is against the principle of truthfulness and honest living as stated in commandments of our Master. Hence it cannot be accepted or even take part in it.

Some times we tend to miss some of our meditational practices out of sloth, attending some obligatory social functions social friendships etc,. The reasons are mostly because we like to be good to others to keep up a social prestige. We are not confident and frank enough to tell truth to others because of the fear that we may loose name fame and the relationship. We should be courageous to face criticism and humiliation in the social

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life to stand on truth. Such participation in unwarranted social events which does not come under proper viveka should not be confused as acts done under divine commands so as to justify ourselves. However support of the Great Master is giving lot of confidence to face such problems in life. By following the method we develop viveka and this helps us to understand the difference between need and greed.

The acts which are performed to maintain the rhythm of Nature can only be treated as Divine commands and any other act which are against the will of the Divine and not in tune with the Nature are only the results of the misdirected tendencies of the mind.

In this connection The Revered. Master says "Diversion from the path of duty is in fact not due to circumstances or outside engagements, but only due to the misdirected activities of the indisciplined mind.(Page 86 of DR)

Hence every individual's mind should get regulated. For achieving this, the method of 'Pranahuti Aided Meditation' helps. As a first step. mind of an individual gets regulated if he practices the system and follows it with sincere effort. Gradually it increases and along with it, viveka also develops to distinguish between Sat and Asat.

To understand any message of our Great Master we should have goal clarity and determine to follow the system seriously to achieve the goal.

In the above message The Revered. Master makes us understand that we should do every act as a divine command as our duty because by doing so, we are in constant thought of The Revered. Master and this gives us a special benefit of stoppage of further samskaras. Hence it is very important to develop this practice to reach our

Whatever act you do, do it in the thought “It is the Divine’s command and therefore it is my duty to do so”

goal quickly. Getting rid off the already accumulated samskaras to bring out the Divinity hidden in our hearts so that our acts are in tune with Divinity is itself a very big task. Further we cannot afford to add more samskaras through our thoughts and actions. Hence the statement of this seminar assumes significance in this regard.

Hence The Revered. Master suggests that every work we should perform as duty to God in His remembrance. For this, one should understand the concept of trusteeship given by our Master. Otherwise we develop undue attachments in our acts which further adds to our samskaras.

In this regard The Revered. Master says, ”It does not mean that we should become unmindful of our worldly responsibilities and neglect our duty in that respect causing trouble and misery to those depending upon us for support. We must remain alive to our sense of duty to them as much as to God but without any undue attachment”. (Page 85&86 of DR)

For developing this condition The Revered. Master explains that we should pray to God (at bed time) with a heartfelt of love and devotion for His guidance and support on path of duty. Hence we understand that bedtime prayer is very important for understanding our sense of duty.

Our way of life should be moulded according to the commandments given by our Master. This is the only yardstick by which one can evaluate one self of the sense of duty he is having. Hence all the efforts of the practicans of PAM are only to follow these commandments in both letter and spirit to express the Great Master and live in tune with Nature to bring happiness to oneself and also to others.

Thank you for the opportunity, Pranams

2, Dr. Madhava

My dear brothers and sisters,

My humble Pranams to all of you.

The topic of the seminar is very important from the practical point of view.

As Rev Babuji Himself had said teachings of Natural path are of the highest because it teaches the maintenance in view of one's final goal. What is the final goal? Final goal is negation of self or individual self-dissolution or pralaya.

But when we observe life in us or amongst our brethren we notice that the psychic force works in favour of self-preservation and self-propagation. That is why man jealously and with full force at his command tries to preserve his self and all things associated with his self like wife, wealth, and children and secondarily his ideas about these things or any thing connected with self. That is why if any body criticizes us we feel upset and angry because we feel our self is under threat. This is the gross state of man's mind and how he descended into such a gross state from a pure and subtle divine state has been beautifully described by Rev Master in His commentary on 4th commandment.

From this powerful psychic direction towards selfishness we have to achieve an about turn in the direction, i.e. deep within our heart we have to feel that Master and His consciousness is more valuable than our self. We should become prepared to sacrifice our selfish interest for a more meaningful and valuable goal. This is the beginning of love for Master which has the power to take us to the goal.

Whatever act you do, do it in the thought “It is the Divine’s command and therefore it is my duty to do so”

Without the generation of this love for Master it is impossible to reach the goal. To quote the Master again “Through thinking of the Divine, devotion and love develop. I will certainly say this development of attachment is your job, and your very important duty. If you do not do this, you do not carry out the duty imposed on every service minded abhyasi and the characteristic of a Fakir and of man consists in this, that your duty discharge gets completed.”

And the topic of our seminar directly addresses the question how to develop love.

By maintaining a feeling of Divine presence in our thought continuously we can develop love for Master.

Mind is a wonderful, pliable and mouldable thing. God has given us the freedom and capacity and will to generate thoughts.

Though it is true that our thoughts are a result of affects of past impressions, still God has given us freedom to change our destiny. Every single thought about Master will mould the mind towards our goal. Each thought is associated with a feeling. The more we dwell on a particular thought or idea the strength of the feeling increases and the more pronounced effect it has on the consciousness. As Master himself stated there is heat in the thought and any thought associated with Him ignites the love hidden deep in the consciousness for Him. I often have experiences of profound peace and complete forgetfulness and total loss of awareness while trying to contemplate and dwell on the thoughts of Master.

This, I feel, is a universal law, any body getting in touch with Sri Ramchandra’s consciousness and trying to dwell prayerfully in his remembrance will feel profound peace.

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As more and more peace and calmness percolates in to our consciousness and our practice of constant remembrance acquires a life of its own and it is no more a ritual but as Rev Master puts it is a luscious all absorbing activity. Practicing meditation, purification, bed time prayer, points A & B meditations, 9 PM prayer, following ten commandments in letter and spirit where there is opportunity for continuous refinement and movement towards perfection, the life of an abhyasi is busy, exciting and challenging and added to this if we seriously try to put into practice of what is said in today's seminar, our final goal will be ever in view and we march on our path successfully.

This advise of Master about how to develop love is a powerful tool for developing Viveka, because obviously we can not have an attitude 'It is the divine command and therefore it is my duty to do so' when seeing a movie, or reading trash or indulging in gossip or irrelevant or banal talk. We will be impelled to move in the correct direction of living in the present and turn our vision inwards towards the presence of Master in our heart.

I have used this advice and it is a powerful technique to mould our mind and which also helps us in getting rid of the doer ship feeling.

3. Smt. I. Madhavi

My hearty pranams to all my brothers and sisters.

The topic of the seminar is from the message delivered by the Master at Tinsukia. When I was going through the message the title of the message 'Way to Perfection' has drawn my attention. This was like a hint to me that following the Ten Commandments is mandatory for a sadhaka as it is the way to perfection.

Whatever act you do, do it in the thought “It is the Divine’s command and therefore it is my duty to do so”

Master also has hinted that one can live like a Real Man by adhering to the practice of Ten Commandments only because they are integrative to one’s life.

It has been a struggle for me in the initial days of my sadhana due to the lack of clarity with respect to the natural path. I could not properly relate the commandments with the meditational methods. Due to repeated influxes of Pranahuti along with the clarifications given by the institute stressing the importance to follow the commandments coupled with little amount of practice from my side has dispelled this myth. Now I observe a lot of change accruing to me because of this understanding not only in my sadhana but also during interacting with others in day to day activities. It is very much true that the implementation of the commandments, given by the Master, are the yardsticks for evaluation of one’s spiritual progress on the natural path which I understand that as we progress we become more and more selfless.

All the meditational methods that we follow in the Natural Path of Pranahuti Aided Meditation are well directed and goal oriented. It is only by regular practice of meditation with a supposition of Divine light without luminosity in the heart where it beats alone will strengthen the nearness with the Master and this experience impels us to seek or aspire repeatedly for it. The aspiration is felt by us a strengthened Will to seek the Goal. Similarly other practices also enable us progress on the path by strengthening our will and determination.

To start with, one needs to develop love and devotion towards the Master. Then only, one can practice with the real idea (correct understanding) otherwise it will be only an ideation (imagination or lack of experience).

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Master also hints that developing love and devotion is the responsibility of the sadhaka.

For me initially it was a matter of letter rather than spirit with regard to the need to develop love and devotion while offering prayer. But how to develop them was a big question to me. With respect to this my experience has been quite unique. Once I started having repeated experience of deep state absorbency during meditations which was almost like non-aware state. When I reported about this experience of being non aware during meditation to my pujya guide, who was kind enough to enlighten me by suggesting that, “it is during the meditations, individual sittings and satsangh we are given with some experience. If we are not alert in a waiting mode we tend to miss it and cannot acknowledge what is given to us. If we do not acknowledge what is blessed to us we will not develop gratitude towards the Master”. It was like a hint to me as one of the ways to develop love and devotion to the Master. So I understand that Gratitude to the Master for the experiences granted by Him during meditations should become the corner stone for us to develop love and devotion.

Initially it was a conscious effort for me but surely this has helped me a lot to become serious in developing this attitude while offering prayer. The importance of this has also been emphasized by the Master elaborately in commandment-2. Prayer when offered with love and devotion establishes a link with the Master. The repeated experiences of nearness and devotedness with the Master help us in firming us and strengthening of our Goal. It is necessary for us to take a comprehensive view of the system right from the beginning otherwise we will be practicing in bits and pieces and that may not give desired results.

Whatever act you do, do it in the thought “It is the Divine’s command and therefore it is my duty to do so”

Now if we dwell on the topic of the seminar, we are asked to feel that every action is to be done as the command of the Master. Here Master is essentially asking us to understand the doership concept. When we talk about doership, the first things that has come to my mind is the role clarity in what ever act that we perform. The person is same, but he simultaneously has several roles to play that we are all aware of. Role clarity is important. To get role clarity we need have Goal clarity of being just and balanced. The experiences of nothingness gives us a taste of balancedness, our true condition, which is very important to help us from the problem of undue involvement.

It therefore becomes necessary for one to develop Viveka (Goal clarity). Lack of viveka blurs our understanding and we confuse our role in various activities. Viveka will not only give us the understanding that not only right action at right time is needed but right amount of action at right time is also very important. That means we can neither overdo nor under do any action which in one sense can be called as perfection in action. Then the effect of the action will not cast on us either a positive or negative impression.

Many times we find our interactions with others and willingness to any work is dictated by the fruits/results. This determines our interest and involvement in that particular work. We also try to discriminate or evaluate the work as good work or bad work, which is purely based on the amount of pleasure that we derive from it in the form of name, fame etc.

Every work that we do gives us some knowledge or awareness to our self and it also gives us certain enjoyment. Fulfillment of task itself may many times gives us certain amount of enjoyment. If some one

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appreciates us for any work that we do like preparing a good dish or giving a good lecture etc we get enjoyment as the self is boosted. This binds and forces us to do similar type of work in a same way repeatedly. This goes into our subconscious mind and we are governed by it involving ourselves more unduly and getting attached to it. When we get involved in this kind of things then we may lose awareness of remembering the Master.

Having competence is necessary for doing work in a perfect manner. But the knowledge or the awareness of our abilities creates an imbalance in us most of the times as the self is dominant. We should always be aware that the senses, faculties are the gifts of the Master for doing His work for Himself consciously which should be followed by dedicating the work to the Master immediately after the task is over. Initially it was a conscious activity and now slowly to some extent I am able to practice it naturally.

The idea of conceiving the fruits of the work as a reward should get transformed or changed to considering that getting work itself is a reward to us. This idea is enabling me in doing my work in the remembrance of the Master as a duty remaining unattached to the result of the work under many situations.

On analyzing various situations in my life it has come to my understanding that work should be qualified by the following conditions:

1	Selflessness	Any work that we do should always be only for the good of others
2	Pious/Purity	Doing the work in the consciousness of the Master

Whatever act you do, do it in the thought “It is the Divine’s command and therefore it is my duty to do so”

3	Honest	Every work has to be done honestly to the best of our ability with sincerity.
4	Perfection	It has to be done with a desire to improve one’s capacity to the fullest possible.
5	Dedication	It should be done whole-heartedly and with interest as if it is for our own and dedicate it to the Master,

Clauses like if a particular thing is good to me but when it can cause harm to others then it is not acceptable. It is good to me only and if it can equally do good to others. Thinking good of others is a result of our feeling interconnectedness with others. Love and devotion to Master enables us to view everything as an expression of Divine. We understand that we are doing it for ourselves and not favoring any one which leads to honesty and sincerity. Our actions become simple, plain, unbiased and straight forward.

Any act we do will be in the remembrance of the Master which leaves no impression on us and only such work becomes eligible and can be dedicated to Master. Thus we remain balanced. We do it as our duty. We work like a trustee as if it has been entrusted by Master for us to do. Therefore our dealings will be plain and simple and we will not be complaining about anything but will accept everything as a blessing of the Divine for our own good. There will be no hatred or ill will towards anyone. Maitri developed in us will not find faults with others. Under all circumstances we develop courage to act truthfully. All this gets culminated into moulding oneself to the extent that love and devotion for Master develops in others. Unless we develop that craving within us we cannot make

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others feel that which is our basic duty. Therefore this demands regular practice and frequent assistance of Pranahuti so that the craving and restlessness in us continue.

I conclude with a prayer to the Master that may we all get that intense craving and involvement in HIS thought/work so that it leaves no scope in us for any other thought other than HIM.

Thanking you for the opportunity

Pranams.

4. Sri. Radha Krishna Murthy

Dear Brothers and Sisters,

Today's topic makes it explicit that every action done by us comes within the orbit of Divine's command which should be accomplished with utmost vigil and diligence keeping always in mind that we are under His watchful eye.

Babuji Himself is Divine incarnate, hence His commands descending on Him in super conscious state are given for our benefit and guidance. The commandments by themselves are very brief, made elaborate by His commentary. A brief look into the provisions of these commandments is essential before discussing the various facets of our daily life prescribed as 'Duty.

Taking advantage of the quietitude of midnight slowly extending to early hours before dawn, our first commandment comes into vogue. Shaking off the laziness that surrounds us in deep slumber, we are to rise from bed. Ensuring purity of mind and body, we are to ensure the preliminaries to meditation be completed quickly (viz; place, seat and posture). Puja commences with a simple

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prayer for spiritual elevation; Love and devotion have to fill the heart. We now attempt the purification of mind by purging out unwanted thoughts always ready to disturb the calmness which we are trying to have. This is to be attempted, by meditating 10 minutes on point ‘B’ suggesting to the mind that all impurities are getting out of the body with the glow of ‘Atman’ from the behind radiating. Actual difficult work of silencing the thoughts commences with our involving in actual process of meditation, waiting for calmness to set in. Our goal is to attain the ultimate (Nothingness) for which incessant effort is inevitable. Our first three commandments prescribe as above. Divine’s command is that these be followed scrupulously.

After this morning practice at a fixed place is over, we come under the purview of the rest of seven commandments which relate to our conduct with nature (environment), situations in practical life proving to be a formidable task to attempt duly following the commandments .

They are ;-

(a) Plainness and simplicity to be in tune with nature. Few can with confidence declare that they are plain. Almost all practice duplicity exhibiting a split personality- one inner, always guiding him on the correct path which is seldom heeded to, and the outer for external world. One should try to shake off this vice. The commandment so prescribes hence no escape from it, if you are a devout abhyasi. Simplicity is another virtue, accompanying plainness.

b) Most difficult is the next commandment in implementation. How truthful we are to ourselves? How faithful you are to your own consciousness

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under all circumstances in daily life? Practice with diligence, perhaps, affords an answer. Accommodating miseries and afflictions as Divine blessings for our own good and thanking Him is again a formidable task as our practicing the virtue of moderation is directly proportional to the development of this attitude.

(c) Knowing something is the action of mind. But feeling is the job of the heart, while action is left to motor organs under the command of the mind. Our regular meditation on point 'A' before bed time prayer and universal prayer at 9 P.M. each day should bring in the sense of brotherhood among us, extending the spirit of such sense to extension of needed help to others . Here again, practice is the key to solution.

(d) Though apparently, others happen to be instrumental in causing suffering to you, we often tend to jumping to conclusions that they cause them to you and human response is immediate reaction by revenge. Babuji commands to take such wrongs done by others as heavenly gifts with an attitude of gratefulness, which is rather a rare accommodation on our part. The attitude that the agency supposed to cause misery to you is really helping us affording a chance to us in getting rid of earlier samskaras is hard to develop. Here again, assiduous practice of moderation and maintenance of poise and equilibrium has its say.

(e) Development of honesty in worldly dealing appears quite difficult in actual situations faced by us in life. To the extent possible, without succumbing to pressures created by situations, this rare virtue has to be cultivated. In every sphere of human activity, this virtue makes one to be a rare

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and unique example of humans species. Honest earning is the issue in question. Moderation in food habits, accepting whatever is available on the occasion as ‘prasad’ granted by God in his constant remembrance is enjoined on us by Babuji Maharaj.

(f) By structuring our personality with all virtues expected of us in commandments from four to eight, we will be a source of adoration by others, for emulation as an example of piety, so as to raise a feeling of love in them to show interest in adopting our method of practice.

(g) With all our effort, grace of God is a must for our progress. As humans, we are prone to commit several mistakes in daily life. As bed time is best suited for introspection of short comings in conducting ourselves during the day, repentance is the only solution, seeking His grace and surrendering to Him, in a supplicant mood resolving not to allow repetition of the mistakes.

It is not correct to consider that in view of the transmission of the Master, or because of the grace of the Master is ever flowing , practice of these commandments is not essential (IB-148). We should do our duty, which Babuji insists all of us to do.

Babuji has issued several messages on the occasions of Celebrations, opening ceremonies of ashram branches, and on his return from foreign countries, carefully compiled and made available by the institute for our benefit. “Showers of Divine grace” & “Silence speaks” are exemplary in the presentation of classified information, adding a fund of knowledge to all seekers for implementation and guidance. Every message in SDG has the force of a command and should be taken with utmost

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seriousness for implementation. The topic suggests that every action be done under Divine command and hence becomes a duty.

Divine commands are directly received by Avatars to guide them in their work, which are popularly known as Divine inspirations or Devavani. For a man too it is quite possible to receive Divine commands but only when he has attained a similar state of elevation.(SS112). God realization can be easily accomplished if one attends to the due discharge of one's worldly duties taking every thing in the sense of God's command(Sruti I/229)

Babuji's messages contain specific references to the duties enjoined on abhyasis.

A few of them are elucidated hereunder, sharing a few thoughts connected to them :-

1) Abhyasis Duty :

“We must, as our duty, try our utmost to save Him (Master) from unnecessary exertion on our account in as much as we can do ourselves for our advancement and should in no case neglect our part of the duty “(DR 74-75).

2) Worldly duties and duty to God :

Though God realization is the primary object to a seeker, it does not mean that he should be unmindful of his worldly responsibilities and neglect his duty in that respect causing trouble and misery to his dependents. One should remain alive to the sense of his duty to them as much as to God but without any undue attachment (DR 85-86).

“You think your worldly responsibilities to be a hindrance on your path, but that is a grossly mistaken notion. We have to go along taking both the sides together i.e., worldly and the Divine, side by side. My Master was

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an ideal in this respect, and I am following in his foot steps. Vairagya does not in any way mean the neglect of duty, whether in respect of the world or of the Divine “(SS62)

The Sahaj Marg system (Natural path) makes it possible for us to do our duty the way the finiteness(material world)demands, and to proceed along side towards the infinite. It reveals to us our duty as the foremost thing, so we should correct both the things that is we should fly with both the wings. That is to say, our duty to the worldly affairs is as important as it is to Divinity without neglecting either. (SDG 58)

“I wish you to be ever happy, but happiness consists in the due discharge of one’s duty. The Gita lays so much stress upon it. It is infact the very soul of spirituality. One must be prepared to face boldly the difficulties and the worries that happen to come across one’s way on the path of duty to all those one might be connected with. This is but a petty sacrifice which is nothing in comparison to the suffering of all our successive lives. The only thing I insist upon is the due discharge of duty towards the world and the Divine and that is all and enough for the attainment of liberation within this life” (Ss 398).

3) Daily work being done under God’s command:

“The only way to develop love is constant remembrance. While doing your daily work you must think that you are doing it in obedience to God’s orders and hence as Part of your duty “.(SS 32-33).

“We perform our duties and remember Him as the ultimate Reality. Duty is itself worship if the idea that it is the order of God remains in the mind” (SS129).

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“We should ever go on with our work with a sense of duty in submission to the will of God. This will give you taste of the nectar in real life”.(SS 503).

“If we are able to do every thing in life thinking it to be our duty, it shall be a sacred trust from the Supreme Master “. (SS 258).

“Treat all actions and work to be a part of divine entrusted to us by the great master whom we have to serve as best as we can. This keeps us in divine consciousness all throughout”.(SS78).

“The easiest method for it (self-less service) would be to think that everything one has to do as the order of God, and treat it as one’s duty”.(SS122).

4) Master to be the Supreme Ideal - implicit obedience to Master:

“I did not take in, any one but my Master, or nor did I ever look to any other but him. It is, as a general rule, the primary duty of a true disciple and the only key to success.----It is, in fact the real essence of all sadhanas”.(SDG 1).

“An abhyasi, while intensifying his craving (lagan), must at the same time be at least as submissive to his guide as a school boy is to his teacher, and it is also an essential part of his duty “. (SS161).

5) Duty to carryout commandment without motive:

Desire, when fulfilled, brings pleasure to the heart, while nonfulfillment brings sorrow, misery and pain and the enjoyer of it is you alone, and yourself alone is the doer. Duty is the carrying out of the commandment with non-attachment with the motive.(SS 272).

“It is only the idea of destination which we keep alive in our minds and for that we practice devotion only

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as duty. Duty, for duty’s sake is without doubt ‘Nishkam karma’(selfless action) and to realize our goal of life is our bounden duty”.(DR 18).

“We should pass through family life in a disinterested way doing everything for duty’s sake without any feeling of attachment”(SS23).

6) Regularity in Meditation:

Some put forth excuses for their irregularity in sadhana due to lack of time. But Babuji says that it is due to lack of interest and devotion in them. If one feels inwardly devoted to God, meditation becomes a part of his duty and then there is no question of inclination or lack of absorption.(SS154).

These are a few thoughts on the subject which I wish to share with you all.

Pranamams to you all.

5. Sri. K.C. Srihari

Dear Brothers and Sisters on the Natural Path

The above statement is taken from the message “WAY TO PERFECTION” delivered by Pujya SriRamChandraji Maharaj at Tinsukia on 25-11-1977

The reason Master says the above statement is that “the state of remembrance should continue steadfast and one special benefit that accrues is that the creation of samskars (Impression) ceases” (pg 107 SDG).

In the beginning of this message Master says that along with adhering to the practices taught to them, practicants must also develop Love and Devotion. He also gives the means of developing both these qualities by saying that it lies in remembering the Principle i.e. God at

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all times. So, doing our acts in the thought that It is the Divine's command helps us in developing Love and Devotion. Master says that this is our responsibility to develop these qualities.

Before going to the aspect of developing Love and Devotion, let us consider whether we follow the practices as advised. My experience with fellow practicants of the system has brought me in contact with some who follow the practices now and then and also some who follow the practices to the letter (forgetting the spirit). In addition to these, we have some more practicants who take liberties in suggesting practices on their own to others in the name of “Bodhayanti Parasparam”. It has been mentioned quite a few times that the concept of Bodhayanti Parasparam is true when the previous sentence of “Mat chitta madgata pranah” is present. Ignoring the presence or even the awareness that the system is that of the Master, we suggest practices that are not given in the system in the name of orientation. Let us ask ourselves, what right we have to tinker with the system of the Master. If one so desires, he/she can always start XYZ system of Rajayoga. So, one has to follow the system in true spirit and letter.

Coming to the point that we should remember the Principle always as a means of developing love and devotion, if we ponder over why we cannot think of this Principle at all times, we come to the conclusion that we feel a seperateness between us and all that exists. Many a times, patience is tried while dealing with people. If we remember Master's saying “A poor workman quarrels with his tools”, we will be able to understand our limitations in this respect. It is because we feel ourselves seperate from others that we quarrel with others. We can give any number of justifications for it, but the fact remains that we feel so because of the seperation that exists. If the Principle or God can be understood to be

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perfection, and if each one introspects himself, they would be aware of their own limitations and stop finding fault with others. The fault in another is a fault in us. It is here that one can grow out of his individualised consciousness. Understanding, knowing and feeling that all this creation is HIS, helps us in remembering the Master more. Our role is to act as a trustee and do our duty remembering the Master and acting accordingly. This is the way that we develop due attachment. If we act as the Master in all our dealings, there would not be any question of feeling the separation. It is because we cling to our ego that we are not able to come out of these feelings. Putting the question “How would a master handle this situation?”, has solved a lot of issues for me. The most significant quality of Master is the capacity to forgive. If we are trying to be one with that consciousness that we call SriRamchandra's consciousness, we should try to develop this capacity. It is then that we can avoid the formation of impressions and be in His company always.

The more we remember Master in our daily lives, the more the Love increases towards Him. Love cannot be towards only a certain person, a certain section or a certain country. It needs to be towards everyone. As my trainer once said “If you love, you love everybody, otherwise, you love nobody at all”. Separation causes us not to see this. We are prejudiced, partial towards our fellow beings according to our convenience in the name of “not hurting”. If we are true to our True nature, we will not shy away from speaking the Truth. Yes, in the process we may become alienated from people, but the only company that we seek is that of the Master. If we want his company, we will speak the Truth.

Love requires tremendous sacrifice. It requires giving up our superfluities and superficialities that govern

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us for most part. It is here that Pranahuti helps us. It makes us aware of how much Divinity loves us and that there is something more than just an individual existence. The love of the Divine towards us needs to be reciprocated. This can only be done when we are aware that all this is Divine's.

Love cannot have any barriers or inhibitions. It is here that we can see the openness of Rev. Dr. KCV in his letters to the Master and such an openness is what we need to have.

When such love develops in oneself, the reciprocation expresses itself in the form of doing service to the Master. It is here that true devotion starts.

What started as a flicker now burns steadily as a flame, constantly with the awareness that everything is His and we should remember Him in all the acts that we do. Devotion can be only to one person and that is the Master. There can be many acquaintances in life. But the only friend that we have is the Master, who is there always as a beloved, friend, philosopher and guide. Understanding and knowing that everything is His, we remember the Master more. Devotion helps us in stabilizing this feeling of remembrance and whatever act we do, we do as a service to the Master. Consequently, the rewards for the action are also His. When the rewards are His, naturally, the formation of impressions also cease.

Thus the statement **“Whatever act you do, do it in the thought “It is the Divine's command and therefore it is my duty to do so”** helps us in developing the twin attitudes of Love and Devotion which are essential to reaching our goal.

I thank you all for giving me a patient listening

Seminar on “They are mostly dogmatic instead of Godmatic”

1. Sri. I. Chalapathi Rao

In this message Master is referring to people in general in reference to the subject of spiritual training for the Divinisation of Man. The system of Natural path propounded by our Revered Master Mahatma Sri Ramchandraji Maharaj, Shahjahanpur, U.P., India seeks to lift the man living at selfish consciousness to the levels of human and Divine consciousness. The seekers are given the methods of meditation coupled with the support of the Master through Pranahuti to follow the Ten commandments which when get imbibed into our way of living enable or lift us to live as a Real Man. Master, here has used the word Godmatic to probably mean for persons who are on the Godly Path while the use of word Dogmatic is to mean one who entrenched in the maze of Dogmas.

The word God, Godliness etc have been and are being used by many persons belonging several religious paths in several ways, but the common denominator of all of them is, Godly life is one which is imbued with piety, morality, selflessness, harmony etc. However, the yogic definition of God / Godliness are experiential oriented attainable through practice or sadhana like oneness with God or Godly consciousness. But still, the definition of God remains unclear and also quite enigmatic. However, in the present age of scientific temper, the psyches are trained to think and explore the causative nature of all things and these psyches abhor accepting anything that is enigmatic. For them all enigmas are treated in the domain of irrationality.

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When we hold on to ideas especially related to religion or God , which do not stand the rigor of rationality are generally called as Dogmas. Babuji Maharaj, in one of the answers to a question ,” what is religion?” as quoted in Sparkles and Flashes says, “Certain dogmas collected at one place is religion”. Since religion is a personal faith for any individual, so the attachment is more of an emotional nature than having much rational basis and as a result one becomes dogmatic or close chested. However, the dogmacity graduates into bigotry when one starts insisting ultimacy or finality to one’s dogmas.

In the common parlance, the word dogmatic would mean *rigid, inflexible, unbending, strict, assertive, narrow, doctrinaire, fixed* etc. As discussed earlier, religion is a set or a body of beliefs that one has w.r.t to God, Man and Nature interrelationships. When the beliefs are given immunity to the rigor of logic or rationality, we enter into the sphere of Dogma, a kind of a blind alley and finally culminating into a dead end, then it is called as superstition. While discussing about superstition, Master gives the following examples which are quite illustrative, “Since I tamed this cow I began to get enough money, I tamed a horse and I have a grandson’. So such ideas are nurtured. Such conditions when observed for some time breed so many other ideas which we call superstitions which themselves denote they have no meaning. But this is the result of only gross thinking. When we take the finer aspect of grossness we begin to think ourselves spiritual. That is also a superstition. They think of what they are not really. If milk is adulterated in wine it remains no more milk.”

Belief leads us to faith. Faith has always been considered an important aspect of one’s religious life, But in spiritual life, Master states that faith is the foundation,

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about which he has discussed at several occasions quite elaborately. The main theme in this regard is, “The burning desire for Realisation brings the goal nearer. If anybody wants that he should get benefited, he should encourage himself to cultivate right faith, right cognition, and right morals. SDG – Easiest way”. From here we can understand that it is not the blind faith, the one which is beyond the sense of logic but can be understood as the courage, confidence in one’s ability and the wisdom to reach the goal. Firm faith strengthens our will while self-doubt weakens our will. We need not be dogmatic about the faith in the system or the Master but understand the above mentioned three factors as important in our progress on the path as indicated in commandment-3.

Pujya Babuji Maharaj, in the context of Realisation of one’s Goal as stated and promised by the system of the Natural path laments at the resistance of persons to mould themselves for the attainment of the same. I feel, one of the main reasons for resistance to mould oneself is the lack of Goal clarity. It is my practical experience that Goal clarity emerges as one practices but that is only when one has the real craving for the Goal. Without real craving for the goal, one gets stuck in one’s own thoughts about the goal.

The importance of fixing up of the goal has been very clearly stated in the commandment-3 by the Master, “It has been observed that those on the path of spirituality who did not fix that final state for their goal have definitely remained short of the mark, because, before arriving at the final point, they mistook one or the other of the intermediate states to be the final point or the Reality, and stopped there. Thus they suffered merely for not having fixed their goal.”

In Another context, he refers to the selection of the Guru by the virtue of one’s real seeking of the ultimate in

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this manner, “We now began to seek the method to revive our original condition. We searched for a proper man. If the thought deeply touched the core of the centre which is ultimately found in all centres, in other words, if somehow we touched the spirituality, the basic substance of all the centres, it produced a kind of trembling, and as every action has some result, it had its own, i.e., it would lead us to the proper man who is really spiritual. If we fall short of it, will move towards the person who has formed a personality, gross, in the garb of spirituality. We will always get the right person if the craving is for the realisation alone.” SDG- Method of training.

From the above, it can be seen that it has been very difficult for the Master to train people in the Natural path who either do not have Goal clarity or those who do not have real craving for the highest. It is essential for every sadhaka to know the two most important things about themselves:

- a) Goal clarity
- b) Real craving for the Goal

If we are sure about the above two aspects, then the next step is the self evaluation of our progress w.r.t the goal. At this point, I would like to bring to your notice that, we are being educated and trained by our beloved Guide Pujya KC Narayana garu in our institute - the ISRC that one needs to be accountable to oneself in sadhana i.e. one has to strive constantly and mould oneself to attain the goal. We do not notice that the same kind of accountability as expected in most of the prevalent religious and spiritual organizations. They may not have felt the need for the same for Divinisation is an event happens all of a sudden by the grace of their Lord or Guru.

But in the Natural path propounded by Sri RamchandraJi Maharaj, Moulding oneself is a very

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important aspect of sadhana. It is not only the primary responsibility of the practicant but in this one is very ably assisted by the trainer through Pranahuti. Master says, moulding is the business of the trainers and to get moulded is the duty of the abhyasi. All this connotes the fact that divinization is a gradual process of changing and improving one’s thoughts and feelings from bestial/selfish level to one of Universal character. If the sum of all thoughts and feelings can be taken as consciousness of the person, then the change of character of the consciousness into Divine consciousness is what can be understood as Godliness.

Persons, who are Godmatic are the one’s who are striving willingly to change the nature of their consciousness. Here it would be pertinent to recall the fact that Master defines the progress of divinization of the consciousness at several stages through several levels of super-conscious states like D, D1, D2 etc. in his book efficacy of Rajayoga. No doubt that these states are blessed by the Master but before being blessed what is the moulding that is required from our side to become deserving for the same is an important factor for any sadhaka to understand. Self effort is a long drawn process requiring hard work and labour and to supplement it we need to be accountable through self evaluation.

The accountability to one’s sadhana is put into practice through self evaluation. Evaluation means that we are not taking recourse to any dogmatic approach. So, self evaluation is one of the basic methods to progress on the Godmatic path. For any evaluation three things are important, namely

- a) what is the present condition
- b) What is the final condition/goal
- c) What are the Means adopted for achieving the goal from the present condition.

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The prayer given by the Master precisely addresses the above three issues and is not dogmatic in any sense. That is the reason, masters of our spiritual order several times explained that our prayer is not only very unique but also quite significant, for it differs from other kind of prevalent prayers that it is neither a set of praises about the glory and greatness of the God nor it is an exercise of petitioning. It is more yogic in nature for yogi always see himself in relation to the God/Goal and seeks to bridge the gap. If the prayer is viewed from the Ontological sense it clearly states the relationship of dependency of man on God, which can be also be viewed as a qualified interdependency – a philosophers angle. But from the scientist's viewpoint, the principle of interdependence of man and Nature is also quite acceptable for they are also exploring the very relationship between and Nature/God in their own way.

Master emphasizes the fact that spirituality is a science. To quote, “The knowledge of the Divine is a science.” SDG - Message of my Master. I understand the word science referred here to mean that Divine(ity) can be experienced or felt. The experiences have been described by the Master in His masterpiece work - The commentary on the Ten commandments, which is the most valuable book. He says in commandment-1, “The third phase of manifestation relates to the material exposition of the objects of Nature. People remain entangled in it, forming numerous ideas and desires. Generally our eye is attracted by anything bright and glaring, which we commonly misunderstand as *Sat*. This bright object is nothing except *Maya* and those who talk so highly about it are in fact far away from the sphere of spirituality even, not to say of Reality. But people have developed such a state of torpidity that they are neither prone to hear nor perceive anything in this connection. They have lost sight of the true Reality which is beyond both light and darkness. This

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is what has been shown in the emblem of the Mission and which is in a true sense the real state of man’s perfection, from which no decline or fall is possible. This is a very delicate point of philosophy. The saints have generally called this state – of neither light nor darkness – as *Satpad* which is not correct, for this state is much beyond that. That is in fact the reflection of the Reality which in itself is still beyond. This may be astonishing to most of the readers but I have written this only for those who are well advanced in spirituality and who have thorough knowledge of this science. It can only be experienced in a practical way and is not to be found within the bounds of religion. It is an entirely different path. It is itself a science for which one may not be well fitted unless he develops the capacity to perceive Nature with his inner eyes.” Imperience beckons –page 6

Our ideas, ideations, notions, dogmas about the goal have no relevance at all, we need to throw them out lock stock and barrel lest one can never strive to have the real experience of it as ‘as it is’. The institute of Sri Ramchandra Consciousness is encouraging the practicants to evaluate themselves against the implementation of the ten commandments as a primary index of progress on the Natural path. It is not only from a regularity of practice angle but also from the owning up of the conditions of Viveka, Vairagya, interdependency, devotion, surrender and balance condition which enable one to adhere these commandments naturally – i.e, to the extent of Godmaticness. Some view these commandments from the ethical point of view which is not correct and miss the point and that is the dogmatic approach so to say. It really takes quite a bit of sadhana to understand the importance of following the commandments as fundamental to our progress or life itself.

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From this perspective, it is important to understand that Goal of being a Real Man i.e. one who adheres to the Natural Path is essentially to mean, that one to be Godmatic. i.e. live and move in the consciousness of God. When one is Godmatic then one is always in touch with the Reality experienced as constant remembrance. The experience of seekers on the Natural path is that one naturally and firmly gets established in the state of constant remembrance, in this state one is not only happy and balanced and also concurrently feels ever restless for more and more intimate and complete union with the Master. To the extent one's progress on the path one feels lively, balanced, energetic, positive, hopeful, confident, fearless etc.

It has also been our experience that there is constant restlessness to have more and more purity of the consciousness. This restlessness indeed is our fortune due to our link with our beloved Master by virtue of it we feel inclined to seek such purity. For persons who are not fortunate to have association with such a Master of highest spiritual caliber will get stuck at some stage or other and tend to be dogmatic to extent of their purity. If we maintain proper orientation and link with the Master, it is almost impossible to become dogmatic in this path.

From this we can understand that our craving should be for realization alone then only we can always be Godmatic else we can tend to be dogmatic. At this point of time I would feel happy to state that ISRC has been consistently endeavouring to educate the people with respect to the Goal promised by the Natural path through systematic training programs and this is ensuring that the practicants are getting oriented to the Goal in its correct perspective and are able to practice with regularity and diligence.

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When we do not see the need to have proper spiritual training and education it may mean that we are trying to understand the system without having practical experience and in the process our imaginations gain ground replacing the reality. That is when we are tending to be Dogmatic rather than Godmatic.

Even in spite of doing regular practice, yet we can form our own ideas about the Goal, methods and the support i.e. Pranahuti at various stages depending upon the various notions that we have been carrying with us from our past lives or training. The resistance to understand the path as defined by the masters of the path is an enough indication of our clinging to the past dogmatic notions. This could be the toughest phases in our sadhana but if we relate our thoughts, feelings and ideas in relation to the Goal, then we can surely get over our notions which are mostly related to the manomaya kosa or ego based.

Usually we commit a mistake of not taking our present condition vis a vis the Goal promised by the system in view and that is the reason we hold tight to our views. I fervently remember the words of the Master which were stated in relation to develop deservancy but also applicable in this context also, “For making one-self deserving one must have his goal and his present position clearly in his view. Afterwards one should adopt the means which should be conducive to the spiritual growth, and guard against the retarding things which may prevent one from attaining the objective. These should be the basic lines which will constitute the search for Reality. There are so many among us who have the idea that simply knowing of God is enough. This is their wrong conception. Having God is the real subject of spirituality. “SDG – Path of righteousness.

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Another important aspect of our spiritual training in the Natural path is that our thoughts and feelings keep on getting more and more refined. Even to start with the path, we should have fine type of thinking then only our grasp of the system and progress in the path is quick and rapid. So in general we should be amenable to fine and finer thinking as we progress through several stages like pind, bramhand, parabramhand etc. We should be willing, open and yield to the Master to progress on the path. The attitude while receiving pranahuti should be right and proper. Even to start sadhana one should have finer thinking. Good and fine are two different things, good people need not have fine thinking but the converse is not true as fine people will always be good. Dogmas can dodge even good people if their thinking is not fine. Finer type of thinking is meant here to state the following:

- Understand or able to conceive that everything in this world is consciousness.
- Understand /conceive that Master is Samavarti and Samadarshi
- Moderation and balanced existence of life
- Understand /conceive about universal fraternity, harmony and interconnectedness.
- Understand /conceive the need to share and sacrifice
- Understand /conceive the cause and effect theory not only from the karma phala principle or justness of the Divine but also in relation to the rationality and supra rationality aspects of life.
- Understand /conceive the principle of Rtam or order of the Nature and be in tune with as we are a part of it.

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Many more such clauses can be added further, but the point to note is that we need to evolve or grow into finer and finer levels of consciousness.

If we are to understand the Goal as an object to be achieved or a stage to be reached then it does not constitute finer type of thinking. This is a result of grosser kind of worships leading to grosser thinking or mentality. In this regard Master says, “Now there remains only the problem of Realisation. Generally people take it to mean a mental vision of the physical form of Vishnu with four hands holding a conch, a discus, a mace and a lotus respectively. But in my opinion such a type of *darshana* is only the result of the grosser mentality of the worshipper, for the reason that his own subtler self appears to him in that form, because he had taken up that very form for meditation. In Raja Yoga the state of mind which develops by the effect of *Sadhana* is quite a different one. In that condition he feels the presence of a Divine Force everywhere and in all things, and that brings him into a state of ecstasy. Such is really the true state of *darshana*, or Divine vision. Let people peep into it and experience it for themselves- SDG Message of my Master

“The type of notions about various visions or experiences are so deeply imbedded in most the persons who have some kind or other of traditional background that it becomes very difficult to accept or appreciate the worth of balanced condition that is bestowed to us by our Master. The restless tendencies of mind are ever eager to have an experience of some sort rather than settle comfortably in balanced condition. In this regard it is worth mentioning that the silencing of mental vrittis that happens because of our practice need to be made as a base for our progress into the realms of Nothingness. It is dogmatic to think and believe that we can get into a stage

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of non- awareness per se even in spite of our sensual and sensory indulgences. The Godmatic condition in relation to this is the silence that is experienced by most of the practicants in a most profound manner. The participation in chit lake programs conducted by our institute – Imperience will help strengthen our base of silence. There is nothing dogmatic about silence, either your vrittis are silent or they are restless. Elaborating on silence, Master in the message- Easiest way says, “Silence is a part of a few grains of Spirituality and not the Reality itself. For explaining it, I can only say that silence is nearer to God. That means Silence is itself the seat on which silence stands. There are many worms outside, which our naked eye cannot see, but they are there. So, silence is there in abstract form, even though we may not be able to see it. It can be seen by constant practice, which ` The Natural Path' provides. Our prayer, in this regard is also very important. By the prayer we go from outside noise to outside Silence. By cleaning, we go from outside silence to inside silence. By prayer, we come nearer to our goal because we come in contact with the Being.”

I would like to conclude that in order to attain the goal promised by the system, one need to practice with sincerity and diligence and concurrently take help through Pranahuti, which when coupled with self evaluation our progress becomes assured and we become beacons for the coming generation travelers on the path of Satyapad. Else we will be shrouding our journey with mysticism which may lead to dogmatic approaches by others in the coming times. So I pray to Master to bless us all so that by the virtue of His connection all may reach the cherished destinations – our homeland.

Thanking the institute for this opportunity.

Pranams.

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2. Sri. M. Radhakrishna Murti

Introduction :-

The topic for today’s seminar forms part of a letter from Pujya Babuji Maharaj to Rev. Dr. K.C.V. Garu, another great Master in our line.

In this letter, Babuji expresses that though his effort in transmitting every time for a decade to South India yielded good results, they are not as expected. He opines that it may be the abhyasis may be dogmatic; grosser types of worship is of more value to them, establishing a link with the devil, although they have a link with God. We have to think over the difficulties says, Babuji. He aims at rendering best services causing excellent results during His life time. In furtherance of this desire, He expresses His hope to succeed in making two Dozens of people like Dr. K.C.V. Garu by Himself and Dr. K.C.V. Garu, to be appointed in different corners of India so that in twenty years of time, spirituality reigns throughout.

Babuji mentions several important points, in his letter, which should be taken with seriousness, hence, a humble attempt is made in the succeeding paras to deal with them.

Dogmas unhelpful in Sadhana:-

Babuji advises sadhakas not to be dogmatic as such approach is not helpful in sadhana. In his words:”Adopt easy means for gaining the easy thing. Dogmas can do you no good. It is only the practical thing that can weave your Destiny, under the guidance of one who has measured the Distance and has discovered the original source” (SDG 119)

“We should always take the broader view of things and widen it so that it may be able to cross its own

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boundary. When the boundary is crossed, you open yourself to be embraced to Reality. The dogmas will do you no good. They will attach you to their own narrow sphere, which is not fit to be looked into. When you embrace the Reality, it echoes towards you also “(SDG149).

Grosser types of worship:-

While some religions start from the core of the Being and some out of the other aspect all of them try to touch the Divinity above all religions preparing masses to dive deep into Reality. Success results in a few adopting spirituality developing subtleness, while majority of the masses fall short of this finer achievement as their status of wisdom warrants slipping into grosser forms of worship. Perhaps, that might be the reason for idol worship, pujas, sthothras Bhajans and other forms of grosser means to achieve the subtlest. ‘Phala Strutis’ always forming part of sthothras offer alluring inducements which serve as inextricable adhesives to the grosser method of practice indulged in by him. The great and pious celestial song given by Bhagawan Krishna to the world – Bhagavad Gita is also not free from this feature. The yogawara, Lord Krishna preaches several subtilities in ‘Gita’ clearly specifying what He is, Where He is, How is to realize Him, if felt it is not possible, how to make it a possibility by offering solution telling that even non attachment in the present life is not a bar for further progress. A brief look into the above aspects may be of help to appreciate the subtle method suggested by Lord for adoption by humanity.

- a) Of the senses I am mind;of beings, I am consciousness (Bhagavad Gita)B.G.10(22)
- b) I am self seated in the heart of all creatures: BG10(20)

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- c) Fix your mind in me; let your Buddhi dwell in me. Beyond doubt, you live in Me alone thereafter. BG 12(8)
- d) Being impetuous, strong obstinate, and fickle, the mind defies control as the wind BG 6(34);
- e) It is possible to curb and control, though the mind is restless, by means of constant practice and non-attachment BG 6(35).
- f) What is the way out for one who though having faith cannot control the wandering mind ? BG6(37)
- g) Effort never goes waste ; In the next birth, he regains impressions of previous janma and continues sadhana BG6(44)

From the foregoing it can be seen that Lord preaches only subtle methods to reach Him and be with Him at all times: There is no place for grosser forms of worship. However, the actual position is otherwise. Having lost the capacity to distinguish grossness from subtlety, most people rigidly following the methods available in religious texts have recourse to tedious, time consuming and laborious processes utterly neglecting the subtle means of sadhana preached by Bahgwan Krishna, resulting in heavy accumulation of grossness, offering stiff resistance for Divine energy getting into their heart, even if by luck, they have come under the supreme personality for training.

God always simple and subtle:

Babuji Maharaj always exhorts abhyasis to adopt subtle methods stating that God is always simple and subtle and methods for adoption should be the same. In various messages He conveys the same preaching. In His words:

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“To realize the subtlest Being, we should adopt only subtle ways. On the contrary, if our ways are gross, we, in addition to our own grossness, begin to form the curvature and every vein of our body creates a pole to bring about changes in the system with grosser effects. Unless they are destroyed by the power of the Master, there is no way to Reality” (SDG 28)

“The subtle state of being can only be felt when you become subtle yourself; feeling is there but it is difficult to put in words “.(SDG 36)

“God is simple and the method followed to achieve Him is also simple and straight. There should be the subtlest method to realize the subtlest Being. There should be one method, one Master and one God. Of course, selection you have to do yourself. The density of the thought can only be removed if we take to the subtle method. My experience in this field is that if you want Divinity, the method should be easy, smooth and natural(SDG62)

“God is the subtlest Being and in order to realise Him the subtlest means are the only way. This does not mean that for realising God one has to ignore the needs of physical body or empirical world. If perchance we fall upon means which go on adding grossness we shall definitely remain away from the vision of absolute Reality. It is an established fact that meditation is a subtle method provided the object of meditation is not concrete. That is why under Sahaj-Marg we advise to meditate supposing the presence of Divine Light in the heart. The Upanishads also corroborate this. This practice supported by the transmission of the Divine Effulgence becomes subtler and subtler until it becomes the subtlest”(SDG112)

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“God is simple and extremely subtle. In order to realize this subtlest Being we must take up means which are equally fine and subtle. The difficulty arises only when intricate methods are applied for the solution of this very simple problem. In other words, they apply huge cranes for picking up a small needle”.(SDG 140)

“God is the subtlest being. Somehow if we become subtle as He is, it means union. In the Sahaj marg system we try to grow subtle from the very beginning, and the teacher also tries for that. We only think of duty as worship which may bring us to a subtler state .:(SDG 144).

Difficulties on the path:-

Babuji advises to think over the difficulties on the path . Opinion of Babuji Maharaj in this context, is extracted below from his messages:

“Incorrect way of worship will lead to the incorrect result”(SDG34)

“I find great difficulties here. People follow what they want and do as they desire but expect the result to be as I want it and which is so dear to them and to me. The result is that a sort of block is formed. I find this in many hearts. This hides the Reality and keeps it out of sight of abhyasi. If I am to be held responsible , I will request you to follow what I say. JAPA, People do it without even knowing how to do it. Similarly there are other modes of worships which they do in order to please themselves, but not to please God. I want to create naturalness in you, but you prefer mechanicalness. In this way, you see the mirror from its back”.(SDG63).

“Another difficulty that comes in the way is that people of this age have begun to fear yoga, because, whenever, there is a talk of yoga, their mind is diverted

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towards Hathyoga, deep breathing and so on which might have harmed so many. There are several persons who did not want to test the efficacy of our system – the remodelled system of Raja yoga because they are satisfied with what they do. Due to their habits they feel satisfaction in the worship they do out of their avowed method. They take it to be the spiritual improvement which is really not there. They take satisfaction as a mark of peace. But satisfaction relates to the senses of grosser type while peace is close to the soul. If this worship is neglected for a day they feel restless”.(SDG 115).

“There are so many who worship God in their own way but aimlessly. So they remain revolving in the sphere they have started from. Generally the people adopt methods which they see others following. It is a sad tale of Hinduism that every so called saint gives one method or the other without having any experience of his own in the field of spirituality. The method should be correct and dynamic based on the experiences of Great saints or sacred scriptures. One should grasp in earnestly, not devoting oneself to the ways and means which do not carry one far”.(SDG 147)

“They connect the grosser things with the religion and if even a lie is spoken a hundred times it becomes the truth. Similarly, the same thing and their adverse belief have become the part of the subject of religion. When we are out of light we fall in darkness. When we are out of wisdom we become fools. When we are out of Reality we become satan. Now they have come down to the adverse state of Reality. They begin to imbibe that which is not in consonance with Reality”.(SDG 134)

Solution:-

Babuji gives us the gist of ‘Sahaj Marg philosophy’ in brief, suggesting to dissolve the tiny

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creation of our making in the form of our material existence having taken the shape of layers and layers of grossness and opacity and by shattering them effectively so as to assume the absolute state as we had at the time of creation.(SDG140)

The means suggested by Babuji Maharaj is a formidable task requiring constant assiduous practice admitting no interruptions, self evaluation, abiding strictly to the means of sadhana as advised (without our own interpolations) besides a constant endeavour to develop sensitivity which is hardly available in the earlier stages of sadhana due to egoism identified with physical and material desires standing in the way making an abhyasi incapable of recognizing the experiences of superior stages. Perfect balance is to be maintained duly observing moderation in all aspects of daily life to achieve progress in attaining superior stages in consciousness.

BABUJI’S DESIRE:

Babuji’s desire to serve associates is mentioned in Introduction (Para 1) . His severe concern for our progress on the path is revealed in the following observation of His-

“My heart is filled to the brim with love for my associates. Whatever service I am able to render to them, all that does not give me satisfaction My heart is ever intent and keen to ensure that the largest part of them should achieve at least my own spiritual condition in the shortest possible period of time. In order to expedite this and to ensure the message reaching the largest number quickly and in good measure, I appointed a large number of preceptors (Trainers) to do the job of awakening the public so that their work can be done, and their character, conduct and behaviour can be remodeled and straitened out”.(SDG 177).

Conclusion:-

To share Babuji's concern and anxiety for our progress and spiritual well being our institute – “**Imperience**” has been striving hard to do its best as its share in many ways out of which conducting training classes for new comers interested in our system each month equipping them with full support of training methods, materials and practical guidance is one way among many others.

Dear brothers and sisters, let all of us be proud of being associated with the institute.

Pranamams.

*Seminar on “The difficulty arises when
we remain held up by our own
resourcefulness applied for our
advancement”*

1. Dr. V Krishna Yaji

In this message Master highlights the limitlessness of the refinement of the consciousness and cautions about every possibility of becoming prey to several factors, internal and self created. Even this topic demands attention from wider perspective and deliberate attempt is made from less wider perspective which may kindly be considered for presentation.

Master is very kind to not only elaborate the limitations in thinking patterns but also to provide sure methods to overcome them with the help of Master. He also stresses that only God should help in the finer stages of journey to get rid of idea of freedom for which the relationship of Master and devotee should be maintained all through. At this stage it appears to be paradoxical, but to get freedom we have to bind ourselves to Master.

Master mentioned that if we resort to methods which are not Subtlest, there is possibility of confining ourselves to limited thinking like frogs in the well. One may defend that my well (of understanding) is larger than somebody else. Definitely, before ocean all wells are small.

Any attribute, considered to be excellent in early stages, may need extensive refinement beyond comprehension and during that period lot of inconvenience and discomfort will be faced. Only help of the guide will save us to pass to next stage. For e.g. in early days of practice, one may be considered excellent for not complaining about any body or thing happening to

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him. Later as thinking matures, he may face situations which test naturalness in such attitude and if still he clings to the idea of retaining that attitude at that point without help of the guide, he becomes unnatural and unhappy. Moreover he will be missing wider perspective of the situation. Similarly, one may be seen disclosing many things with idea that he is truthful in early days of practice. It may be true to some extent, for it requires some courage to face consequences thereof. Later, he will give consideration to pros and cons of doing so and resort to consider other attributes like non-harming, etc.

Master warns that one will fasten himself to ways of thinking and practices so rigidly that he will not listen to the extricatory methods. That means if we do not keep the limitlessness in view, to change our attitudes with respect to the goal of balance and happiness, our betterment / refinement will be up to that extent only.

As Master says, our original condition is subdued; we drifted away from it by competency. We use the same competency to revert back to original condition. We ought to be free from awareness of competency after some point. Space shuttles utilize force of rockets to orbit them around planet. If they are not detached from rockets, the axis will change and surely collapse after some time, as rockets will not be designed to propel infinitely. Adherence to subtle methods and avoiding grosser methods is essential to proceed in the righteous path for one to succeed to come into contact with reality.

'Human effort, I do feel, is necessary; but a human effort that resists the Divine movement is not likely to meet with success.' (Dr KCVW vol I -465 pathway to liberation) 'You see, conscious obstruction is easy to handle, but the real difficulty is with unconscious opposition. It is possible to have unconscious opposition even though there is conscious acceptance.' (Dr KCVW

“The difficulty arises when we remain held up by our own resourcefulness applied for our advancement”

vol I - 475- Sri Ramchandra's Rajayoga- Principles and Practices)

All perceived capabilities of self would be kept aside passively before God. This will be experienced very frequently during meditations. This must be put into practice during daytime. If we ponder more on this, capabilities are gifts of God, owning the same might be considered as stealing thereby violating one of five essential virtues of 'U' (the upper heart). This requires help of Pranahuti to come out of it; any amount of individual effort will not be fruitful.

Divinity is present in everybody. That is our Primary resource. All other resources or capabilities (awareness of them) are to be got rid off at one time or the other. In this system, highlighting the available resource is done. Here connection with Divinity is re-established and it is reiterated that Divinity is already there in person's heart at the time of introduction. The practicant is made to feel the necessity of higher thinking, which is done by giving awareness of such conditions. Here if he is not keen about the necessity of support from and by the guide, he is bound to halt at one or other time / stage. Many of us appreciate well that the more sensitive/ abstract the subject is, the more help is required from learned ones having command / authority in that subject.

Mind is gift of God to humanity and thus human beings are considered as most fortunate beings. Master says God has no mind. Raja Yoga means union with the use of kingly thing in man i.e. thought. In meditations passive awareness is desirable and in fact one who is sincere in meditation will get into that awareness inevitably. Pranahuti enables us to refine this passive awareness to simple awareness.

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While elaborating the refinement of consciousness, Master says that idea of freedom also must be lost. Initially if one is not keen about freedom from the problems of life permanently, he will not choose the path. Later if he is not prepared to get rid of that idea of freedom, then he will be not be happy and may resort to inaction. Yoga demands action and perfection for which we must be prepared to lose many ideas so that we live in the present to execute action perfectly.

Some people consider the number of hours or years of practice as deserving to feel the Divinity. Giving an example of excellent devotee of God, Dr KCV states 'So it is necessary for you to wait for God, rather than make God to wait for you, even when you are very devoted and loving. This happens in every case when you think the ritual of number is more important than the practice and realization of the presence of God before you even before you call Him.' (Dr KCVW vol I - 457-Pathway to Liberation)

Many a times, when one hints us in ridiculous manner about our behavior, we don't pay attention to the cautioned aspect of the ridicule. This attitude may be helpful in early days of practice; otherwise we condemn ourselves and resort to discontinuation of practice. As we become better, we have to use it discriminatively for our refinement.

Sensitivity increases when purity increases. Small defects will be highlighted naturally like stains on a balloon get magnified on inflation. We learn to rectify them or present them humbly before Master for his disposal coupled with resolution not to retain them. Many times while conversation with others we refer to ourselves frequently depending on the extent to which we get held up in our own thinking. If we minimize self-reference in our transactions and are aware of the Master from within,

“The difficulty arises when we remain held up by our own resourcefulness applied for our advancement”

we show concern for others and we become useful tools for the Divine. This should happen in natural and gradual manner, definitely requiring help of Pranahuti. Excess self-reference leads to dejection, depression and loss of reality some times.

In early days of practice we unduly stress on things like truthfulness, discriminative intelligence etc and exert ourselves and draw others' attention to us misrepresenting the system. If we don't learn to pay attention to wider aspects in the same situation our vision will be confined to limited spectrum only and we will not be happy. All the time, goal of being happy should be kept in mind so that refinement occurs naturally and co-operation to the Master will be extended from our side.

It is very common to note a person who is riding cycle since decades when forced to show how he rides, may face embarrassing situation, just because of awareness of his capability. If we pay undue attention to act of eating, we get choked. Our breathing if paid attention will not be natural and regular and discomfort will be there. This applies to any capability. Naturalness in our behavior is lost because of awareness of capability.

It is very common to see many people to stress that their suffering is because of their Prarabdha and thus limit their thinking and remain in the past instead of living in the present. Dr KCV says ‘Now my Master tells me that Liberation is possible and absolute, even in this body. It combines two things, your function in this physical body with a higher spiritual function. There is no Prarabdha.’ (Dr KCVW vol I - 476 - Sri Ramchandra's Rajayoga- Principles and Practices)

We were told in college that a postgraduate who discontinues learning is considered as equivalent to illiterate. Learning is a continuous and unending process.

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‘Learning to dismiss the storms that sink our chances to be happy, demands on our part dedicated practice and total submission to the will of the divine’ (Rev KCN’s talk on Basanth celebrations 2007). Hence if we want to be happy, there is no way but to keep ourselves in the mode of learning continuously.

Thank You

2. Smt. I. Madhavi

My heart felt pranams to my beloved Master, and to my dear brothers and sisters.

This statement of the Master is very thought provoking. Master hints that one needs to have the wisdom in fixing up the Goal. The Goal of human life is to be that of just and balanced. Therefore any puja or worship that we do should enable us to grow more spiritual i.e balanced and feel more and more dependent on God. If not now, later we have to get back to our homeland from where we have come far away . It is not by choice but by necessity that one has to take up to spiritual path for this. God is subtle therefore one has to adopt such methods and means which are subtle which can help him for sure to move in that direction. It is our duty to realize our true nature. Only subtle methods can help us in this process. It is for oneself to judge whether the practice one follows is enabling him to progress in that direction or not. Basically it should bring in the transformation in us by growth in our consciousness helping us to develop moderation. Therefore one needs to make a self introspection and analysis so that we take up the method/system firmly with conviction and understanding.

Most often many question what is wrong in my way of externalized worship to realize oneself? Even I too

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had the same thought. Except for the methods graciously gifted by the Master to humanity it would be impossible for me even to come out of that idea. At the outset I feel that the method of worship should bring in harmony and openness and balancedness in us. We by restricting our thought of Divinity to a particular form or sphere, our wisdom which is a precious resource gets blurred and we fail to understand Him as He is formless, limitless and all pervasive.

The problem I experienced in worshipping Divinity by conferring some form which is conceived something to be external and alien is that we get attracted and attached to that form and refuse to accept Him as He is or It is as it is. Thought fixation is what happens. We get charmed by the beauty of organizing things in a ritualistic way. Even I observed people being obsessed with respect to it that they start comparing from one to the other. Most often we get tired, and our thought gets locked in the letter rather than the spirit of it. By trying to limit the limitless and externalizing, it is our consciousness that gets limited to a particular sphere and struggles to experience freedom. Divinity is something which enables us in experiencing freedom. Therefore anything contrary to it we feel it as some drag or pressure in our heart rather than experiencing freedom.

Where it takes years and lives for people struggling to experience certain amount to calmness, peace, detention, or a sense of freedom it is given to our experience right from the beginning of introduction into the system due to the influx of Pranahuti. With little willingness and cooperation this has been my experience at the very first introduction into the system of PAM propounded by the Great Master Sri Ramchandraji Maharaj of Shajahanpur, U.P India. And this we need to understand and be sensitive to grasp and discriminate

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otherwise this is rather time consuming with our resourcefulness.

Also, it is not by our greatness but by the Grace of Master one can experience this shift in thought of conceiving Him from some form to that of consciousness which is of infinite in character. It is the efficacy of integrative-ness of the methods given by the great Master which do not allow us to stagnate at any point of time by the influx of Pranahuti imparted by the trainer. We should not confuse ourselves it to be our capacity.

Every method suggested by the Master is dynamic and purpose oriented. It is by regular practice coupled with repeated influxes Pranahuti during sittings and by attending satsangs is enabling me gradually understand the spirit of the methods. Every aspect of the sadhana looks wondrous.

While offering prayer we express our incapacity to realize Him as our goal and seek His help to get to that stage. We feel helpless and seek His help. It is only when we realize our incapacity we seek the help. If we feel that we can do by ourselves we tend to fail miserably. Similarly, the object of meditation given by the Master which is divine light without luminosity is what we fail to grasp or perceive by our senses. Here by implication he is suggesting and hinting us that by yielding and submission and adopting a waiting attitude only we can experience Him. By properly meditating, we feel our heart is not getting restricted but becomes free from our conception of Divinity.

As we keep on doing meditation we also learn to ignore the thoughts during meditation, as advised by our beloved Master, by which we are experiencing lot of freedom from thought botheration. We feel liberated from those thought fixations and their networks.

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Resourcefulness or effortful-ness here would be counter and also contra productive.

Master also repeatedly grants us the experiences of nothingness during the meditation as a blessing enabling us to understand our true nature of being nothing and incapable by our own devoid of Him.

We transcend the realms of physical limitations of time, place or body. We are able to meditate effortlessly. Pranahuti is what is enabling us loosen our binds and rigidities of various nature with respect to our samskaric binds but also the rigidities developed with respect to our understanding of our practices. We observe a dynamic shift in our consciousness i.e thought patterns are not confined but are expanding. We are experiencing freedom. Our heart fills with inexpressible happiness and feel balanced. We are becoming more flexible and open.

The internal changes that happen to us are of no use if they are not finding their expression in worldly life. Regularity in practice with correct understanding enables us to follow the commandments in letter and spirit. This moulding of external behaviour is our duty. This happens when we realize the invaluable thing that we are experiencing day in and day out i.e Sri Ramchandra Consciousness which is ever willing to transform the human consciousness, we develop gratitude, love and devotion for Him. I sincerely feel that it is because of the sincere prayers offered by many people I am blessed to get a fragrance of that consciousness. It is for sure because of my Guide’s support which is ever rejuvenating the divine resource in me and helping me to move on the path and also helping me develop more and more faith on the Master.

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The transformation that is taking place in me is due to the benevolent grace of the Master made available through Pranahuti by my Revered trainer is:

- Attitudes like complaining for what is not given has transformed into accepting everything to be given by Divine with an understanding them to be a part of fruition of samaskaras.
- Levels of accommodation, love for others etc is improving more and more. etc

Just as a beautifully blossomed flower cannot confuse it to be its own capability and capacity for all its beauty except for the nourishment provided by the plant. It by itself does not have any long life. It sustains as long as it is connected with the plant. So as our capacity to think, and wisdom that dawns on us is because of the efficacy of the methods and Grace of the Master, these are the resources bestowed by Him. Without the constant support of the Master whose consciousness is acting as food and tonic for our growth and sustenance that has to be utilized for His work. How capable are we? How competent are we? How resourceful are we is a constant question for me? Therefore the wisdom gained should enable us to yield to the Supreme Master Sri Ramchandra Ji Maharaj of Shajahanpur which is the easy and the best solution for our spiritual advancement rather than confusing ourselves to be the designer of our growth. Our life is given to us as a trust to express Him fully subduing our individuality.

I conclude with a sincere prayer that may we all find our head and heart turn towards Him, always connected and live up to His expectations by living in His consciousness.

Pranams.

“The difficulty arises when we remain held up by our own resourcefulness applied for our advancement”

3. Sri. M. Radha Krishna Murti

The topic forms part of Babuji’s message delivered at Mysore in Dec 1965 on the “Efficacy of Raja Yoga.”

To get out of shackles of bondage and gain freedom from this worldly misery and also realize one’s own self is a natural longing of several individuals deeming it as their duty to aspire so. This wish finally centers round the thought and wisdom. At human level, it represents finiteness engulfed with several bondages all around. The means and methods adopted to get into infiniteness largely shapes the future advancement—basically wrong methods adding to more entanglements adding to the already existing ones, thus serving as a serious impediment for further progress. Those act as inducements for happiness, though short lived as worldly fleeting pleasures, acting as binding forces.

In addition to this unfavorable situation, religious practices already studded with dogmas, being routinely followed by a grihasta to get some solace act otherwise, barring approach to any hope of higher consciousness.

Babuji observes that “if our present level inspires within us a consciousness of a higher type of happiness of infinite character we may be awakened to the idea of going further into the sphere of limitlessness”. Knowledge gained by being adepts in religious texts, if not supplemented by the required wisdom to discriminate the correct path for furtherance into the sphere of reality is seldom useful. In such a situation, a mere ‘Aptavakya’ may facilitate one’s choosing a correct path to journey into limitlessness. God favours a really deserving individual a Master who serves as a turning point in his spiritual life, affording him a chance of exposure to higher type of consciousness. This may help an individual to

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gain intense restlessness for reaching a goal, which he earlier identifies. Babuji says that proper method should be not merely external but that which touches the inner core of the heart. A logical inquiry into the method reveals that the thought force in the being with the unceasing activity of creation, preservation and dissolution of several ideas in quick succession is the sole reason for unrest. This thought force, descending down to human level from the source is limited to the human level alone incapable of extricating itself from the meshes of thoughts created by its own misdirected, aimless and fanciful thoughts tormenting the individual human being continuously. It is here that the help of a worthy master is needed most to plant the seed of Divinity in the innermost core of the heart enabling starting of a journey to ultimate through various plexuses, centers and sub-centers which act as brakes at each earlier stage of progress.

Due to the effect of our wrong thinking and practice, not being disciplined in implementing the methods suggested in our pursuit of Reality serious complications arise, hence without using our own discretion and ingenuity, coupled with resourcefulness, we should follow the course as guided scrupulously. Otherwise, the obvious result would be stagnation on the path. Essential quality of an abhyasi should be to place full trust in Master, fully cooperating with him in every respect, duly developing self confidence in himself that he will certainly reach the goal. Gradual awakening of lower type of consciousness starts the journey on the path opening the way for dawn of higher type of consciousness with diligent practice.

There was an occasion when Babuji expressed His sense of dissatisfaction at the poor yield of results not commensurate with the effort made by Him in training Abhyasis which He ascribed to the grosser methods of

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worship adopted by those introduced into the path which included continuance by them of the earlier methods adopted by them. Not following of what is prescribed can be an act of omission, while continuing of those which are obviously detrimental to advancement in the refined method of journey to Ultimate is clearly an act of commission. Added to this feature, if abhyasis introduce their own methods it is still more dangerous as it is highly detrimental to their progress and harm their own interests. Even, as Babuji describes in the message “They have lost the Ocean”, trainers, who are expected to lead others on the prescribed path are observed to have been guilty of this error of commission for which Babuji never blames them, but states that such is his fate and his fortune!

If we are truthful by any means to ourselves, following 5th Commandment in letter and spirit, there is no scope for any unfortunate situation of committing such errors of omission and commission.

Finally, Babuji says that state of self-surrender where the true devotee surrenders himself completely to the will of God, ushers in the ideal state of relationship between the Master and the devotee. This relationship alone, Rev. Babuji Maharaj observes as the only one that finally brings us up to that highest level of super consciousness, where the true character of the being is revealed.

It will be very appropriate to bring into the discussion, the state of relationship (Master and the devotee) that existed between Bhagwan Krishna and the great warrior of Mahabharat- Arjuna. A brief discussion between Lord Krishna and Arjuna leading to the situation of complete surrender of Arjuna to Lord Krishna appear necessary:--

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After granting Arjuna the supernatural eye to behold His divine form and power, which Arjuna did dazed and bewildered seeing great warriors on both sides of army in the battlefield of Mahabharat entering the fearful mouth set with terrible tusks of Bhagwan Krishna, caught between the teeth with crushed heads, the Lord makes Arjuna realise that the latter is only an instrument in the scheme of things being unfurled and advises him to kill all those warriors already killed by Him. It is time to recall what our Babuji Maharaj has given us in the article “GITA”.

Lord took a few minutes to bring Arjuna to the state of super-conscious prevailing in Brahmanda mandal before granting him His vision. Being incapable of beholding the Sight Arjuna prays for the usual human form of lord to gain his peace, which the Benevolent Lord does quickly.

Bhagawan Krishna, later, as a means of reminder to what has already been given to Arjuna as a message earlier, details the nature of ‘Svabhava’ and ‘Svadharmā’ of a Ksatriya to which clan Arjuna belongs. To quote Dr S Radhakrishnan (vide BG Chap XVIII, V-43) “Heroism, vigour, steadiness, resourcefulness not fleeing even in a battle, generosity and leadership are the duties of a Kshatriya born of his nature.” We may say that these qualities from his ‘Svabhava’ and expression of these qualities in action is his following ‘Svadharmā’. While telling the merit of ‘Svadharmācharana’ briefly as “Better is ones’ own law, though imperfectly carried out than the law of another carried out perfectly one does not incur sin when one does the duty ordained by one’s own nature” (BG Chap XVII, V-47), Lord clearly leads Arjuna to understand what is ‘Saranagati’, by further telling him, “flee unto Him with all thy being. O Bharata (Arjuna). By

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His grace shall thou obtain supreme peace and eternal abode.” (BG Chap XVIII, V-62).

After concluding His divine message to Arjuna (which is also intended to the entire humanity) Bhagawan Krishna leaves the action finally to the warrior in the battle field. Arjuna stating that He has declared wisdom, more secret than all secrets and he may reflect on it fully and doing what Arjuna chooses for himself. (Yadha ichaci thadha kuru) (BG Chap XVIII, V-63)

Immediately came the reply from Arjuna which he states as all his delusions having been destroyed, gaining recognition through Lord’s grace, he stands firm with all his doubts dispelled, he shall act according to Lord’s word. (Karishye Vachanam thava)

From the above discussion, we are informed of the ideal ‘Guru Shisya’ relationship and also the importance of ‘total surrender’, that helps us to gain advancement in our path.

Teachings of Babuji Maharaj would make a serious sadhaka to become alive to basic truths in this world:-

- 1) Every embodied soul is bound to experience misery till the end of his life. there is no exception. This is a natural law in operation.
- 2) Thoughts do arise during meditation. it is unnatural to think of complete silence uninterrupted by thoughts. They occur till the skeletal structure drops off when the living force chooses to leave it by entering into another body.
- 3) In the context of the topic of today’s seminar it is the duty of every Sadhaka to guard himself against any interference of his intellect gathering intelligence and trying to introduce any innovative

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methods. This has to be achieved by strict discipline in following what is prescribed to advance on the path. Giving margin to human failures dear brothers and sisters, let us make honest attempts to follow the path in letter and spirit.

Pranams to all.

4. Sri. Vidyadhar Joshi

Dear brothers and sisters on the path,

My Humble Pranaams.

I am humbly sharing with you my understanding on the above saying of the Revered Master, Pujya Sri RamChandrajji Maharaj. Besides that, I would like to share the practical implication of the message as I feel it subtly states to all serious practlicants of the Natural Path.

The sentence has been drawn from the article titled “Efficacy of Rajyoga” written by Revered Master. Let us start by understanding the context in which the topic of the seminar is stated. It starts with the following lines.

“There are many amongst us who eagerly hanker after realization and freedom, and they feel it to be their duty.”

This indicates that He is talking about those who consider themselves serious in their undertaking of realization whatever it means to them. He wishes to impress upon all such persons, firstly the correct means and method and secondly the efficacy of Rajyoga or the Natural Path we are practicing. For those unfortunate ones who happen to fall upon either wrong or inefficient means, He states, they may actually lead them to further temptations for more and more enjoyment of pleasures

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and happiness. He states ***“That may perhaps be the charm to induce him further on the path of happiness. But so long as he remains held up by the charm of it his progress gets frozen. He may well be compared to a frog in the well which thinks its own narrow sphere to be the whole universe.”***

I will not dwell on this category of aspirants that have perchance fallen on such means as to become frogs for certainly the means and method of Natural Path if taken seriously do not lead one to becoming a frog. We are all fortunate to have come across the Natural Path whose efficacy we have all ascertained to various degrees by practicing it sincerely. Yet the seminar topic has great relevance for us.

Revered Master further states ***“But if our present level inspires within us a consciousness of a higher type of happiness of infinite character, we may be awakened to the idea of going further into the sphere of limitlessness. That is why they say that for every grain of knowledge the wisdom required must be at least ten times greater. If that much of wisdom is there, the goal shall definitely be in our view and we shall be inspired more and more to proceed on into the sphere of Reality.”***

This is where the means and methods should lead to. Following the methods correctly should lead us to keeping the Goal always in view and be inspired to move more and more towards it. How correct means and method lead one into the sphere of Reality is the efficacy that He mentions further in the same article. He mentions that we have to pass through different spheres and regions during our march towards the Goal. ***“These, expressed as bondages, serve for veils which do not allow us to even peep into Reality”***.

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This is a very important point for us. The spheres and regions we have to pass through, those becoming bondage itself! Giving one analogy, this is simple to understand. If my goal is to reach New Delhi, I cannot afford to enjoy being at Nagpur on the march to New Delhi even though that happens to be my hometown and perhaps offers me other charms. That is easier said, but when I actually travel and find myself enjoying in Nagpur, I will try to come out of it. That is when I become resourceful and the difficulty arises. The difficulty is in not understanding the nature of the path and not applying the means correctly. This keeps one entangled even as one struggles to wriggle out of the situation applying fully one's resourcefulness. Our intention nevertheless is right, i.e. we want to advance. But for that we apply our **own resourcefulness**.

Please note that Revered Master has been talking about the efficacy of Rajayoga which is efficacious enough to advance one seamlessly towards the Goal. So it is our resourcefulness that we apply for our advancement that makes our journey difficult. What is this resourcefulness really?

As I understand, this resourcefulness basically stems from keeping the self more in view than keeping the Master in view. When we keep the self more in view, even when practicing the means as given in the system, we will be struggling. The reason I feel is that when our goal is to advance more and more towards selflessness, the tendency to keep self in view goes contrary to the goal. This is a very common difficulty in sadhana. At an elementary level when we apply our resourcefulness, we find ourselves struggling with the means itself. After having advanced a little on the path, when we apply our resourcefulness, there is a danger of being held up in the very stages which we are advancing through. Fortunately

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the solution to come out of this difficulty is not as difficult and it significantly relieves us from our being resourceful in the capacity to hold us further. The solution to the problem would be to keep the Master ever in view and yield continuously on the path of His Grace. There is a perfect reason that His path has also been referred as path of Grace. It is His Grace alone that advances one really on the path. That however does not absolve us from our effort. Revered Master in the same message states thus – ***“In short the help of the Master, who has himself traveled the entire distance and has developed in himself the Divine force is of immense value. It is then alone that the Divine force begins to flow into the abhyasi from the Divine centres. The subtle force is very strong so much that in higher centers even if an abhyasi attempts to go up, he is pushed down by the effect of this strong force. In that case, it is only the Master’s dynamic force that pulls him up through the flow and enables him to have a view of Reality. But something is essential for the abhyasi also. In the first place he must have full trust in the Master and must fully cooperate with him in every respect. If it is so he will positively go on developing day by day, and begin to feel himself changed and transformed.”***

Please note that we are not relieved of our effort but we are asked to fully cooperate.

At an elementary level, we see that when we follow the methods, our sense of self effort is very high. That is again we putting our resourcefulness into play than relying on the methods in its simplicity.

During meditation on Divine Light, we are asked to ignore thoughts as they come and this one thing becomes difficult for us. Instead of ignoring thoughts, we actually run after them especially when they are

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concerned with our ideas about Divinity however good they may be. Master knows what is best for us. That is the reason we are to ignore our own thoughts which is our resourcefulness coming into play as a matter of habit. So yielding to the method and Master is an attitude that should be adopted before we start the meditation. Yielding to Him and developing an attitude of waiting will help us come out of the habit of applying our mind over and above the simple method.

Likewise Pt B and Pt A and 9 pm prayer should be done in its simplicity without entertaining any doubts about their efficacy. If we entertain other thoughts than the ones the meditation prescribes, we are getting trapped in our resourcefulness.

When it comes to evening cleaning, we need to be confident of the method and not entertain doubts on whether cleaning is really happening or not. Only then it becomes a will to cleanse ourselves. At prayer before bed time, we sit in a supplicant manner; we must offer the prayer understanding its essence. We must be careful not to ask for anything in the prayer that we apparently think is needed for our advancement. I came to know once that one brother was praying at bedtime that his office environment should change so that the quality of his meditations should improve. This indicates lack of clarity of applying the given means and we then try to be as resourceful as we can be for our advancement. Yielding suffers totally in the process. Yielding should be a continuous process on the path.

These are elementary points about the methods which we seek to clarify in training programs and also later. Most recently, the book, “Three truths and trillion doubts” exhaustively addresses many issues related to the practice of the methods. It is very beneficial for all aspirants to go through these compilations which have

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several examples on how we have attempted to put our resourcefulness on the path. This will help us avoid such mistakes.

Coming to another important and fine aspect of sadhana, Revered Master mentions that the spheres and regions of progress are bondages themselves. When I pondered over this, it occurred to me that stages of Viveka, Interdependence, Devotion, Surrender and Balance are also binds. What I understand from this is that there is a peculiar charm when we feel these stages. We like it and this very charm and enjoyment we get from being aware of the stage we have advanced to, is capable of holding us back. To come out of these stages by our self effort alone is a very difficult task. Add to this the complications we create by our self conceited ideas and notions about Reality. He states – ***“It is only when a worthy Master of calibre comes up to our help, that we are able to tear them off in order to make our passage to the Absolute Reality smooth and easy.”*** Thus we see that the support of Master through Pranahuti is indispensable. We need to have faith and confidence in Him and that we can reach such heights as He willed for the only reason that He has said so, provided of course we cooperate. It is here that yielding to Him in true sense promises to extricate us from our meshes. When an awareness of any stage is retained, implicitly the idea of self or ‘I’ is retained. And this is bondage however subtle it may be. Revered Master states- ***“In that sense I would prefer to induce people to forget themselves instead of knowing themselves.”***

The best way, I feel is to keep Master ever in view with idea of participating in His vision continuously yielding to Him than keeping Him in view with idea of our advancement. A sincere prayer towards that end is what will ensure we don't fall a trap to our

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resourcefulness. It would be apt to recall here the commentary on prayer given by Pujya Sri K.C Narayana Garu which ends with the following.

“Pray (beg) that you pray (be submissive) and continue to pray (constant remembrance) so that prayer (yielding) may continue.”

Thank you very much for allowing me to share my thoughts.

Pranams

Seminar on
“The understanding comes when the
seed at the bottom is fried up”

1. Smt. Dipti Joshi

Namaste to all my brothers and sisters.

This sentence by the Rev. Master is taken from His message, “Simplified System of Spirituality’ delivered on the eve of His 79th birthday celebrations at Bangalore on 30th April 1978.

Let us first understand the context in which Rev. Master has made this statement.

At the beginning of the message itself Rev. Master states that He belongs not to India alone but to the whole world. That shows the all-inclusive love He has for all. That is the state that He wants us to reach. So He has put the goal before us right at the beginning of the message. He further says that He wants all to taste the beauty hidden in the love for the Ultimate.

When we think to ourselves, usually the love for God or towards our fellow beings is not the first thing that comes to our mind. That itself shows that our understanding about the goal or life is not what it is supposed to be.

How did we end up like this is a question that can come up for each one of us?

Rev. Master has stated on many occasions that before the creation was manifested, we were all in our Homeland and were in a balanced state. When all of the creation was manifested, we too were created. Gradually we have formed our own likes and dislikes that are our

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veils which we hold on to for dear life as we identify ourselves with these veils that we have accumulated over a period of several lives ever since we took form. If we would have lived conforming to Divinity then this problem would not have come up. However, over a period of time, we have forgotten that we are all a part of that divinity ourselves. We have hidden that divinity and have formed our own separate identities.

In other words, we have formed our own ideas and notions of right and wrong and are very content in thinking that our version of right and wrong is the only correct version. Thinking this way we do not accept any other person's version easily. That is the major block for all of us. This separatist attitude has given rise to intolerance and impatience of the highest degree.

This attitude of ours has not given us any peace and happiness as we had thought. In order to have peace and happiness in our lives, the only way out of this situation as suggested by Masters is to annihilate our individual creation and live in the domain of the Divinity. To reach our homeland should be our primary duty; this is the call of our dear Masters.

Rev. Master in the same message further guides us on how to live life. He reminds us that **life is a state of being which should remain permanently, as long as we live, thoroughly in contact with the Being, smelling at each step the fragrance of the Being.**

What is the great Master asking us to do here? He is exhorting us to be constantly in touch with the awareness of that Divinity in each one of us.

It is this understanding that we are supposed to have and as of now, we do not have this understanding.

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Rev. Master says that the changeless state is always within us. Like a cocoon that grain of Divinity is within all of us. The veils that we have formed around that Divinity prevent us from feeling that subtle state within. He says, ‘It is we who attach ourselves with the changeable. We take interest in it or reject it; and both of these are the links for bondage’.

In our system, Rev Master has stated that as we proceed on this path of spirituality, there comes a day when the real spirit of inner and outer begins to dawn.

To have the inner and outer spirit the same, we have to get rid of our accumulated veils so that we may reach the same state that we had at the beginning of creation. Master has stated that our method brings out these results if we practice it with interest.

With a little sincerity and a little faith if we start on the path, we are given some imperiences which strengthen our faith and give us clarity about the goal.

In our system Rev. Master has said that the past samskaras that we have accumulated get fried up and come up for bhoga and in this life itself we can rid ourselves of our veils and reach that subtle state that we had before.

We do not know the type of samskaras that we have accumulated. So the question that comes up for each practicant of the path is what is the kind of attitude that we should have to go through these samskaras that come up for bhoga. Rev. Master has given us the ten commandments that have come to Him in His superfine state of super consciousness. He has asked us all to live our lives by these commandments. These commandments guide us in different situations of our life and if we follow them assiduously then we can reach the state that Rev. Master has promised us.

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In the beginning our understanding of the commandments is very rudimentary. Even so if we follow the commandments sincerely, our ideas and notions get shattered one by one and clarity steps in up to that extent.

It is imperative that we follow the commandments sincerely. As we start following the commandments, gradually our understanding also gets refined. Let us take an example.

The commandment seven says “Be not revengeful for the wrongs done by others”. It has more to it but we can understand at least this much at the beginning so let us take this as an example. We need not go to the extent of saying, when somebody hurts us or harms us in the office or house we should not be revengeful. We have formed so many veils that our mind fools us into changing mundane events in the home or office into something where great damage has been done to us and so it becomes very hard for us to follow the commandment. In such a situation the first thing that you can do in following the commandment is not retaliate. That itself is a very big challenge for people in today’s society who have never been taught not to retaliate. So we will fail in the following of that commandment for quite some time till the wisdom dawns that doing so is taking us nowhere. During this time however we should not stop practicing the methods given in the system thinking that this system does not work for me. That would defeat the whole purpose and nobody but we would be the ones who will not know what it would have been had we followed the Master assiduously. So we are losing out on the chance of finding out what is the state that the Master has promised us. As our dear guide has said on many occasions, we may falter many times and fall but we have to get up and continue without brooding about it.

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Our bedtime prayer gives us an excellent opportunity to beg forgiveness from Rev. Master when our efforts fall short of the mark. It also strengthens our resolve in not repeating the same mistakes again and again.

Each time a lesson comes up for learning, whether we succeed in following the commandment up to some extent or not, it leaves us always a little bit wiser.

Gradually, the understanding of the 7th commandment like other commandments, gets better and one may be in the position to say that he/she is not revengeful for the wrongs done by others or might be moving towards this understanding. That means now the abhyasi understands that not being revengeful means one is not revengeful in action, word and thought. Further he/she can move over to understanding the next part of the commandment that says, ‘Take them (wrongs done by others) with gratitude as heavenly gifts’. Initially the whole idea of taking wrongs done by others to us as heavenly gifts and that too with gratitude is a completely conflicting thought. But only after undergoing sufficient bhoga, can one understand the value of this sentence. It is a well known fact that we all generally remember God only when we are in trouble. Now when we are going through the bhoga of our past samskaras and we are following the first part of this commandment; the only way we knew how to react to such a situation was to retaliate, but now since we are somewhat able to follow the first part of the commandment, we do not know what else to do as the only path that we knew we have closed it. So we read Masters’ works to find out how should one behave in situations that have the potential of escalating into a big conflict in our minds and hearts. This way unawares we are trying to be in His thoughts.

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After the situation has passed, when we look back, we see that the event that we thought was bothersome to us is no longer painful and we were a lot calmer than we would have been because during that time we were in His thoughts and not thinking about how some person or event has hurt us. This cements the fact in our mind and heart that when we were in His thoughts, the phase passed off easily than it would normally have. So we understand how the event rather than doing something bad to us has actually helped us in remembering the great Master.

We can further understand a little of the gratitude that Master is talking about, that we need to have towards wrongs done by others. Initially we are just able to understand the meaning of the words in the commandment. However with assiduous sadhana, gradually, following the commandment in its true spirit will become second nature to us and we will not have to remind ourselves of how we are supposed to follow the commandment during such situations.

Therefore as we can see, every time our understanding becomes clearer to some extent till we are in a position to follow the Master in true essence.

The understanding that we get, therefore, helps in channeling our path towards the goal. The lessons are taught well so that the understanding can then be not clouded again.

However, many times we see that the understanding got by the samskaras coming to bhoga, is lost and we have to relearn the lesson. This is so because of our insincerity and sloth towards the task that we have taken up.

Many of us join this system without knowing the high degree of sincerity that is required from us. Before joining the system each of us is busy with our own tasks.

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At the beginning we feel that the meditational practices are just a couple of more things on our to-do list. Therefore initially we are insincere and slothful in doing the meditational practices. The Master is kind enough to tolerate our insincerity and He waits till proper understanding comes for each of us abhyasis. That means our sincerity is supposed to pick up and our sloth is supposed to become less and less as we move along the path. We all get inputs on how to better ourselves and mould ourselves so that we can be what He wants us to be. There are some of us who assiduously follow the Master. So they are very prompt in moulding themselves according to the suggestions received during the sittings and satsangs. However there are some of us who try to ignore these suggestions because our baggage is dearer to us. It is those of us who take their time to mould.

Our baggage mainly comprises of our attachments to our people, attachments to a particular way of living and fear of changing a lot more than one wanted to.

To reduce this baggage, Rev. Master has given further hints in the same message on how to lead the life as Nature wants us to live.

He says that the hidden dictum of Nature is that every soul must live a happy and restful life. We are spoiling His (God's) world if we do otherwise. We being family people, we must be moderate in all our dealings. He gives the example of the coots and ducks in water. The coots and ducks have a fine layer of oil on their feathers which prevents them from getting wet in the water. He says we should be like those coots and ducks meaning that we have to live a grihastha life but not get attached to it. So we should love all those who are in our care but not get attached to them. Treading the fine line between loving our family members and not getting attached is learned the hard way. He therefore says that life in a

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family is a life worth having because in it we learn how to love others.

We in the beginning put more faith in our relatives. This is the basic thing which makes us differentiate between people. As we proceed along the path, there comes a point where we have to drop off our superfluous relations. The pain that accompanies that situation makes us know who our real relation is. We understand then that the experiences that we get from our own relatives are no different than what we would get from somebody who is not related to us. Further we still have to do our duty towards our own family members in spite of their behavior. Understanding this and behaving accordingly with due attachment gets us a bit closer to the non-attachment attachment that Rev. Master is talking about.

Now when you look at it the whole basis of differentiation between our people and others vanishes. So why not treat others as your own and do your duty towards them as well. This aspect can greatly help smoothen our path towards the goal and save us a whole lot of problems. Unless we go through some rough experiences in this aspect it will be very hard to understand the non-attachment attachment that Rev. Master is referring to.

For those of us who are attached to a particular way of life or who have a fear of change, Master gives us imperiences time and again during our sittings and satsangs on how our orientation should be. If we mould accordingly it is fine. However some of us do not want to change. For those of us, situations come to help us along the path. As we go through these situations, we are taught very valuable and helpful lessons. It is very tough to go through situations where we are moulded against our wish

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as they demand changes for which there is a lot of resistance from within.

From my personal experience I can say that it is futile to resist change. The samskaras that come to fruition follow the theory of karma. The ones (samskaras) whose bhoga is pleasing to us, we do not mind but the ones where we are made to change pinch us the most. However during this phase of bhoga, we have to be cautious and not give in to self-pity. Self-pity presents a very big trap and can keep us in its clutches for as long as possible. We have to follow the commandments and keep our faith, however fragile it is, in Master, thinking all the while that He will not give us anything that we cannot handle and that this too shall pass.

When we are in self-pity we know that we should not be so but even after knowing this, the wisdom to come out of self-pity is not there as we just know the words and do not have the necessary wisdom. As our Rev. Master states, “For every grain of knowledge the wisdom required must be at least ten times greater. If that much of wisdom is there, the goal shall definitely be in our view and we shall be inspired more and more to proceed on into the sphere of Reality”. (SS-38) About self-pity, our Rev. Guide has said that self-pity is the play of our ego and we are fighting with shadows. The moment we realize that we are unnecessarily fighting the situation, we should let go, and just do what the situation demands from us at that time. We should desist from thinking and analyzing during such crucial phase because it is our mind itself that has gotten us into this problem. We should just do our meditational practices and continue doing what is expected from us; in other words – do our duty towards home and office. In other words we have to yield to the situation and to Rev. Master and only then we are able to go through that situation. After the situation has passed

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and it does, the wisdom that Rev. Master is talking about would be ours. Such an incident would leave us definitely wiser and make us one step closer to what He wants us to be. It is only by such incidents that we as abhyasis are honed and moulded.

Our dear Master says, “People do not try to overcome their wrong habits because they would then have to put themselves to effort or a bit of inconvenience. Never mind; be it so. But if they only adopt the right course for the realisation of their object and are prompted by intense longing for it, none of these things shall then stand in their way, but shall drop down like dead leaves. (SS-71, 72)

The right course we have adopted, the intensity for reaching the goal varies from time to time. But in troubled times we remind our self that the promise of Rev. Master is a better life than we are living right now, not in any material terms but in terms of more contentment, more happiness all around then we will not lose heart and it will give us strength to go though the situation.

One thing to be remembered is that Rev. Master has never said that we will be without worry or nervousness. We have to deal with these two and move on. Masters have stated many times that this is a path of pain. They themselves have gone through this path of pain. This fact itself can give us some confidence that if they have gone through this path have emerged clearer then there is nothing for us to worry about and we can stay put on the path. Even then when situations become hard if we take refuge in the Master then path will become smoother.

In conclusion, following the commandments sincerely, and yielding to the great Master if we continue

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doing our sadhana then gradually as our samskaras get cleared, our understanding will get matured and we will move further on towards the goal.

I thank you all for giving me the opportunity to share my thoughts with you.

Namaste.

2. Dr. A.Subba Rao

Revered masters, Hearty pranams and salutations.

The topic of the seminar “The understanding comes when the seed at the bottom is fried up” is drawn from the message of the Great Master delivered at Bangalore on 30th April, 1978. The message is titled as “Simplified system of Spirituality” (SDG 2005 Edition- Pg 36).

In the above message the Great Master Sri Ramchandraji says “We have come from Divine energy and it has become our Base. But it has gone out of sight which we have to revive, if we want to maintain ourselves. Love is the way of inner awakening to the Reality. Sahaj Marg has come in the front with the Basic principle in view.”(SDG – 38)

The above sentences from the Master’s message is very significant in many ways. The ‘Revival’ of this Divinity (Divine energy) is a matter of experience amongst all of us from day one of the introduction into the system of SriRamchandraji Maharaj which is progressively and increasingly felt as we move on the path of Grace. The Dynamic methods of the system, Unique support of Pranahuti and basic willingness to participate in the Divine endeavour are very much gratefully acknowledged by all the seekers of Reality following this system.

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The profound concept of ‘Divine Resource Development’ pioneered by our Revered Guide Sri KCN for humanity and his committed endeavour in this direction to peel off the deeper and deeper layers of understanding is a matter of Imperience of all of us. All the original works of the Great Master, the works of Revered Dr. KCV on the system and the monumental work ‘The Path Of Grace’, the original monograph ‘The Five Kosas – Role in Sadhana Under PAM’, ‘Imperience Beckons’, ‘Practice and efficacy of Sri Ramchandra’s Raja Yoga’, the book on ‘Pranahuti’ and a series of ‘Bodhayanthi Parasparam’ which form the curriculum vitae of the system is known to all seekers . All the truths are to be felt and imperienced during our meditations, owned up and expressed to become a ‘Real man’.

This DRD necessarily demands “Unlearning of the unreal” and “Learning of the Real”. The methods of meditation and Pranahuti are sure means for such a shift, the beginnings of which are gradually experienced when flow to the ‘Upper Heart’ is done and the diversion of the flow of consciousness to true ‘Self’ (Atman). Meditations on Point ‘A’ and ‘B’ are most essential practices for stabilization and further evolution of consciousness towards Divinity. This revival of consciousness from animal (existential) to human (altruistic) is most essential and a prerequisite from practical angle towards evolution towards divinity.

Master further states that “Love is the way of inner awakening to reality”. It is our experience that the seeds of love for Master/God/Divinity are awakened and all of us are expressing it in some measure or the other along with varying degrees of attitudes like Co-operation and sacrifice which are fundamental for spiritual way of life. In fact Divinity taught humanity through its own example the fundamental principle of sacrifice (Ekoham

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Bahushyami) with a fond hope that we shall emulate ‘IT’ and has generously bestowed the human with the faculty of ‘Thinking’ (mind). It is our bounden duty to persevere the path with confidence and courage and reach the pinnacle of human perfection. In the words of the Great Master “Human perfection lies in Realising the Master as Master in true sense, and oneself as His slave devoted entirely to His service”....(Imperience Beckons – pg 57).

The ISRC is in the service of Eternally present Supreme Personality. Therefore it is incumbent and imperative that every practicant appreciates by heart “Service as the goal and service as the means” and participate in the divine endeavour as Master wants one to be with all humility but with abundant courage. This constructive individual development is one of the objectives of the ISRC and all of us individually and collectively are moving in that direction of total selfless service towards the divine, by the divine and for the divine.

There is a Japanese proverb which says “Thinking without action is day dreaming and action without thinking is nightmare”. The spirit of the proverb demands that one should understand and perform through participation as a true servant of the divine. This is possible only when individuality and its angularities are dissolved in toto so that divinity alone expresses itself in its full bloom. That is why, as the seminar topic says “The understanding comes when the seed at the bottom is fried up” is to be understood in letter and spirit and mould oneself in the spirit of 9th Commandment of the Great Master so that as Master puts “But as Indians we are interested to produce the same environment in us, so that others may be benefited by its radiation.” (SDG-pg 35). Practically we are aware that this is possible when we move and work from the realms of ‘No boundary

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consciousness' and beyond. The essential prerequisite is development of true vairagya (moderation) which can grant such capacity for the mind and heart. This is the due attachment which is nothing but total attachment to the divine for 'IT's purpose for which one should be confident and courageous. The principle or theory of Parellelism is the basis for that courage and this is the experience of all of us.

The World Health Organization gave a slogan few years back "Think globally and act locally". We have been doing our 9 P.M. prayer thinking of whole humanity (as a unit – globally) and meditating at Point 'A' (locally) for development of True love, real faith and devotion to Master are growing in all. This is most important duty and we shall commit ourselves so that as Master says "We should try to give them real peace; that is our duty and our business" (SDG- pg35).

There is an onerous responsibility on all of us to preserve, promote and propagate the system given by the Master in its purity of content and practice. This necessarily can be had by diligent practice (do and feel) where by a true conviction is had and by which mind and heart gets natural capacities for radiation of the effects. The purity also demands that there should be no confusion in our minds about the Goal, the methods, way of life and pranahuti. The ISRC has given the humanity in general and seekers in particular copious literature on the system. Further, none should corrupt the system with ideas / ideologies which are not in tune with Natural Path and Master's works so that distortion and dilution are prevented. One has to be alert and uncompromisingly firm if need be in this regard.

Dear brothers and sisters this becomes possible only when "The understanding comes when the seed at the bottom is fried up" for which we should be prepared,

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willing and unconditionally surrender with the sole objective of expressing Him and Him alone. This is possible only when we develop as the Master says “Real love develops in purer mind, having its Nature divine. We can only know the unknown when we become unknown ourselves.” (SDG – pg 69).

Pranams.

3. Sri. N V Raghava Rao

Dear brothers and sisters,

Namasthe.

This quotation is from the message “Simplified system of spirituality” given by our Master Rev Babuji Maharaj at Bangalore on 30th April 1978.

In this message, the Master says “The subtle state of being can only be felt when you become subtle yourself; feeling is there but it is difficult to put in words. A man should have desire of drinking the whole river of spirituality. Then comes a day when the real spirit of inner and outer begins to dawn. We feel what we aspire for. The understanding comes when the seed at the bottom is fried up”.

“The subtle state of being can only be felt when you become subtle yourself”. We should become subtler and subtler and grow and go towards our original nature which is simplicity without any complexities. We should follow the Fourth commandment (4. Be plain and simple to be identical with Nature).

“We should have the desire of drinking the whole river of spirituality”. We should aspire for the highest and there is a need to be restless in this pursuit. We should follow the Third commandment (3. Fix up your

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goal which should be complete oneness with God. Rest not till the ideal is achieved).

“Then comes a day when the real spirit of inner and outer begins to dawn. We feel what we aspire for”. This is the goal of our sadhana. Then, perhaps afterwards, the true understanding dawns on us.

Rev Babuji Maharaj starts the message by talking about the spiritual work that is at hand and the need for all the abhyasis to participate in His mission. He says “*I do not belong to India alone, but to the whole world. So I want that all may taste the beauty hidden in love for the Ultimate. People everywhere seek the better climate and better conditions. But as Indians, we are interested to produce the same environment in us, so that others may be benefited by its radiation*”. The Master is demanding that we grow spiritually and radiate the love, peace and harmony so that others are benefited and attracted to the Natural path. We should follow the meditational practices and grow spiritually. We should follow the first and second commandments. (1. Rise before dawn. Offer your prayer and puja (worship) at the fixed hours, preferably before sunrise, sitting in one and the same pose. Have a separate place and ‘asan’ (seat) for worship. Purity of mind and body be specially adhered to. 2. Begin your Puja, with a prayer for spiritual elevation with heart full of love and devotion).

We should be happy and contented to radiate peace and love for the Master. Happiness and contentment is possible by following the eighth commandment. (8. Be happy to eat in constant divine thought whatever you get, with due regard to honest and pious earnings).

We become better instruments as we become purer and grow spiritually. We should follow the ninth

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commandment. (9. Mould your living so as to rouse a feeling of love and piety in others).

The Master says, *“People do not know the value of spirituality, because such things are not infused in them by the society or parents. However, the present-day circumstances will mould them to come under the banner of spirituality. We should try to give them real peace; that is our duty and our business”*. We should do the Universal prayer at 9:00 PM to participate in this mission.

The Master says, *“We are all family people, but we must be moderate in all our dealings”*. As of today, most of us are running and running for things that don't really matter to us in our real pursuit. Our society too demands that we compete and run the rat race. There is no need to run the race and there is no point living like a rat. We can live like humans. The human being has this faculty of thought and the discriminative capacity to distinguish between what is required and what is not required; what is need and what is greed.

By the grace of the Master, as we move on the path, the goal clarity and the seriousness towards the goal increase. We tend to do things that are conducive for sadhana and try to avoid things that are not conducive. The concept of Moderation gains meaning and we come up with our own definition of moderation. It depends upon our background, the circumstances we live in, the family conditions including our parents and children, social conditions, economic condition etc.

Saving for the rainy day is a relevant concept for today but how much, we need to estimate ourselves depending upon the above factors. The more we rely on the Master, the less we save for the rainy day. There is also the element of fear that is promoted in today's society which makes the Insurance industry thrive in India

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and elsewhere in the world. We need to work hard not only to take care of our needs but also for the savings and Insurance. This adds to the complexity in life. As we grow spiritually, these needs lose their meaning and start simplifying things in our life.

The Master has given us the concept of Trusteeship and due attachment. We define the limits of duty and due attachment and refine the definitions as we progress in life, spiritually. We should pray to the Master and seek guidance from our trainer in this matter. This is a continuous process. As Master says, *“One must go on reducing the activities, shaking off all superfluties that have entered into his being, for the purpose of shattering his individual network and assuming the purest state one has to finally acquire”*. (Imperience Beckons, Page 38).

Our viveka and Vairagya should be improving continuously and only then do we move towards simplicity and subtlety. For Pranahuti to be effective, we should be willing for the transformation, open our heart to the Trainer. We should trust our trainer, obey him and share our problems and issues with him so that he may act accordingly for our spiritual upliftment. We should be oriented to the goal, we should be serious in our efforts and we should develop single pointed orientation. When we say that the Master is the “only God and Power”, we should mean it. We should have utmost faith in the Master that HE and HE alone will help us cross all the hurdles and take us to the goal. Once we develop this faith and confidence in the Master, we give Him a free hand without any conditions from our side and he chalks out an individual roadmap for our progress. We don't demand faster progress nor do we demand easy way out. The Master knows what is best for us and when it is best for us. As we become more and more serious in sadhana, I have realized that I know lesser and lesser.

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In the sittings, when I feel vastness, expansion etc, I realize how small I am and how insignificant I am. The infinite nature of the Master and the infinitesimal nature of mine are felt to the extreme. I am awe-stuck with wonder about the Master and I am strikingly aware about my smallness. In the vastness that is felt, I am nowhere seen. I feel at best like a sand particle on the shore of the ocean. There are infinite sand particles and I am one among them. There is great joy and happiness to know the fact that among the infinite particles, He has hand-picked me and is helping me. The Master said that to pick up a needle we need to use our fingers and not the crane. I wonder what tools he used to pick this little particle among infinite such particles and there seems to be nothing different or special that makes me stand apart from the rest. When our smallness is well established in our heart, when the fact that the Master has noticed me, picked me up and is helping me is established in our heart, what else do we need? What are we worried about? All the incidents in our life, all the day-to-day transactions can be looked at in proper perspective. This is helping me with increased levels of endurance and forbearance. Devotion to the Master and feelings of submission, yielding and surrender to the Master are increasing. As I realize that I know less and less, I have a feeling that others know better than me. This is helping me in improving my humility. When I look at most of the people, I find that there is something praise-worthy in each and every one. This is a major shift in my way of looking at people. Previously, I had been too judgmental and critical. I could easily look at the dark spots on white canvases. Now I am able to appreciate the white and bright patches better and the dark spots appear to be pale and insignificant. I am able to look at the positive side better.

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It is the Master who is the all-knower. I would lean on him for direction and guidance. The Master sets the direction for me and I do the running. The Master's support is there while I do my abhyasi's role. The Master's promise to take us all to the destination makes me respect Him, adore Him, love Him and worship Him. His work is my top priority and His word is final. Obedience to the Master and discipline in this respect is what I strive for.

Having accepted the Master in Toto, having understood our role as a disciple, as a devotee, as a servant; we do our abhyasi's role with all commitment and dedication. We become purer and purer, subtler and subtler. Through Pranahuti primarily and through our individual purification process, this is achieved. In this process, the samskaras that are there on our heart come up for fruition. We could undergo the bhog during our dreams, during meditation or in real life.

The bhog happening in dreams and during meditations is easy to handle. We get up and walk away. The Bhog that happens in real life is the tough part. The bhog is all because of our past. The Master says, "*Demolition of the past is a chapter in Natural Path*" (SDG Page 162) and we had a seminar on this topic in the past.

In this message, the Master says "*We should try only to build the future and not waste our time in thinking of the past*". The past consists of the good and the bad deeds.

The good deeds that we have done to others should be viewed as opportunities the Master has given us for service. We should be grateful to them. The good deeds others have done to us too are Divine gifts and we

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should be thankful to the Master and the person, who is agent of the Master helping us.

All the lost opportunities, all the history of mishaps, misdeeds and mistakes of ours and others weigh heavily on the heart. The bad deeds that we did are a big load for us to handle. The guilt is killing. We know the mistake; we know the effect it had on us and on others. We regret and repent. At bed-time we pray to the Master for his mercy to pardon us for the mistake and we make a resolution never to repeat it. I am ready to pay the fine and face the punishment for the mistake but I seek from Him the strength and courage for it. There are mistakes committed knowingly or unknowingly. There are mistakes committed in this life and in previous ones. We are responsible for all the mistakes which in seed form are settled on our heart. We should follow the tenth commandment. (10. At bed time, feeling the presence of God, repent for the wrongs committed unknowingly. Beg forgiveness in a supplicant mood, resolving not to allow repetition of the same).

The strong man plans for revenge while the weak man resorts to brooding. The wise man drops the issue/incident and moves on for; he knows that it is not only wastage of time but also forming or strengthening of impressions about the issues. This wisdom is slowly coming up in me. Brooding has been my problem and it took years for me to come out of the habit, thanks to the constant help and guidance from the Master. The memory of the incident is there but the weight/strength of the impression is reducing. I have not forgotten but I have learnt to forgive. This is such a great relief. Only when a similar incident happens or someone reminds us of the incident again, we tend to recollect the past incident, that too mildly.

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The bhog which we undergo either in the form of miseries or in the form of wrongs done by others are all the divine blessings to offload our weight of the samskaras. We should follow the fifth, sixth and seventh commandments and do the meditations on Points A and B. We should understand that we are dependent on the Master and are interdependent on each other. This knowledge and wisdom comes to us through Pranahuti when the flow is diverted to the Atman. (5. Be truthful. Take miseries as divine blessings for your own good and be thankful. 6. Know all people as thy brethren and treat them as such. 7. Be not revengeful for the wrongs done by others. Take them with gratitude as heavenly gifts.)

The desires that we had, which couldn't be fulfilled too settle on us in the seed form. By entertaining them, we water those seeds to germinate, grow into plants and trees. The desires multiply whether we satisfy them or not, creating further seeds. The whole scene looks like a mess. Meditations on Points A and B and improvement of viveka and vairagya will help us understand the futility in this exercise, reduce the weight of the desires and also help us in curtailing the formation of new ones. This would help us in burning of the seeds once and for all, so that they don't germinate and show up their effect any time later. The understanding comes when the seed at the bottom is fried up. The mirror which is dusty doesn't reflect properly and when the mirror is completely wiped off of the dust, it will reflect fully and will become a perfect instrument. For me, it is a theoretical understanding of the problem as of now. By the grace of the Master, it shall become reality at the appropriate time to me and to one and all of us and we all shall become His true representatives.

Conclusion:

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We should follow the meditational practices especially the Purification process and meditations on Points A and B.

We should yield to the Master; develop true love, devotion and faith on Him.

We should follow the Ten Commandments.

We should take sittings to get Pranahuti so that

1. Deeper layers are cleansed,
2. Viveka and Vairagya improves,
3. Interdependency improves
4. Devotion and surrender to the Master improves
5. And we become contented, happy, peaceful and balanced.

And all this helps in frying up of the seeds and let us make our self which would look closer to the big Self. Then, the understanding and the real knowledge dawns on us.

Thank You.

4. Sri K.C.Srihari

The above message is taken from the message “Simplified System of Spirituality” delivered by the Master at Bangalore on the eve of His 79th Birthday Celebrations. I share a few of my thoughts on this topic.

Master says in the same message that “Things come and go but what lies in between these two is our real condition. This changeless condition of ourselves is the end of all spiritual activities. Blankness is another expression for this condition. The whole system is vacuumized in the end, and man becomes a real man. It has been found difficult to define “man”, but when we add the word “real”, it defines the beauty a man should have to belong to.” (SDG Page 36)

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Our goal is to become a real man. My understanding of this statement is that a real man is one who is just and balanced. As such, the goal should be to become just and balanced under all circumstances. We do get to experience this balance during our meditations. On the other hand, we tend to give attention to what are the thoughts coming at the time. This leads to a thread by itself and we either take interest in the thoughts coming at the time or try to reject it. Master has often said, “best way to get rid of them is to be unmindful towards them and treat them as you treat uninvited guests” (SDG Page 68). He says “Our method brings out these results if we practice it with interest” (SDG Page 37)

The methods of the system of SriRamchandraji Maharaj of Shahjahanpur have a definite purpose and bring about the promised result provided they are followed with *interest*. Goal clarity requires that we keep away from such incidents or company that takes us away from the remembrance of our beloved Master. We should avoid going out during evenings as far as possible, because, by doing so, it will not be possible for us to follow three of the methods to be practiced, namely, purification, Universal prayer as well as bedtime prayer. The next day morning meditation also gets affected because we came home late the previous day. In the end, we feel guilty that we are not able to live up to the Master’s expectations. Practicing with interest means that we should be serious in our efforts to better ourselves and avoid paths that lead us away from the Natural path.

The most common complaint of most abhyasis is that they get thoughts related to office and family. Master offers the solution to this problem by saying, “We are all family people, but we must be moderate in all our dealings. We should live a life like the coot and ducks in water. When they are out of water, they are free from it.

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Similarly, we should love all without getting soiled with attachment.” (SDG Page 37). The Manasarovar program conducted regularly helps us understand these attachments. Being with nature, we understand our nature of being dependent on the Divine and what prevents us from being so.

The concept of trusteeship also needs to be understood for the development of due attachment. We must surrender all our belongings both physical as well as spiritual, so that we have only the remembrance of the Master with us. We might get nervous to do this. As Master puts it “Nervousness, you should remove yourself. A warrior is never nervous on the field, because he has some aim before him” (SDG Page 38).

Once we learn to ignore the thoughts, the experience of meditations is more predominantly felt. The next thing that needs to be practiced is to maintain the feeling as far as possible during the day. It has been a practice of mine to read the article from which the thought of the day has been given in the diary. Trying to be in that thought for as long as you can helps you understand your condition better. It also helps in keeping unnecessary thoughts from encroaching. Listening to Master’s messages also prove helpful in this regard.

Master says, “In our sanstha, the reality is infused into the abhyasi at the first stroke. It serves as a seed for further growth which, under the watchful eye of the Master, goes on developing, unaffected by the scorching heat of adverse circumstances. But it remains for you to keep on watering it by your constant remembrance, which is the only instrument to ensure speedy progress in spirituality.” (Satyapadham – Remembrance, Silence Speaks Page 291)

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It is this seed that needs to be nourished and watered. The nourishment to the existing seed that is a bundle of attachments to family and finance needs to be taken away gradually. The importance of Pranahuti lies in this regard that it makes us realize our true nature that of being dependent on the Divine. Master says “To live in that state is human culture” (SDG Page 41) and that “To achieve such a state, hundreds of transmissions and prayers are prescribed” (SDG Page 41)

Finally, as Master says “This is the way we remain permanently, as long as we live, thoroughly in contact with the Being, smelling at each step the fragrance of the Being.” (SDG Page 36). This is when the understanding of our goal of life comes. The work is His, The doer is Him, The enjoyer is Him.

The Natural Path given by SriRamchandraj Maharaj requires courage to follow. The Commandments given by Him is the yardstick of measuring our progress towards our goal. This system is simple, but it is definitely not easy.

I end this topic with the following quote of the Master

“One thing which I especially lay stress upon is that the abhyasi must cultivate an intense craving amounting to restless, eagerness or pinching impatience for the realisation of the goal. It is this feeling of pain or restlessness, as one might call it, which one has to develop in order to ensure easy success. But I fear lest one might come up saying that he has stepped into the field of spirituality not for having pain or unrest but for achieving peace and tranquility, and he may be right from his point of view. But from my point of view I would say that the former is for those who have their eyes fixed upon the Divine, while the latter is meant for those who want to

“The understanding comes when the seed at the bottom is fried up”

partake of the delight of intoxication, so to say. The latter is, however, not so very difficult to achieve while the attainment of the former is not of course a child's play.” (SDG Page 93)

In the service of the Master

5. Sri. K.C. Satari

This sentence of the Master in the Message “Simplified system of spirituality” given at Bangalore on 30th April 1978 states that the understanding of the real nature of man comes after the seed at the bottom is fried up.

Master in this message states that “God has created the world so that every flower may grow in its right standard. But the vagaries of time have made it forget the purpose of God”.

Each and every human being has been created keeping in view a definite divine purpose but we have kept on adding different layers and started pursuing our own agendas. This has resulted in the original purpose being overshadowed and our running after trivial pursuits and materialistic enjoyments and pleasures. We have formed our own coverings at all levels of existence.

There are two divergent purposes for every human being. One the purpose for which he has been created by the Divine and Secondly the purpose which each and every person pursues. Only when the individual purpose is forgone does the original purpose or the purpose for which one has been created comes to the fore.

As Master states in the message “The changeless state is always there; but we are connected with the

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changeable, and either we take interest in it or reject it, and both of these are the links for bondage. We should rise above all these if we want to live life. Our method brings out these results if we practice it with interest.”

What is the primary purpose? As Master states “We have come out from Divine energy, and it has become our base. But it has gone out of sight which we have to revive, if we want to maintain ourselves”.

In order for us to revive the primary purpose one needs to remove all the coverings which we have created for ourselves. One should try and get rid of all attachments and try to be moderate in all our dealings.

As Sri K.C. Narayana states “The primary consciousness being our true nature has to be awakened by fully roasting the seed of ignorance in the fire- Beej Dagdh. Thus alone one becomes a living dead or living liberated in this very life while still in the human body. In a nutshell it simply means getting rid of ego and notion of separate self/ soul”.

One in whom the duality is totally annihilated and only Prayer subsists is considered as liberated while living. One must also have the grace of the Guru and should be free of the idea of I and mine and should not be affected by doership.

In the prayer given by Revered Master it states that “O Master, Thou art the real goal of human life, We are yet but **slaves of wishes.**” The point to note here would be that we are slaves of wishes, not our wishes but wishes in general i.e wishes of our parents, brothers, sisters, children, guru, friends, enemies and other persons with whom we have had contact either in this life or the previous. While influence of our wishes upon our beliefs,

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practices and behaviour is commonly understood the nature of this influence is very generally misconceived. We need to rise above from being slaves of these wishes so that we become a slave or bonded to the original purpose that is to return to the base. When all the wishes are gone the only wish that remains is to remain permanently in the state of prayer thinking of the Divine. This is the primary yearning one should have in order for us to live in accordance with the dictates of the Divine. Keeping this in mind Babuji Maharaj gave us his system which emphasises the need to be moderate in all our attachments and gives us the methods of Meditation, Individual Sittings, Purificatory process and the Night Prayer by which means a person can avoid adding up of further coverings on oneself.

Revered Babuji states “The purpose of Nature is that every soul must live a happy and restful life. If we go otherwise, we are spoiling His world. We should live a life like the coot and ducks in water. When they are out of water, they are free from it. Similarly, we should love all without getting soiled with attachment. Really speaking, in this way we learn non-attachment attachment”.

Revered Master further states that “My view of perfection is that humanity and divinity must go along side by side. Both lines are now in action, running side by side, parallel to each other. As a matter of fact humanity could never have worked so well unless it had proceeded along in conjunction with Divinity. It is for this reason that they say that God is within man and the same view is held by almost all religionists. Thus our ultimate purpose can be served only when we keep pace with divinity and link it with our line of humanity. All that we have to do now is to bring them into their original state or in other words to restore them to a state of poise and tranquility,

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so as to keep up its link with divinity. The only way to accomplish it is by **introducing into them proper moderation** and we do the same in our system. This is the secret of nature which I have exposed herein, in order to bring people to a full understanding of the real meaning of complete divinisation of man” (Silence Speaks pg 391).

The system of Revered Master gives the different kinds of help required in order for us to fry up the seed at the bottom.

This is possible by assiduously following the methods set forward by Revered Babuji Maharaj.

By means of Prayer, we repeatedly try and remind ourselves that we are slaves of wishes so that we may slowly get rid to the same.

By means of the purificatory processes, we try and cleanse ourselves of the various coverings which have covered so that the primary purpose comes to the fore.

By means of Individual sittings we take the help of the adept to infuse in us proper moderation and also to guide us towards the proper goal as stated by the Master. We should realise that the pranahuti infused in us, modifies and moderates the various behavioral patterns one has. It infuses and generates in us the heat required to fry up the seeds one has created for himself.

By means of Universal prayer we try and aim to be part of the Universal Brotherhood and be one with Divinity.

Humanity is presently following the path of Hedonism and is being racked by consumption. It is presently at the stage wherein evil is ruling the roost and

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satan being the son of God is certainly proving more endearing and powerful in the present day. As Dr. K.C. Varadachari is reported to have stated to Sri K.C. Narayana “One should be prepared to walk through rivers of blood in order to achieve his goal”.

Man has to give up and rise above the bestiality governing him so that he lives up the purpose defined for him by God.

One needs to have firm belief in Divinity because the present day scenario is such that it is quite easy to become atheistic.

As Sri K.C.N often says it is quite easy to remember God when we are happy and grateful for what he has given, but are you prepared to be happy, thankful and grateful for the miseries and sufferings which God provides on the path of spirituality. Miseries and sufferings are the surest means of getting rid of the ego and coverings that each person has and this is one of the ways the Master gives us lessons in moderation.

Service is another sure way of burning ourselves so that we can give light to others. By means of selfless service of fellow brethren we try and minimise the individual ego one has got thereby frying up the basic coverings and going to the root/seed of the individual. One has to serve his fellow brethren selflessly without any motive and irrespective of the sacrifices involved in order to understand the insignificance of individual existence. This realisation helps in burning up of oneself and is akin to the Beej dagdh that is referred to in the message.

Revered Babuji states “The easiest and surest means to achieve this end is to surrender yourself to the

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Great Master in true sense and become a 'Living Dead' yourself".

The feeling of surrender should not be cultivated by forced and mechanical means. It must develop automatically without the least strain or pressure. Even if a semblance of remembrance of the knowledge of surrender is retained it is not a true form of surrender. To live in a state of consciousness that is termed as living dead one needs to live where the Master put it as 'the whole habitation of desires get turned into desolate ruin, and the cup of the besmeared individuality is broken up so as to be incapable of holding anything in it'. (SDG.156).

There should be a total annihilation of self. This is one thing most people fear. If we go further as to what is being annihilated, it is not the existence that dies, but it is the sense of separation that dissolves. This annihilation of self is the basis of Vairagya and that alone enables us to live as living dead. There is a peculiar notion amongst us that a person who is a living dead will not have any fear of death. I beg to differ. The concept of death is entirely different from the idea of living dead and has to be dealt with separately. Relationships cease and one is not touched by pleasure, pain, greed, attachment, pride etc but still the fear of death continues. Such persons live and yet do not. They do their duty but never get soiled by it.

The concept of effacing oneself so that he lives as a living dead can be best exemplified by the case of Pujya Dr. K.C. Varadachari and this is amply reflected in the letters of Pujya Babuji Maharaj to Dr. K.C.V wherein he states "The joy in being Nothing in me" is of course a thing of great merit and must be grasped in true sense by a real seeker. But my view goes further on over the ideas of 'joyless joy in being nothing as mine or mine as nothing'.

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Now what does my Varadachari say to it? Does the living dead (in your sense as being 'in the Master or dead to one self) convey anything else? The question whether I have captivated you or you have captivated me remains pending still. How is it to be solved? I leave it to your arbitration. But mind! Please do not be partial in your judgement. Dated 10th April, 1957” In the next letter Dated 20/23 April, 1957 he states “Since I went to Tirupati, I find that I have begun to live with you. There is certainly the inflow of spiritual energy nearly all the time because you remain mostly in pious thoughts of eternity. I have every hope from you that you will turn to be a spiritual giant and the people will be benefited by you. All you desire about the merging of senses will ultimately come to pass and the joyless joy for which you are endeavouring will be the outcome of your spiritual activities. The condition of being a living dead has been started. The vacuity which you have felt is due to the fact that senses are now being affected to come in the state of suspension. It will not be a long time before you will feel the effect”.

One should try and emulate the Great and Revered Dr. K.C. Varadachari in this regard and we should be in a position to state that we have reached the goal. The goal is a continuous march towards Infinity and there is no end point here. This is possible only in service to the divinity in humanity. One should try and make this world the kingdom of God. This should be our goal and this is possible only through plain and simple living. Life should be an endless process of learning and educating.

Master in this message emphasises the fact that without the support of the master it will be not be possible to determine our true nature. Revered Babuji further states

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in the same article that “Things come and go but what lies in between these two is our real condition”.

One should try and arrive at this real condition by taking the help of the master as also following the practical methods prescribed by him. I submit my thought humbly in this regard and hope my fellow brethren will forgive anything which is incongruent.

Thank you,

Pranams

Seminar on “Some are deluded by their own thinking and some are illumined by Divine Grace”

1. Dr. Krishna Yaji

In this topic ‘Spiritual training through Yogic transmission - Role of Master’ from Silence Speaks, Master highlights the importance and undoubted role of Pranahuti in getting out of deluded thinking. This is possible by following Master’s instructions without any reservations.

Master says ‘sceptics may say it (change in the entire course of a man’s life) is after all due to the person who wanted to change himself.’ They ignore to accept that ‘God’s ways are mysterious’.

Master reiterates ‘The heart is not satisfied even if the logic stops dead in some blind alley.’ It is felt at every moment in our daily transactions be it worldly or spiritual. Every one faces critical comments from sceptics at one or other stage of life, in fact we also might have commented so earlier. In the beginning of practice, when we are sincere with some emotional component, we might have faced ridicule of people who say that the change accrued is because of other factors like aging, circumstances, inefficiency etc. In such situations by God’s grace if we remind ourselves of the experience of calmness we have undergone and our earlier struggle/attempts to come out of unrest with futility, we learn to ignore those comments and are convinced to proceed further to learn more and more in this subject.

Manamata is always attractive; reason being every body desires to be appreciated. This applies to every walk of life with no exception. If one keeps in mind the

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consequences of doing so affecting the balance or happiness early or later, he will definitely resort to refraining from it or take all the precautions not to deviate from directions of his guide. Hence he will feel the necessity of help from more balanced or experienced person and seeks the same. Even then, now and then his desire for appreciation peeps out for expression. Gradually he will become devotee. It is difficult to become devotee, not to think of Murad. Many people grant themselves status of devotee before or after seriously practicing any system. That deception need not be intentional and conscious. We overcome this difficulty ONLY by His help, which is inevitable if we have longing desire towards Him. In this context I remember 2 dictums (commandments) taught during my post-graduation, which appear to be essential to learn effectively.

1. Boss is ALWAYS right
2. If you think that he is not right, follow dictum no 1.

Unfortunately if the teacher himself is deluded, naturally disciples get trapped (herds of sheep). Master revealed the results of such association for both disciple and teacher. He also gave clues to know about worthiness of teacher and method. At every moment we will be subjected to face situation in which we may be attracted to ideas of others, however short span it may be. This is avoided by attaching ourselves to Master continuously at thought plane. Here Master affirms His readiness to come forward by 10 steps to help us if we proceed by 1 step towards Him.

Few years ago our guide asked me what is normal and what is abnormal. Though it came to my mind at that time that being in reality is normal, the next possible question made me to keep quiet. His answer is

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‘communicability without controversy to every one’. As far as spirituality is concerned if we consider the idea of existence of separate self as finest delusion, everybody is considered as deluded. As this is deeply ingrained since long time unknown since creation, it is unwavering. We have to manage to shatter that idea or at least show willingness to do so by the help of Master. It requires treatment from the root itself. Dr KCV mentions Master’s views that ‘The individual ray of the Ultimate has created for itself an organic organization of physical, vital, mental and supramental centres and organs.....They have become autonomous in a sense but have to be opened up for higher control. This is possible only by bringing down the highest power of the Centre and not merely the higher power just above the human. It is the necessity to mould the lower in terms of the highest through the higher which has also to mould itself to receive the highest.’ (Event Horizon – XVII)

It is common to observe that, in the beginning of practice and later sometimes, we do not believe that higher experience or happiness is granted to us. We might have held our view that we are imagining about what we have been bestowed, at least for some time. Diary writing is stressed to acknowledge the same which may/need not be understood at the time of experience, but it may be understood at a later date.

Any body is likely to be deluded (deceived) by the manifestation / expression of a thing if he has no capacity to perceive the thing behind the expression. In childhood one may assume that as he blows the train moves, though it is very ridiculous and consider it as innocence, similar type of ideation will be experienced in later stage of life when it will be considered as ignorance/ idiocy. Master warns that ‘the trainee may not feel anything at the beginning. The reason is that he is accustomed to feel

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only through senses. After sometime, however, he may feel **results** of such transmission'. This indicates that we must be careful in inferring whatever we get with due acknowledgement to the Master.

Master clearly states that Divine grace is essential for illumination. Otherwise whatever understanding had by self-effort will be from the perspective of self-only.

The power of the matter is not dismissible so easily. It casts its own effect on those who subject themselves to its effect. For that matter, any body unwilling to accept outward influence is free from it to that extent. Master explains this as He mentions Hypnotism, Mesmerism and how Pranahuti is different from them.

People are illumined by God's grace as per their deservancy. At times it is quite possible to be deluded that we are not getting grace during Pranahuti sessions. Then we have to digest the fact that we don't deserve it for the time being. At later stage we understand that even in the period of apparently not getting grace, we had it, otherwise we would not have survived in real sense (plateau phase of learning curve). Even though we don't deserve it at that time, we **can** get it by intense craving with love and devotion, with only intention of living in HIM and nothing else. (Ādhyatmikata- p 37-38). We have to cultivate such a love towards Master as put by Him 'When I saw my master my heart was filled up with his light. And I started to remember him constantly as my Lord, my Master and my soul. May all true seekers find him. Amen!' (Role of Master-silence speaks)

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by Divine Grace”*

2. Sri. M. Radhakrishna Murthy

While dealing with the topic of “Spiritual Training through yogic transmission (Pranahuti), Pujya Sri Babuji Maharaj revealed a great secret or mystery unknown so far in any method of yogic Sadhana under Rajayoga relating to the entire course of a man’s life getting changed by this process.

In this context He mentions how human beings are deluded by their own thinking and yet some others are illumined by Divine Grace. One may get deluded (viz. entertaining a false belief or opinion about himself or his situation)- as for instance, in thinking that lord Krishna could have changed the heart of Duryodhana instead of bringing about the battle of Kurukshetra: if he had such power. Babuji says that such opinions need not hinder us in trying to find out the reality, because God’s ways are mysterious. Babuji further states that logical conclusions are no substitute for the craving of the heart. The heart is not satisfied even if the logic stops in some blind alley. (Silence Speaks-230)

It is common knowledge that it is a Divine secret or mystery that the great war of Mahabharata was a dictum of nature in which huge multitudes of likes of Duryodhana should be ruthlessly wiped out of earth’s surface at the appointed time and Bhagavan Krishna descended on earth as Avatar for the purpose of establishing Dharma (righteousness), among others, which He accomplished. Puffed with arrogance and having abiding faith in his army’s power, Duryodhana deluded himself which finally brought about his end.

From the observation of Babuji (which forms the topic for the day’s seminar) one has to conclude that it is the thought which makes or mars an individual’s life.

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It is the rare and exclusive prerogative of the human race alone to be inheritors of the precious Divine Patrimony to possess the most Powerful instrument (viz. the mind), the first mind of God Himself, bestowing on humans the capacity to discriminate between the real and unreal and choose the best course of action to realise his own self that can bring about total emancipation from the cycle of birth and death, besides paving the way to him to reach higher levels of realization of the Reality (viz. liberation and finally entry in to the Homeland) which should be the cherished goal of life to a human being bringing about total transformation making him a real man. To achieve the above objective, Samarth Guru Pujya Sri Ramchandrajai Maharaj of Fategarh (UP) India has opened a new way of Sadhana to humanity, modifying the Raja Yoga method of Sadhana to suit the needs of present modern generation, bereft of tedious, vexatious, time consuming practices involving austerities penances, physical mortification and strangulation of senses which are age old, often resulting in sadhaka to give up the practice altogether.

Majority of common people are grappled with their problems of day to day existence and the struggle they face to seek solace from the miseries which are attendant to an embodied being which are inescapable. The methods they are asked to adopt in Sadhana by conventional gurus of religion do not carry them far as they are gross and God is subtle. Only subtle means are needed to realise the subtle being and hence the failure.

The most unique feature of Sadhana in Natural Path is the procedure of introducing the Divine force deep into the core of a sadhaka to awaken the latent force of Divinity existing in a human being enwrapped by deep and thick layers of grossness which a person accumulates in course of hundreds of his earlier lives, not knowing

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how to extricate himself from the mesh and mess of his own making. Until his exposure to this most sophisticated system of Sadhana, he may not even be aware of the fact, that misdirected tendencies of his mind, led by the craving of senses are the root cause of such a helpless situation. It is actually the WILL of Master which is the Divine Will / Force that infuses Divine Impulse into the heart of the abhyasi. Thus, the master offers his life force (viz. Pranahuti) for upliftment of the willing sadhaka for his advancement in the path of realizing his own self.

It is really a matter of great luck that one gets introduced into the rare and unique type of Sadhana. Unless backed by Divine will, a person will rarely come into the fold of a Master of this greatest achievement in life of attaining complete unity with Ultimate. For unflinching success and advancement on the Path, it is essential that certain minimum procedures and practices need be scrupulously followed to achieve ones' life ambition of getting rid of the cycle of birth and death, while higher stages are also possible for a really deserving sadhaka, provided Divinity chooses to bestow His grace on him.

Before discussing how one can get trained to become eligible for Divine grace and a deserving vessel for it, a few items of practice daily and all through the day are to be mentioned. Taming a wandering mind is no mean task. Advice to sadhaka to engage himself for an hour before dawn (observing certain formalities of place position, asan etc.,) keeping constant attention on Divine Light in the heart (mere supposition). This is an important and fundamental item of sadhana in this system. The method helps in abhyasi's practicing the calming down of the mind, of course, not by forcible means. In the early stages of Sadhana, it may have an adverse effect of mind's rebelling against the method of enforcing

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discipline in restraining from its usual play of unsteadiness and wandering nature without any hindrance. By constant and regular Sadhana, though greatly causing disturbance and obstructing Sadhana, the mind gradually comes to settle on its own. It is incumbent on the sadhaka to be always alert during the entire period of sitting, so as to receive any hints or Divine commands. In the earlier periods of Sadhana, the abhyasi gets accustomed to develop sensitivity which again largely depends on his ability to give special attention on the Divine Light for large periods while remaining in attentive to fleeting thoughts. Feeling lighter during Sadhana (which is a sign of mind shedding its heavy weight of thoughts) is a sure sign of progress, which every abhyasi feels; it is an adequate testimony of the efficacy of the system and none needs to confirm it. This is part of his individual Sadhana.

The subtlest Divine energy flowing into the system with force forms a number of plexuses, centers and sub-centers forming whirls, due to polluted thinking of abhyasi preventing abhyasi's Yatra from point to point thus hindering his progress. While commencing meditation, we render prayer requesting the Master to bring us up to that state (viz. highest level or ultimate). Conceding one's request Master, in an effort to give advancement, attends to cleaning during the process of transmission. This is the most important aspect of Sadhana leading to quick progress is one's exposure to Master in individual sittings and also in satsanghs. The abhyasi has the opportunity of exposing himself to the care of Master affording the Master to help him getting cleaned. It is only during the transmission by master that great help is rendered to abhyasi (without his knowledge) by cleaning the system with the Divine Will infused by master.

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The sadhaka is advised to individual cleaning everyday at prescribed time, giving certain suggestions to his mind; the methods prescribed also differ from each abhyasi depending on the advice of the trainer. This cleaning by the self effort of the abhyasi is totally different from the cleaning discussed in earlier Para. Sadhaka can get rid of superficial accumulated Mala and Vikshepa to some extent by his efforts, (which of course, he again accumulates as the day progresses on) but it is well nigh impossible to bring out deep seated samskaras embedded in the deep layers of subconscious state of mind, which the sadhaka may not be even aware of. This is the great benefit conferred on the abhyasi during individual sittings and satsangs.

Reverting back to earlier Para, the calmness that we experience during the meditational sessions, helps gradually in our expanding our consciousness to the extent of our capacity in the direction of progress on the path in Sadhana. A sadhaka is expected to retain this condition, even after meditation, for a larger period during the day and also to be in constant thought of Master.

As was stated earlier, ‘Pranahuti’ is a unique process which is the starting point for a sadhaka to become aware of the existence of the Divine within himself. Other salient features in this system are:-

A. To achieve the object of inculcating universal brotherhood willing advancement of all humanity on the path of realizing the Ultimate by developing true love and devotion, meditation is prescribed for all sadhakas, precisely at 9 p.m. every night.

A reference to Babuji’s reply to UNO in July 1957 would help proper appreciation of this method of meditation prevalent in this system of Sadhana.

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UNO wanted to have a separate army well equipped to crush power which attacks any country and uses the modern weapons, sought for Babuji's help for an opinion.

Babuji replied that arrogance cannot be stopped by the material force and it is only the spiritual force that can remove causes of war from the minds of people. Babuji's final opinion in this regard was: "If my opinion were to be invited I would lay down the simplest possible method as given below.

Let all brothers and sisters sit daily at a fixed hour individually at our respective places and meditate for about an hour thinking that all people of the world are growing peace loving and pious.

This process suggested not with exclusively spiritual motives is highly efficacious in bringing about the desired result and weaving the destiny of the miserable millions (Event Horizon 109-111)

Before going to bed, a sadhaka is required to attend to meditation on a point (A) identified in chest region for a brief period of 15 minutes for the welfare and upliftment of all brothers and sisters in the world.

B. Besides Point A, another point which is the Point B is the point on which before commencing morning meditation every abhyasi shall meditate a few minutes to get rid of accumulated impurities suggesting to the mind that they are being driven out of the body with the force of Divine light in the background.

C. Another important unique feature in this system is the strict adherence to the principles of conduct by a sadhaka forming the Ten commandments prescribed by Babuji. Essentially they help in moulding of one's moral character, to develop fortitude and forbearance in facing

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miseries in life (whether created by circumstances or by any external agencies), treating all citizens as members of common fraternity, to regulate food habits with emphasis on pious earnings in making a livelihood; The aim of all these commandments is to make a sadhaka a deserving person to receive the Divine grace by developing utmost moderation at all levels of existence and to be always in constant remembrance of the Divinity which he has in his heart keeping company with Him always.

As Babuji Maharaj mentioned about illumination by Divine Grace, we may consider briefly about the ways and means to attract the Divine Grace.

In the words of Babuji “There must be one thought, one object, and one pursuit in view and that must be related with the Divine. That is the type of mania which I wish every one to develop in himself. It is only then that one may perhaps be able to have a view of That which he craves for. When God feels that there is one in quest of Him, the Divine grace is set into motion to take him in. If the quest continues with a pining heart, it becomes so very forceful that the Lord himself sets out in quest of him. The intensity of eagerness together with restless impatience creates within him a vacuum for the Divine grace to flow in, establishing a connecting channel between the two. Remember brother, the time gone by shall never return! Therefore, try to avail of the opportunity to its best. One who gives himself up to his master in toto can alone be successful in the pursuit. Giving up everything means reducing one's self to beggary. In other words one has to become a beggar at the divine door.” (Silence Speaks 84).

While dealing with the role of Master and Master's support, Babuji explains the relative features of individual Sadhana and Master's help in obtaining Divine

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Grace. He says that abhyas is meant only for creating inner conditions helpful for abhyasi's attracting the flow of the Divine Grace involving his self-effort which alone is not sufficient. It must be supplemented by the Master's support. What we really stand in need of for our ultimate purpose is only the Divine grace. To have this grace, master's help is indispensable. Because of ones inner complexities, it is almost beyond the capacity of a sadhaka to have Divine Grace himself, master's help is needed to divert Divine grace through Master which is interpreted as Master's grace both being the same Divine grace (SS187 &188)

Babuji stresses the importance and indispensability of a Master of highest caliber for another reason also. In our spiritual march, to extricate us from the network formed during our stay at a particular place entrapping ourselves completely and to shatter the network a master who has established an irrevocable connection with the Divine Source is only helpful with his power that can take the abhyasis through all those intricacies. Period of bhoga gets reduced considerably at the point of entanglement besides undoing the effect of the network by the kind help of the Master (Silence Speaks 194 & 195).

Babuji explains how the Divine grace can be had by constant remembrance of God. One must have a deep impression of the Divine upon his heart. Impression on heart would mean imbibing of the very thing one aspires for. In that case, the Divine thought will continuously remain alive in his heart and his attention will remain drawn towards it all the while. This is what constant remembrance exactly means. (Silence Speaks 307 & 308). By associating one's thought with Master who is merged in the Absolute, his relationship is indirectly related with the Absolute. Idea of personality (of master) becomes

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nominal. The deeper the thought goes the more are the subtle coverings getting torn off till the original remains in view. When once the origin is in view, the Divine grace is bestowed upon the abhyasi. (Silence Speaks 308)

Babuji exhorts us not to get disappointed of the Divine grace. God being the supreme Master, His Will must be carried out in every respect. We should ever remain busy with worship and devotion not minding the interruptions and disturbances that come in the way. One should train his thoughts to have proper regulation and discipline by themselves in due course of Sadhana by raising ones’ inner state of mind to higher spiritual level. This can be the actual process which serves to regulate the activities of mind and the Indriyas. (Silence Speaks 314).

For seeking Divine grace Babuji stresses the importance of creating within one self the things required for the actual experience of that which is sought for. He considers that it is Divine grace if one gets under the charge of a perfect master. With sufficient abhyas alone one will be able to draw His will towards oneself. (Silence Speaks 343)

May all our brothers and sisters become worthy of Divine grace.

Pranams.

3. Sri. Ravi Prasad

Respected Brothers and Sisters,

Pranams.

I feel honored to present the paper on the subject of the seminar “Some are deluded by their own thinking and some are illumined by Divine Grace (Silence Speaks 2004 edition, Page-218)” in your august presence.

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The examples given by Pujya Babuji Maharaj on delusions in this article, reminded me of the discussions/arguments I had with an abhyasi who was trying to explain me about the system of Natural Path.

Before joining the system, I used to think, I was traditional. I used to do daily (almost) puja, used to go to temples regularly and used to recite Vishnu Sahasranamam daily. When an Abhyasi told me about this system, I was not prepared to listen and came up with couple of logics and was prepared to argue. I was very strong in thinking what I was doing was right as it is even backed up by the facts that it is ancient and so-many people in the world are also following it. I was deluded by the strong attachment to my own notion about the greatness of what I was following.

When I heard the talks published by the Institute, which mention that

- Intellect only satisfies the itch of the brain and feelings only satisfy the heart (which is similar to the sentence in this message: "logical speculations are no substitutes for craving of the heart")
- We need to know what we want and whether the system we follow provides that or not and how many people following the system have achieved what is promised in the system
- Practice the system and see for yourself

In the beginning (before joining the system) I used to feel the aim/end result promised seems to be more or less the same, in most of the systems and just the training method might slightly vary and there is no need for me to change the current practice. When I started thinking on the point (2) above, I came to know that

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- I never seriously thought of what I wanted from my earlier practice, though I had some Qs on the purpose of life
- I never thought of or looked at how many people reached or confident of reaching the promised goal.

This is the problem similar to that of mine, I thought, Pujya Babuji Maharaj was referring to, in the article of the present topic, when he says "... nor the 'disciple care to use his discrimination' ". The amount of reasoning I have put to justify my earlier practice, if I could have used the same in a reasonable way i.e. in analyzing what I wanted and how much I got, it would have been useful. So analyzing and logical thinking, as such, are not the problems. We should also be reasonable enough to see how and where to apply it.

When the Institute mentioned that the self-evaluation will be done against the 10 commandments given to us by Pujya Babuji Maharaj and that the progress is to be measured not just in terms of how peaceful we feel during meditations, but how relevant our life is to ours and to others, I felt happy. Unless the system itself is correct and confident of achieving the results, I felt it never wants any one to evaluate (on practical parameters) and might just ask the people to have blind faith.

Initially when that abhyasi told he is “more” balanced and peaceful after practicing the system, I said “I am also peaceful and balanced, why should I join”. After the practicing the system, I came to know that:

- For the terms/feelings where quantification is tough or can only be measured relatively, unless we practice and feel for ourselves we can not understand how much “more” or “less” and that

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too w.r.t. us. I think we can easily get deluded that we too are in a condition, promised in the system or explained by the practicants, by just having an idea about it.

- For the same word peace the depth of my understanding/feeling has been changing with sadhana.

In our system, especially, we get the Divine Grace very often. When we get the Divine Grace and feel for ourselves, we get illumined and come out of the delusions of the notions on the spiritual conditions. I am very much thankful to the Master for showing me the path, and to my trainers for helping me in my spiritual progress.

When we are convinced of a system's correctness and Greatness, I think, the only remaining thing is to follow it in its purity of content and practice. The Institute is putting lot of efforts in making the abhyasis to get out of the delusions

- By emphasizing the importance of sadhana
- On Pranahuti
- The abhyasis may have regarding the method and practice by publishing the book "Three Truths and trillion doubts"
- Of the progress of the abhyasi:
 - a. By providing tools for self evaluations
 - b. By providing very good literature on the various milestones on the path with parameters to measure them
 - c. By categorizing the topics in the literature, so that we can refer them based on our requirement as we feel from (b) above or as suggested by our trainer.
 - d. By providing Game of Life

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I think, when we are taken out of delusions, we get illumined. I am very much thankful to the Institute for their efforts, mentioned above, in illumining the Abhyasis.

I am thankful to Imperience for giving me an opportunity to share my thoughts and I request all of you to pardon me for any mistakes above.

Pranams

4. Sri. Ravi Yelluripati

Pujya Sir, my dear brothers and sisters, my humble pranams.

In this letter Master, Pujya Babuji is expressing the importance of the need for taking help from a spiritual guide in the path of yoga. It is clear from the letter of the Master how some are deluded by their own thinking relying only on self-acquired knowledge and practices, while ignoring the selfless spiritual service rendered by the masters in the path of Satyapad. In this paper I would like to elaborate my understanding of the message, the key points that would be presented being:

- 1.1 Pitfalls in Self-Effort only
- 1.2 Self adopted practices
- 1.3 The need for help from master
- 1.4 PAM

It is the belief of many that by self-effort one can realize God and it is probably true as in the case of very few saints of the past. But the path is very difficult to tread and attaining liberation in the first place, in one's lifetime is very difficult. The march on the path of Satyapad is very slippery and difficult, and the help of an adept is indispensable for advancing into higher realms.

From the current day thought pollution that is seen the goal chosen by self-effort itself may be materially

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oriented, could be seeking miracles or the attainment of powers or Siddhis. For the most part the goal remains an enigma, obscured by various dogmas and notions. It may be true that a person has become a saint by taking a lifeless object as his guru; what is important to note is how difficult and how practicable are such paths to pursue. And the quest too is more often a “Who am I?” than a “Forget thyself”; and as Pujya Babuji further says, “Self-dissolution is the only way for securing complete success” [SS Page 209, 2004 edition].

The goal is further complicated by the half-baked knowledge obtained from various sources like books, and from multi-traditional worship. Some even adopt hypnotic means of practice and for some the mirage of kundalini is enticing enough to pursue! The way of life is a mere do’s and don’ts of life, that of morals, and leading a pious life. Leading such a life by itself is no doubt good but how much it contributes for spiritual advancement needs to be observed. Further, among the lot of such self-effort souls are also the intellectuals. They think



‘knowing’ and ‘being’ are the same and refuse to dive in or peep in to Reality, and hence are happy ‘knowing’ from the books. Seminars and discussions are no good when they are not duly supplemented by proper sadhana. Without sadhana I do not know how can one attempt in finding that

Duality is a delusion? With such ideas in mind the journey of the soul continues without proper guidance citing nowhere the goal of life. The journey is similar to that of a boat, without a fixed destination, in the ocean

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moving as the wind takes. Perhaps the mountains in the emblem of ISRC are representing such difficulties of man! And as Rev Babuji says, “All of us are proceeding towards Divinity or the goal of life - some consciously and some unconsciously. They, who proceed consciously, are as if swimming in calm waters. Those who are proceeding unconsciously, are beating their hands and feet in the sand of the desert” – SDG Pg 103

Further the propagandists of self-effort question why is it that a person like Duryodhana has not been transformed over-night (may be) by Lord Krishna? Such people are probably mostly those who yearn for power of God or Guru, or are expecting miracles rather than girding up their loins for doing their part of sadhana. In the eagerness for power or miracles they forget that the laws of karma have to be followed by all, including Avatars. Pujya K.C. Narayana garu clarifies, “We go through Bhog in meditation, dreams and cleaning sessions. If all the karmic load is cleared off where is the being? Karmic Law is inviolable and one has to go through the effect in some plane or the other” [TTTD, page 270]. Well! - If Bhog is happening in meditation, dreams and cleaning sessions, it is prudent to adopt proper means for sadhana than face the likelihood of the miseries in the physical plane only. One would think of it as basic viveka.

In Dynamics of Spiritual Life Pujya Dr K C Varadachari says, “Now-a-days people are confronting the materialistic world with so called Bhakti, devotion and devotion to what? Devotion to ancient past modes of behavior, devotion to certain types of worship and without any kind of desire for real emancipation. Now therefore the static condition has arrived. We are now in a static condition. As against this static condition, Sriramchandrajji has provided a dynamic mode of approach to the same problem. There is no use merely

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confronting man with duties of the society or towards the society nor by confronting with formula of Vedanta-Advaita, Visistadvaita, or Dvaita or any in between, as we may know. Nor is it alright to say it is enough to say we are listening to Puranas and Ithihasas and spend time chanting the names of God only. What really matters then, is, we do require a higher consciousness into the consciousness of the unliberated. The slave must certainly safely feel the presence of the emancipator and one who emancipates man from his past and his bondage is real emancipator.” [Dr KCV Vol I, page 618].

Need for a spiritual trainer. By now it should be obvious to all that experimenting with life can be done endlessly but to get a meaningful purpose for life, one has to get serious and walk with adepts seeking the goal of nothingness. In my own case, I remember before joining the Institute how difficult it was to assimilate so much of tradition and seek the true path. The connections to the traditional approaches have largely got shaken due to various social, political and historic reasons in the past few centuries. The various practices advised by the seers of the past is being followed very ritualistically lacking the spirit behind it. When I meditated during my young age going to a mutt, my only prayer was – I wish if there is someone to talk to, so I can relate my thoughts, get help and do any other meaningful exercise. Then the blessing of the Divine came to me when I got in touch with ISRC in 1993. I continue to feel that the need for a spiritual trainer is indispensable in spiritual path. I would like to note few points below:

- A. Progress on our own is quite possible but it is limited to the first few knots of Pind Desh. As Pujya K.C. Narayana garu makes a note in Path of Grace, “It has been observed that most of the sages of the past who had tried it by self-effort

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only, remained lingering for whole life on the very first or the second stage and could not cross it [Pg 123]”. Under such circumstances instead of getting stuck like in a whirlpool, it is but viveka to seek help of a worthy master of high caliber who can push one to higher realms so that the journey towards Infinity continues.

- B. It is but common that miseries are part of life. I personally was of a brooding nature and used to think that greatest miseries have dawned only on me. Had I been an advocate of self-effort only, I would have been stuck in the middle of nowhere and there would be no emancipation in sight. The pitfalls due to ego, caste, attachments, have been no less and the limitations imposed by the kosas also hinder our progress. Further the complacency due to some spiritual advancement also hinders spiritual progress. We buckle under our own weight and more likely will be too late by the time we find out! That is the truth or the fact of life. Unless the watchful eye of an adept is around it is sure to be an arduous journey. The sessions of Pranahuti, the practice of the Ten Commandments and the various meditational practices are being of immense help to firmly tread the path of Satyapad. The way of life is more vivid and balanced than before, and of course there is long ways to go.

In PAM, the support of the Master comes in the form of yogic transmission called Pranahuti. “Power of transmission is a yogic attainment of a very high order by which a Yogi can infuse by his own will force the Yogic energy or Godly effulgence within any one and remove anything unwanted in him or detrimental to his spiritual progress” [SS Pg 227, Basanth 2004 edition].

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Pranahuti helps greatly to resolve the mental tendencies of the mind- a task for which great many methods have been prescribed in yester years. The detailed notes on various knots in the work Path of Grace by our spiritual guide Pujya Sri K.C. Narayana garu provide ample clarifications for true seekers. Seminars, workshops, training programs, Chit Lake, and such programs are being conducted to gain in-depth knowledge of the subject, in the spirit of Bodhayanti Parasparam. I pray that PAM benefits more and more seekers.

Pranams to all.

5. Sri. Vivek Joshi

Dear Brother and Sisters,

My Humble Pranams to you all. Today's topic has been taken from the book Silence Speaks (page 229, Second Edition May 2007) and it appears under the title "Spiritual training through yogic transmission".

Let us first look at the context in which the Master has made this statement. He starts with a question that how come great personalities like Lord Krishna, Swami Vivekananda or Rev. Lalaji are able to change the entire course of man's life. How is this done? A skeptic will argue that it was because of the person who wanted to change himself and the Guru or the Master was for namesake only. To further illustrate their way of thinking as correct, they may quote many more such instances. However, Master says that these obvious instances need not deter a true seeker from seeking the reality.

A true seeker would be one who admits his helplessness to understand the divine ways and surrenders to it. On the contrary a skeptic would use his thinking and intellect to understand the divine ways and in the process

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only delude himself. Once having understood the divine, there is no further need for an enquiry and therefore the search ends there.

How can a journey towards what we term as infinity end so abruptly and so soon? As Master explains, logical speculations are no substitute for the cravings of the heart. The heart is not satisfied even if logic stops in some blind alley.

The Master emphasizes further in one of his messages that “It is a matter of pity that people remain entangled in their amusements thinking that to be the reality and end their pursuit with them”

“Mil gai jis ko ganth haldi ki
us ne samjha ki hun mai pansari”

“One who got a piece of turmeric considered himself to be a grocer.”

Delusion as has been explained in DR pg 83, is an “Inducement based on outward show of knowledge, eloquence or power and promotes blind faith leading to disastrous results.” At the same time, one who has the potential of getting illumined by the Divine Grace are positive thinking people...at a minimum. What becomes subsequently essential for such people is to fix their eyes on the absolute reality with faith and confidence and to adopt ways helpful and conducive to self realization.

This is where our method of PAM comes in with a worthy and capable guide of the highest caliber. This is also where there is need to show faith in the Master. Help from a capable Master is indispensable for higher spiritual attainments.

We may not have absolute faith to start with, but just like we start our meditation with a “mere

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supposition” so we start our spiritual pursuit by reposing some basic faith and confidence in the Method and the Master. As we practice the system more and more, the faith becomes stronger by the day. Really speaking, faith is the entire structure of spirituality itself. Faith in reality, faith in the right course adopted for realization and faith in the worthy Master (DR pg 82)

Ours is a complete system, in that it provides all the necessary structure required for our spiritual progress.

The concept of faith that we talked about in the preceding paragraph is not mere philosophy. The methods given by our Revered Master, grants us that imperience which is much needed to supplement the initial faith. Once supplemented by our imperience, the faith grows and motivates and inspires us to do our Sadhana more assiduously. Thus we can see that how through an iterative and self complementary process, the spiritual progress takes off.

Lest we rest on the way, thinking the intermediate states to be the final, the unique concept of Pranahuti comes to our rescue. It helps maintain the restlessness and pushes us to higher and higher states of consciousness. Meditation on points A and B together with 9 PM prayer and bed time prayer ensures that the process of divinization of man stays on course. Thus gradually we start getting illumined by the Divine Grace. Masters Grace no longer remains a mystery but can be imperienced by all sincere seekers of Rev. Babuji’s method of PAM. There is thus no scope for delusion in our system if we do the Sadhana and follow the commandments exactly as advised by the Master.

Dear Brothers and Sisters, I may have shown some misunderstanding in presenting today’s topic, for which I sincerely beg your pardon. I thank you all for

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allowing me to share the thoughts. I would like to end
with a sincere prayer for spiritual elevation....

O Master

Thou are the real goal of human life
We are yet but slaves of wishes
Putting bar to our advancement
Thou are the only God and Power
To bring us upto that stage.

Pranams.

Seminar on “Happiest man is he who is happy under all circumstances”

1. Sri. K.V.S. Murty

Rev. Shri K.C.Narayana garu, brothers and sisters,

*Shri Ramachandram Paramanandam
Sadgurum pranato asmyaham*

My humble pranaams to my Revered Master Shri Ramachandraji Maharaj.

Happiness is a state of mind that occurs when the mind is satisfied or relieved of anxiety/ desire/pain, etc. In other words, contentment brings happiness. Our Samskaras and vasanas (which enwrap the real self), with external contact through senses (Indriyas), result in producing thoughts leading to actions and reactions. Eventually mind gets locked up in the labyrinth of actions and reactions, and the man becomes restless and agitated. Our Scientists have been trying their best to make the living beings comfortable and happy. But the fact remains that the man continues to be unhappy and restless. Physical comfort, howsoever great it may be, having not been able to satisfy, the man started looking towards spirituality, where he could find some solace and thereby various systems of spiritual exercises in the form of meditation, yoga, etc. developed to keep him restful and happy and also with a view to pave way to take him towards the highest bliss.

Sukhasyamoolam Dharmah:- Discharge of one's duty is the main requisite for happiness. Our revered Master enunciated our duties couched in the form of Ten Commandments so as to lead us in the path towards

reality. If we have to be called as Abhyasis (students) we should follow those principles assiduously.

While on the subject of happiness, permit me sir, to quote from our book "The five Kosas...." Page 76.

"It has been held that bliss is the core of all beings and life is meant for happiness..... The principle of life is the pleasure principle as psycho analysts held, only instead of pleasure; we prefer the nobler and more cohesive word - Bliss/happiness. No one does anything for any purpose other than to derive happiness..... Satisfaction of the various desires arising out of the tendencies in these Kosas was a source of happiness and therefore there has always been a desire to fulfill the desires. Happiness is the goal whether it is eating or mating, or friendship or envy, or jealousy, greed, or avarice or charity and nobility, or service or sacrifice, or knowledge or technical expertise. Behind all these, the only motive is happiness. Happiness is the canvas on which all aspects of life are printed or painted. The craving for different types of sources of happiness has a general and individual content."

So, as stated above, satisfaction of the various desires is a source of happiness, and there has been always a desire to fulfill the desires. In our prayer, we say that our wishes (or desires) are the impediments for our progress. Our Master in His letter dated 11th Aug 1955 to Revered Dr.K.C.Varadachari, wrote(Event Horizon pg 22) **"Our desires are to a great extent the cause of miseries. So, we pray to God to bestow upon us the state of desirelessness, or freedom from wishes. It is almost certain that unless it is achieved we can never acquire a balanced state of mind. Desirelessness**

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means, we stop further formation of samskaras." What remains then is only to undergo the effect of the previous sanskaras, which, when exhausted, lead us towards freedom from wishes/desires. Purging of mind and clearing of sanskaras are therefore the essential requirements for spiritual progress.

Mind is the causative factor, either for achieving liberation, or binding in the labyrinth of sanskaras and vasanas. In this regard, Amrtoanishad says:

*Mana eva manushyanam karanam bandha mokshayoh
Bandhaaya vishayaasaktam, muktyai nirvishayam
smritam*

It means: Mind is the cause for men to be bound or liberated. If the mind is not controlled, and engages itself in frivolous matters, it gets bound in the sanskaras. Otherwise it gets liberation.

Our master says in one of His letters to revered Shri KC Varadachari that a man's problems comprise chiefly of things of his own making. Depicting this, there is a verse in Sanskrit:

*Sukhasya Dukhasya nakopidata
Parodadateeti kubuddhiresha
Aham karometi vridhaabhimaanah
Swakarma sootrah gradhitohi lokah*

It means: Happiness or unhappiness is not given by anybody else. If one thinks that it had fallen on him because of somebody else, it is only foolishness. It is also not correct to say that he himself is the cause for anybody else's happiness or unhappiness as it is tantamount to egoism. It is only one's own making.

Then what is the way for a man to be happy always? Let me quote our revered master, who gives us

the clue in one of his letters to revered Shri KC Varadachari thus:

“Just as God, through divine will brought into effect this vast creation, so did the man bring into effect his own tiny creation by his own will. The result was that his real self got completely enwrapped within the thick covering of grossness. Now the agencies working for it are mainly *Manas* (psyche), *Chit* (consciousness), *Buddhi* (intellect) and *Ahankar* (ego). They lead to the formation of *sanskaras* and all these things collectively form a sort of network, round the real self. That is the true picture of our tiny creation. The only solution is to bring this creation to a state of dissolution (*Pralaya*). When this covering is shattered off and the real self emerges out of it, the real life of spirit (*Atman*) begins. That is what spirituality must be taken to mean. This is what I wanted to denote by the sentence “Give up all thy belongings!” But man goes on developing the activities of agencies mentioned above; he continues adding to his material existence in the form of his tiny creation. Thus, instead of dissolving, he makes it all the more solid. The only method is to give up, or, surrender everything to the supreme master”.

Thus, desirelessness paves way for stopping further *sanskaras*, and surrender everything to the Master is the way for dissolving the previous *sanskaras*. So, the load of *sanskaras* and *vasanas* has to be gradually alleviated through regular practice.

As stated above, mind is responsible for binding (attachment) or detachment. If the mind is engaged in constant remembrance of the goal (which is, the MASTER) and in contemplation that all our three-fold actions (*Manasa, vachasa, sarirana*) are of the Master,

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for the Master, and performed by the Master, lead us towards the goal since all actions converge into Him, and do not belong to the individual. In other words, we should dedicate ourselves with head, heart, and hand irrevocably. That should be practised.

We do not distinguish between the Master and the Divine – it is one and the same. Thus our practice will have the pious Divine touch every moment of our march towards the goal – the Infinite. Whatever we get and/or consume during that march or journey (in the path of grace of divine) will become pious. To a true seeker, whatever comes along the way is a success and encouraging, since it is a divine gift. So, every step forward during the journey is a success, since we are unmindful of the results, for, the actions and the results are consigned to the Master. Thus, success moving towards our goal is a progressive journey. Our journey is an internal journey – transformation – (becoming THAT) – that state in which our Master is. For evolving into the final state – at every state, you have to know where you are and what you are – ‘To find yourself’ at any particular state, you have to ‘first lose yourself’ of the previous state. Each state is a new one in so far as the transformation has taken place.

Happiness is to be derived under all circumstances, all the way during our journey. Only thing is, we should never leave Master’s helping hand while walking along with Him. If He feels that the path is difficult for us to tread at any particular stretch, He Himself would walk that stretch lifting us into his hands. I mean to say, we become so absorbed ourselves during any difficult stages of life, that, when we look back at a later stage, we find only His footprints (without having any trace of our footprints in that particular stretch). That is

his love and affection towards us to keep us ever happy without the trace of any agony at any stage. That much co-operation and surrender to Him are the requisites on our part.

For us, our Master Shri Ramachandraji Maharaj is everything – mother, father, Master, God, friend, and – what not -

*Maata Ramo matpita Ramachandrah
Swaamee Ramo matsakha Ramachandrah
Sarwaswam me Ramachandro dayaalu
Naanyam jaane Naiva jane na jaane*

I do not know any one else but our Master Shri Ramachandraji Maharaj, to reach me to the goal and who keeps me happy under all circumstances in the path.

Sarve bhavantu sukhinah – May all be happy.
Pranaams.

2. Sri. B. Narasimhulu

We find the above observation of Revered Babuji Maharaj in His message “Love universal” delivered at Shajahanpur during January 1976 at the time of inauguration of Ashram Building at Shajahanpur.

He further reiterated in the same message that it is a hidden dictum of Nature that every soul must live a happy and restful life. If we do otherwise we are spoiling His world. It is since said that it is for love the whole universe sprang into existence and it is for the sake of love it is kept going.

To elaborate the above it is essential to note that everything in Nature is preoccupied with remembering

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and glorifying the Divinity. As one is engaged in remembering, praising and glorifying the Divinity one becomes at one with the entire Universe/Nature and then the gate for all goodness and happiness is opened and one lives in tune with the Nature.

There are any number of things in Nature, if closely observed, will make us happy and exhilarating. For example, let us look at the following.

- a. Happiness is when one is enchanted by the beauty of Nature. There is infinite pleasure in watching the land, water and skies, the bewitching colours of the leaves and flowers, birds and bees, animals and humans, shapes and patterns in their intricacy and simplicity. Even the barren dunes of a desert became golden in the morning or evening, presenting a magnificent spectacle.
- b. Happiness is a walk on the beach, palms swinging in the breeze, sea-birds scurrying across the shore, seashells scattered in the sand, the myriad patterns of the waves, and the setting sun transformed into a ball of fire with colourful hues in the horizon. Walking in the rain and splashing thro' the puddles brings back the joy of our childhood. A walk thro' the forest with the whistling sound of the branches and the crackle of footsteps on a bed of leaves gives us immense satisfaction. Reaching a peak after a long hike unfolds the panorama of nature, filling us with exhilaration. We are mesmerized by the waterfall, its appeal both aesthetic and spiritual. We are struck with awe as both steam and water shoot in the air from a hot spring on a cold winter day.

- c. Happiness is a walk at anytime. Glorious mother nature calls out to you, the morning mist creating an aura of mystery, the noon sunlight, falling on shallow waters, transforming the blue water of the sea to pale, translucent forces.
- d. Happiness is the morning sun glistening across a majestic snowcapped mountain peak. We are immediately transported to a magical, mythical world and soon became one with nature. The light filtering thro' the leaves of the trees and the music coming out of the dancing leaves makes us realize why the Peapal tree is sacred. As we walk along the banks of river, the sacred sound becomes evident in the continuous hum of the water; the secret of life unfolding slowly. Watching the enormity of the ocean, its gigantic waves at high tide on a full moon night makes us realize that we are a tiny drop in the sum total of energy.
- e. Happiness is the lotus rising from the pond at dusk. Droplets of water sparkling like diamonds on the leaves. The evening is a spectacle par excellence as the setting sun brings creeping shadows and countless stars. And, as the moon appears from nowhere our cup of happiness is over full.

The above only goes to confirm what has been said in the preceding Para 3. When Nature itself presents such a spectacular and soul stirring happiness, how much more bliss and happiness we will be blessed with when we realize the creator of nature. Revered Babuji in all His compassion and love for whole of humanity had founded a system, "Natural Path" which, if practiced, sincerely

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and devotedly, He assured us such a spiritual experience to one and all.

When there is orientation to life to the spiritual goal, it should become apparent to him that security and happiness depend not on what he “has” but on what he ‘is’. He then learns to dedicate all his actions to God/Master and accepts everything in life as due to God’s Grace.

True happiness begins when a man learns the art of adjustment to other persons and right adjustment involves self forgetfulness and love. Hence arises the spiritual importance of transforming a life of the limited self into a life of love.

Besides, happiness accrues to us when we work without expectation of reward. Further not by gaining the object of our desire but by the enrichment of the spirit within, which leaves nothing more to be desired, is true happiness found.

Man has to fight brute in himself, in order to annihilate it, he should struggle with the greed in his own nature, so that he may fit himself to live the higher, nobler, more enduring life of peace, goodwill and wisdom.

In Divine protection the fierce struggle with others is at an end, the competition of self interest is no more and the weapons employed are self-sacrifice and non-resistance.

Self interest, resistance to, competition with others are the most powerful factors in the purely human life leading to restless life whereas in the Divine life, self obliteration and deep felt sympathy with and compassion

for others are the dominant motives which ensure a peaceful and happy life.

Man's individuality is not his highest truth; there is that in him which is universal. If he were made to live in a world where his own self was the only factor to consider, then that would be the worst prison imaginable to him, for man's deepest joy is in growing greater and greater by more and more union with all, which is bound to be a happy and joyous life.

Existence is a strange bargain. We owe to life everything. The only true happiness comes from dedicating ourselves for a spiritual purpose.

As a matter of fact everything in life is for our ultimate good. We have to learn their proper utilization so as to turn them to our advantage.

Dire distress, misfortune, sorrow, calamity—nothing can overwhelm the man who has tasted the joy which comes from transcending all sorrow by spiritual consciousness. It is indeed a cloudy dark day for the soul when man loses sight of Divinity and forgets thro' doubt and self pity that he is of God, that his life is absolutely in God's hands. No calculation or thought can bring this higher happiness. That rises only in the heart that is full of faith and selflessness.

Revered Brother K.C.Narayana Garu observes in *Bodhayanti Parasparam Vol.IV*, page 142, that "the problem of life is not just seeking pleasure or even happiness during our life time, but to seek permanent happiness that is attainable only thro' freedom from our desires and wishes. Until we find this freedom, even as Swami Vivekananda put it, we do not know the joy of freedom itself. For this, one needs to be free or liberated

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from the bindings of desires and wishes. What is the way and how do we accomplish it in a practical manner? Master says “if one is to be brought to the stage of liberation”, method for it would be to direct his soul towards the Ultimate. The result shall be that he will go on developing till by the last moment of his life, he will finally reach the destination and obtain liberation”.

People run here and there in pursuit of happiness. They engage themselves in a variety of activities in order to be happy. They try their best to attain happiness. They not only fail to get true everlasting happiness, but their actions lead them further into innumerable difficulties. A spiritual life can only be a lasting solution to the problem of life. It inspires people to inculcate moral and spiritual virtues. It inspires man to give up pleasures and animal instincts so that he may manifest his inherent Divinity in his day to day life. Such a man sincerely observes laws of moral and spiritual life and thus leads a happy and harmonious life.

We can experience the joy and satisfaction that comes to us by reason of an effort to assist in making someone else more useful and more happy.

While Nature has provided us enough and more avenues to happy in our earthly sojourn, how is it Revered Babuji Maharaj mentioned that we should be “happy under all circumstances”. Does it mean to say that there are situations in life when most of us may not be inclined to feel happy? If so, what are they? The miseries sufferings pain, diseases we undergo in our lives as most of us feel do not contribute to our happiness. However, Revered Babuji asserted under those conditions also we should continue to be happy, if only we understand their purpose and necessity in our lives, since they are

inevitable for an embodied soul. They are not punitive but reformative.

The inevitable reason why we should be happy under all circumstances as expressed by Revered Babuji Maharaj in His inimitable way is that we have come out from Divine Energy and it has become our base, where bliss reigns supreme. Since it has gone out of sight, we have to revive if we want to maintain ourselves. (SDG Page 38)

Revered Babuji further enlightened us about the importance of sufferings, miseries pains and diseases in our lives since they are bestowed on us by the all merciful and loving Divinity for our deliverance for which we should ever remain grateful and be happy.

Revered Babuji Maharaj stated that “sufferings and miseries have their own place in life. Everyone has his share of it. Even sages of eminence had their own. Had there been no sufferings in the world, man’s thought could never have gone up to the reverse side of it (i.e) the bliss. Thus man’s affliction offers him inducement for finding out means of emancipation. In other words they serve as stimulants. We know that coal can be transformed into diamond. That means that a change in the set up gives things a new appearance. A thing becomes useful and pleasing when its set up is right. While it becomes painful and ugly if it is wrong. Same is the case with afflictions. Our discriminative faculty is so much overshadowed by the hankerings of the mind that we have become quite blind to the real values of things concerned with in life. As a matter of fact everything in life is for our ultimate good; only we have to learn their proper utilization so as to turn them to our advantage. But unfortunately we have all along been going in the wrong

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way, led by the misdirected tendencies of the mind. We have been taking a crude view of everything, corresponding with the baser inclinations of the mind. Everything has gone on growing denser and grosser to our view. The heart and the brain being influenced thereby began to contact the same defect. Covering after covering began to set in, obscuring Reality from view. This will go on till accidentally a time may come when a gush of reality having blown into the heart may cause an awakening within. It is then man comes to a proper understanding of the real values and feels induced to resort to mending his disturbed state. (SS p 489 & 490) That Revered Babuji continued to advise us “One who in this world is sure to taste miseries. One cannot escape from it. That is why we try to get rid of these things by going into penance, and Rishis (sages) have devoted themselves thoroughly towards it. There is no remedy for overcoming these miseries except devoting ourselves towards Godly thoughts of purest nature. So the process we adopt is that we go deeper and deeper into the vast expanse. The force of going towards it draws in the water spreading into all corners towards the force of pious thoughts. The result is that the scattered superfluous things come to the main and supreme current which is now to flow towards the Almighty – the main goal and place of our destination”. (SS.507 & 508)

Revered Babuji was not tired of dinning into our ears any number of times stressing repeatedly that” the sufferings and ailments are indispensable for the body and they help much in the purification process. A great benefit which we derive from them is that in that case the watchful eye of the Master remains on the devotee and that means closer contact and nearness. Nature is the greatest healer, so they say. It is a clear proof to show that the sympathies of the Master are turned more towards an

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ailing brother. The world is full of sorrow and misery. To undergo them is like undergoing an operation by the highest for setting us in proper order. That means an affectionate motherly treatment. A man may have reached the highest summit in spirituality but that does not imply that he has gone beyond physical afflictions, unpleasant to his senses. The power of endurance, no doubt, also develops with it. These things do not touch the deeper layers of water. One of the commandments of our Master directs us to be thankful to God for all the miseries and troubles. There are reasons for it. When we are in thankful mood we touch the inner core of our being coming in closer contact with it. As a result every nerve of our body gets charged with that pious influence effecting all the uniform state all over. In this way man so cleverly turns hell into heaven for himself. (Sruti Vol.II pages 330 & 331).

Suffering, pain, sorrow are the necessary elements in our training and development. They are not permanent. If we examine partially, this may appear unconvincing. But if taken holistically, this appears to be true. Moreover, the Divine Power is not there to torment us, but to guide us in the path of spiritual development. We should not expect everything to happen according to our calculations. In times of distress we may surrender to the Divine Power, without giving up our effort. The Divinity gives us everything at the price of an effort.

Every experience of misery and agony comes to teach us a lesson we need to learn. But this becomes clear to him who joyfully accepts everything that comes to him, as a Divine gift, attempting to avoid nothing.

It is the part of courage, when misfortune comes, to bear without repining the ruin of our hopes, to turn

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away our thoughts from vain regrets. This degree of submission to Divinity is not only just and right, it is the very gate of wisdom. When we have surrendered all, our troubles cease; not that they have been eliminated but we have risen above them.

The sufferings and sorrows in life will help desperate and depressed man to rediscover his inherent potential, his innate and infinite greatness.

In spite of intense pain and agony due to His illness, Lalaji Maharaj despite entreaties from his disciples refused to get them cured thro' prayers to the Divinity stating that "nothing can come to me, except from Lord! Therefore it must be for my good. can you refuse something which God sends to you". He has shown us thus the way by his exemplary example.

We have to comprehend that all sufferings of men are right as effects, their causes being the mistakes of ignorance. Nothing can be more loving than that we should experience the consequences of ignorance and error and so become perfected thro' suffering.

It is said that suffering is a part of life and suffering is a teacher. We would miss some of the best lessons of life, if suffering did not come to us. Many do not recognize this truth and do all they can to avoid a seemingly painful experience. But trouble can never be dodged. The unpleasant experience recedes only for a while, to return to us again, wearing a more formidable form. By avoiding trouble, we invite greater trouble at a later date. Unfortunately, some support their misery, nourishes it, takes care that it does not leave them because it is only their companion and also they have the leisure to bother about it.

Revered Brother K.C.Narayana Garu observes that “the attitude of taking miseries as blessings for our good is cultivated thro’ assiduous practice and this obviously is not a gift which many seekers somehow feel they are entitled to. Genuine spiritual life and the progress in the same has never been popular and never will be, because most people are unwilling to open to and accept pain. I feel Master’s greatness from a practical angle is the acknowledgment of pain or suffering or misery in life and sharing his agony and pain. This was the first noble truth of Lord Buddha. This acknowledgement of pain and suffering as true of life is fundamental to the spiritual growth. That these sufferings arise out of desires and wishes is the knowledge one gains in the process of spiritual development”. (B.P.Vol.III Page 155)

Revered Babuji Maharaj observed that “the thinking has become so rough that they (people) always add their own impure thoughts in the span of Nature. Complexities after complexities are there and it is the creation of human brain. They are responsible for these things because mind developed after the Energy descended from its centre for the formation of the world. Alongside the mind, wrong thinking also developed, but they hold God responsible for these miseries, pangs and sufferings of the world. So, they must destroy their own creation so that the world may become again glittering and shining. The process they should seek which may be the subtlest for the Subtlest and that can be “Yoga” alone. Our system which we call “Sahaj Marg” stands for it. There are researches in the field also and my Master Samartha Guru Mahatma Shri Ramachandraji Maharaj of Fategarh (U.P.) India, has remodeled the ‘Yoga’ in a way that somehow you many come into contact with the Divine speedily. The main feature of the system is that we

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get plenty of help from the Master. Simple meditation is prescribed, which helps all along in the spiritual pursuit". (SDG Pages 150)

Revered Babuji in His message "Real Light" delivered at Hyderabad on 24.10.1974 observed that "the work of the Mission will save the humanity from its doom by carrying the teachings of Master to every heart. Mankind today is groping in the darkness of materialism. Fear, greed and jealousy have gripped the man and every sense of value is lost. Only the torch of spirituality can remove the oppressing gloom and restore the real man. Let the light of the Real shine in the heart of everyone so that he may rise up to the expectation of the Divine".

This will ensure happiness here and hereafter.

Pranamams.

3. Sri. Atul Mishra

Pujya Sir and my Dear Brothers and Sisters.

Namasthe!

I am presenting some of my views on the topic of today's seminar - "The happiest man is he who is happy under all circumstances." taken from message - Love Universal.

In the message "Simplified System of Spirituality" Master says "Things come and go but what lies in between these two is our real condition. This changeless condition of us is the end of all spiritual activities. Blankness is another expression for this condition. The whole system is vacuumized in the end, and man becomes a real man. It has been found difficult to define "man", but when we add the word "real", it defines the beauty a man should have to belong to."

Being the Real man has been advocated as the true goal of human life in our system of sadhana. All the practices and teaching of the systems are geared towards this goal. Further it has been explained that a Real man is one who is just and balanced under all circumstances. This to my understanding resonates fully with the topic of the seminar “The happiest man is he who is happy under all circumstances”.

Rev. Master has stated in the commentary of commandment 8th that happy disposition is a state which may aptly be taken as next to the Divine. While reading and contemplating on the message for the seminar, the central theme which I could catch on was that to be truly happy is to be truly contented. I can not put it more appropriately than quoting Rev. Sir from article (BP Vol 3, Page 12) “Determination and Contentment” – “I strongly believe the feeling of Santushti or being satisfied with what we have is the first step in becoming happy. This is the secret of happiness. If this is not there any amount of comfort or riches or fame will not give happiness. Real Santushti feeling is a by product of the awareness of transitoriness of things and events in life. There is every reason to look into our images in the mirror every day and feel happy at being what we are. We should note however that our image has been changing and we have always been happy at it.”

The way I have understood the article of Rev. Master is that He has pointed out (subtly or explicitly), one-by-one, the things which keeps us away from true happiness and how we can address those.

First he points out that we need to understand the difference between Sat and Asat. What is permanent and what is temporary. The basic lesson of Viveka and

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Vairagaya. We grant the status of permanency/reality to transience and suffer the consequences. Be it our body, name/fame in the society, ranks in profession, bank accounts, relationships, expectancy of dependency and help from people in later stages of lives, this physical existence and many more. And as per their nature when these things exhibit their transience, in the absence of understanding of right relationship of things, we feel unhappy. It is only when we attach our identification with these things we suffer disillusionment. This is where Rev. Master advises us to rise above these things if we want to live a happy and peaceful life. He says it should be duty of every abhyasi to make himself rise above the mire of thoughts and emotions and methods of our system bring out such results if practice with interest. He quotes the example of wisdom of a weaver displayed through the movement of his hands which I have understood as taking help from higher centers. As Master puts it “Under the system of Natural Path the dormant energies of the Centre and sub-centres are awakened so as to enable them to function properly. When the higher centres are awakened they begin to shed their effect upon the lower centres, and when they come into contact with the Divine, the lower ones get merged in them. The higher centres thus take over charge of the lower ones. The lower centres too are cleaned so as to relieve them of the grosser effects settled on them. That alone is the proper, and the most natural course, which can bring about the highest results.” So long as we let the higher centers guide us, it is sure sign of moving in the right direction.

Next thing which Rev. Master has pointed out is Goal of life. Without its clarity life either appears to be monotonous, an endless drudgery or means to live through petty entertainment and pleasures and both are the sources of unhappiness. The importance of

commandment 3 become relevant here where one needs to set oneness with Divine as a goal of life and has to keep on working on it till the ideal is achieved. The way I have been trying to understand this goal is not as some static point where we need to reach one day but a continuous way of living as per the commandments of Master where we follow those sincerely and help other to do so.

The third point which Rev. Master makes is to understand the difference between individualistic expressions of love soiled with attachment v/s Universal expression of the same with a feeling of oneness for one and all. Attachment is sure to bring pain and we need to learn the lessons of trusteeship and due attachment in our living to balance it. For this, He advises us to live a life like coot and ducks in the water. He says it is very easy to transcend from one expression of love (one soiled by attachment) to the other once we learn how to remove our brokenness, prejudice or hatred towards the others. It starts flowing equally to one and all and it becomes universal. This state of mind brings immense happiness.

Next important point which He makes is the need to understand that we all are family people and must behave accordingly. Leading a family life will have its own challenges, needs and requirements. To take care of these needs and fulfill due requirements at material plane money is required. This requires us to work and earn money for our maintenance and good living. But parallely He warns us that having an attachment to money is a disease and it is sure to bring unhappiness. Being a grihastha we need to be moderate in our dealings and operate with an understanding that having needs and

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desires is not bad but we need to be watchful that we are not becoming slaves of them.

Keeping up with the central theme of the message as understood by me, i.e. need of contentment in life to be truly happy, I would like to conclude the paper with thoughts of Pujya Sir, once again, from article "Determination and Contentment" (BP Vol 3, Page 15)– "There is no use in wailing over the past and getting distracted. We should remember that "contentment is the greatest form of wealth." Contentment and acceptance of the situation should never be confused with complacency and indifference. Cultivating contentment means learning to appreciate what is given rather than focusing on what may be missing. "I am satisfied" is not the same as "I do not mind even if I do not have?" The commandments 5 and 7 of the Master requires us to develop the attitude of 'radical acceptance' which implies unconditional Maitri (friendliness) where openness and love are such as that we are prepared always to receive with gratitude all that happens to us. Such a life of contentment has no barriers to the being and any and every one finds a place in our heart even if we do not like what they may think or do. Contentment really means that we have the serenity to accept the things we cannot change, having the courage to change the things that can be changed and the wisdom to know the difference between these two."

Pranam.

4. Smt. Bh. Devasena

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Dear Brothers and Sisters,

My Hearty Pranams to all of you. I thank the 'Imperience' for giving us an opportunity for presenting a paper on this auspicious occasion.

'The Happiest man is he who is happy under all circumstances'. Our Revered Master makes this statement in a message given at shahjahanpur in Jan'1976 titled 'Love – Universal'.

On contemplating the above sentence, I could understand that a person who is following the method of spiritual training given by our Revered Master with the support of Pranahuti will understand the meaning in it.

Generally the question arises as to, how can a person be happy under all circumstances?

Ten Commandments given by Master are an answer to this question. When we put a question to ourselves as to what is the meaning of happiness which Revered Master has mentioned in the above sentence, the answer comes to us as when a person is in a state of Balance and moderation he is happy. When can a person be balanced and moderated? When he is in the consciousness of Master it is possible. Why are we not always in the consciousness of Master? Because it requires purity. Impurities do not allow us to be in the consciousness of Master. The thought gets drifted away from the thought of Master when there is impurity. Our samskaras, impressions do not allow us to be in the thought of Master. The lower self is pulling us down. However following the commandments of Revered Master with determination is required to maintain purity and live in the upper plane of consciousness. Only then we can be balanced and understand to be happy.

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The happiest thing in life is to be in the constant remembrance of the Master under all circumstances and get attached to Him and Him alone.

Under certain adverse circumstances a person is unhappy. Then how does the statement of Master which is the topic of seminar is true? Unless we understand the depth of the commandments given by Rev. Master in both letter and spirit and follow them as our way of living we will not be able to understand the statement made by Master. When we analyse and contemplate on this aspect we find that there is a transformation in our thinking and attitudes and we also accept that it is possible to be happy under all circumstances as stated by Revered Master. However the level of understanding depends upon our seriousness in sadhana.

- When we are in a state of misery we are sad and unhappy. In the fifth commandment Revered Master says ‘Be truthful. Take miseries as Divine blessings for your own good and be thankful’. I think it is an experience of all of us that during miseries we remember our Master more and more since we are totally dependent on Him. This condition is an opportunity to develop more dependency on Master. After coming out from the state of misery, we surely feel nearness to Master. It is a happy thing to become nearer to Master. It is an experience in my life also. There are no traces of condition of misery which I have undergone in the past because I have moved nearer to Master and I am happy.
- Revered Master in His message ‘ways and means’ in DR (page 29&30) mentions that ‘Total absence of sufferings and miseries in life is however impossible and unnatural. In fact they are rather

meant for our betterment. 'In fact to put up coolly with miseries and troubles contribute much to our betterment, hence they are valuable assets to our progress.'

- When somebody abuses us, hurts us and insults us in our life then how can we be happy? Initially and immediately the reaction may be in the same way. We too want to retreat back and abuse them. But maturity in sadhana enables us to understand the seventh commandment given by Master 'Be not revengeful for the wrongs done by others. Take them with gratitude as heavenly gifts'. Unless we had done similar action to others in our life, we will not face this situation. Nothing comes just like that. Instead of understanding that one of my samskaras is washed away by undergoing this mental torture and be thankful to Revered Master we will be unnecessary making one more impression by developing revengeful attitude on the other person. By revengeful attitude our balance gets disturbed and we will be unhappy till such time our balance is restored back. Again in such a situation remembrance of Master is more intense and we are happy.
- During physical ailments there is lot of pain and agony. But still we can be happy even in such circumstances when we understand the Revered Master saying that 'we are benefited by disease also which takes along with it the vicious samskaras. All is the play of His love'. (SDG-121). Here again is a positive thinking given by Master. Even a disease with pain and agony can

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keep us happy because Master has explained to us that this pain is taking away a vicious samskara.

- When there is an ambition in life but we don't succeed to the desired extent as expected with sincere efforts we are disappointed in life. We become unhappy. But contentment and moderation which we develop through sadhana enable us to be happy with what we have got. The understanding comes that this is what we are destined to have. Though initially we are disappointed after some time we understand that whatever has happened it happened for our good and feeling of gratitude develops for Master.
- The uniqueness of our Revered Master's teachings is He always teaches us the positive attitude. There is no negative thinking. Hence the chances of being unhappy after following His system are not there.
- To maintain balance and remain in a happy condition Revered Masters states in the above message that:-
 - i. Detachment in attachment is really needed.'
 - ii. 'Necessities in life should be meager. Plain living and high thinking is an English proverb.'
 - iii. 'We should live a life like the coot and the ducks in the water, which when they are out of water have no effect of water on their wings.'
 - iv. 'It is a hidden dictum of Nature that every soul must live a happy and restful life. If we do otherwise we are spoiling His world.'

- v. 'God has created the world so that every flower may grow in its right standard.'

In the third commandment Revered Master says 'Fix up your Goal which should be 'Complete oneness' with God. Rest not till the ideal is achieved.' When our Goal is to become like Him ie., to attain that level of purity we have to rise above all attachments and get attached to Him only. This can alone grant us happiness. The concept of trusteeship given by Revered Master is to be understood correctly. Only then we will be able to discharge our duties in our grihastha life efficiently without forming further samskaras. I understand that we should analyse ourselves on the implementation of Ten Commandments and improve upon the lapses with the guidance of our guide.

Pranams

5. Dr. K. Madhava

My dear brothers and sisters,

My humble Pranams to all of you.

The topic of the seminar "The happiest man is he who is happy under all circumstances" is from Master's message in 1976 during the inauguration of Ashram building in Shahjahanpur.

If we examine the state of mind of an average man the states of happiness are too few and far in between. Modern man's state of mind is dominated by the feelings of stress, uncertainty about future, fear of future, ill health, envy, greed and insecurity and majority of times feels life as burdensome.

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His feeling happy is dependent on several factors. If his desires are met he becomes temporarily happy. But unfortunately mind seems to abhor vacuum and another desire creeps into his heart and as long as that desire is not fulfilled he is restless, dissatisfied and unhappy. Almost a permanent state of dissatisfaction seems to be the state of mind of majority of humanity. Happiness is a slippery customer, it seems to slip out and escape from you at the slightest change in circumstances.

But as per Rev. Master, God wants all his children to be happy under all circumstances.

In fact my most memorable and happiest moments which I cherish most were experienced in the company of Rev. Master. He was known for his joy and humor. His smile even as caught in a photograph radiates joy and happiness. People have narrated how uncontrollable their joy, mirth and laughter was in the company of Master and his conversations.

My experience with my trainer is no less enjoyable. Conversations are witty, very spontaneous and full of joy de Verve.

Though spiritual training involves committed practice and a serious and severe determination to reach the goal, paradoxically spirituality is synonymous with happiness and joy. In fact it is a commandment in our Institute. For example Master commands his disciples to be happy while eating food in the VIII commandment and goes on to explain in detail how the state of happiness is the final state we have to reach.

Now the question is how to fulfill the requirements of the definition of a happy man as given by the Master. i.e. happy under all circumstances. In the same article he spoke about what is life and goes on to

explain that “It is a state of being which should remain permanently, as long as we live, thoroughly in contact with the Being, smelling at each step the fragrance of the Being”.

In effect it means live and breathe in Rev Sri Ramchandra’s consciousness i.e. Manas be attached to Rev Master, the Buddhi thinks, talks and works for the Master, the ego feels that it is a dependent servant of the Master. The sense organs and motor organs are used only for the service of the Master.

How is this possible? He gives a clue in the same Message. He talks about “Love the basis of all is there, so the attachment is also there.” He also talks about “Love is not bad, but its proper utilization we do not know. That our system will teach in due course of time.”

Love is present in all human beings. But human problem is it is directed towards materialism which by nature is transient and hence bound to end in failure and misery.

But if we can give a place to the idea “How to please the Great Master” in our heart His Love in the form of Pranahuti will modify the consciousness and makes it compatible to be in tune with Sri Ramchandra’s Consciousness. I feel this is the crux of Sadhana if somehow we can nurture this feeling in a genuine and sincere way. He will take care of the rest. Then happiness and joy under all circumstances is a very real possibility.

Another important sentence which we have to pay special attention is “necessities of life should be meager”.

The world is looking at the face of an impending ecological disaster. Global warming, glacier melting, rising sea levels, torrential monsoons with unprecedented

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inundation of cities and villages are all due to consumer culture to which we got habituated.

Work, earn and consume, seems to be the mantra which has cast a spell on the modern man. Why? Is it necessary? Does it provide joy and happiness? What impact his consumerist behavior will cause on the environment and future climate and future generations? What is the meaning and purpose of life? These questions are not put; man has abandoned reasoned thinking, the crowning jewel which God has bestowed on him.

The day has come when we say that man is behaving like an animal, it is insulting to the nature of animals which live in tune with their instincts. Man has surpassed the animal in its lower vibrations.

Master has written in one of the articles in *Silence Speaks* that he has a liking for poverty and he likes the idea of eating just salt and bread only. But if we want to live in His Consciousness we have to embrace all his ideas including ideas of “Necessities of life should be meager”, and also likeness for poverty.

For a modern man conditioned by consumerism it involves a painful giving up off all prejudices, habits and philosophies and all colorings and assume the plain and simple nature of mind itself which it originally was. If we remember and contemplate on the peace and silence of joy which our heart feels at the touch of Pranahuti and attach our mind to it, we finally understand that we are really divine. Gradually step by step through persistent practice we have to identify ourselves with Rev. Master and give up our identification with our name and physical form and our transient mental modifications and prejudices.

Rev. Master's main mission is to make us happy and we are all participating in this experiment and since it is backed by his infinite power and blessing we are bound to be successful in this experiment.

Pranams.

6. Sri J.M.Sarma

Dear Respected Pujya Sir, Brothers and Sisters,
My humble Pranams to all of you.

By the grace of the Master, we have all assembled here for this seminar.

The sentence of the Master "***Happiest man is he who is happy under all circumstances***" taken for the seminar is a part of the message given by Him on the Eve of Ashram inauguration at Shahjahanpur in January 1976 (***Message - Love Universal, SDG October 2006 edition, Page-126***).

I would like to express my sincere thanks for providing me this opportunity to express Master and share His thoughts.

I have taken most of these views and points from our Master's books and I tried to express my understanding about this Master's saying.

I feel there is lot of importance to the word 'Happiness' in spiritual life. Master says in the same message that ***'It is a hidden dictum of Nature that every soul must live a happy and restful life. If we do***

otherwise, we are spoiling His world'. Here what I understand is, we are all children of God and God wants His children to be happy in all circumstances. If we are not, we will be spoiling His world. So, how to be Happy in all circumstances and whether it is possible? I feel it is possible and I would like to place before you following with your kind permission.

- (1) We should be happy with whatever we have. Always we should have firm will to be happy in all circumstances. Here, I would like to quote Pujya Sir's comments that is

'The main question in life is "do we really want to be happy?" Do we will for the same with determination and conviction? I strongly believe the feeling of Santushti or being satisfied with what we have is the first step in becoming happy. This is the secret of happiness. If this is not there any amount of comfort or riches or fame will not give happiness. Real Santushti feeling is a by product of the awareness of transitoriness of things and events in life. There is every reason to look into our images in the mirror every day and feel happy at being what we are. We should note however that our image has been changing and we have always been happy at it. This is possible only when we Will to be happy.

There is no use in wailing over the past and getting distracted. As Master put it we should learn to Live. I only add let us live the life that we really want to live. Then we will be doing exactly what we want to do, living in the joy that we want, and the outcome of our life will be just what you Will- and for me a life in Master. Perhaps that is so with all of us also''.

(Bodhyanti Parasparam – Volume III, Page-324)

So we should always have positive attitude towards life which is God given gift.

Here I remember our Pujya Sir comments that, ***“It is important to eliminate negative thinking and create a positive thinking pattern in spirituality. We should understand the value of being happy under all circumstances. Nitya santushti is a necessary attitude for spiritual progress”.***

(Bodhyanti Parasparam – Volume III, Page-152)

We should live in present and not worry about past or future. This does not mean we should sit idle. We are all expressions of God and are entrusted with responsibilities. We should fulfil our responsibilities like a trustee of God.

Our Pujya Sir says, ***“There is no point in getting disappointed if we do not get what we want in life. We should always be in the state of mind of submissiveness to the Master and accept whatever comes to us happily and not insist to have what we want. It does not mean that we should not try. We should try and our efforts should be total the result is the will of God/Master”.***

(Three truths – Trillion doubts, Page-185)

- (2) Some times we encounter with unhappy circumstances. We should try to analyse them. I feel these are created by us as we expect results the way we want. We are unhappy when the results of our expectations are not met fully. Even if they are fulfilled up to some extent, still we feel unhappy for remaining part. These expectations of results are our own creations. We can live happily in all

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circumstances if we leave the result to Master after our sincere effort in performing the task.

- (3) We feel happy when we have total acceptance that God is only doing everything and he owns everything. Here again trusteeship comes. How to become aware of this trusteeship? Here I would like to quote Pujya Sir's comments that is

'God is every where. You agree that God is all happiness. Then happiness alone is every where. All is His and we can enjoy as much as we want but we cannot possess any. The cool breeze near the bay, the pleasant wind near the mountains, the fresh air from the gardens are all only AIR- they appear to possess some qualities because of the situation in which they are placed. We are trustees of God and God, you should have noted by now trusted your body, also which is His only. There is no question of giving up anything. What can you give up when you own nothing and it is only a duty of a trustee you have?'

(Three truths – Trillion doubts, Page 259)

Our Pujya Sir also says, *'Nothing here belongs to us and also by adhering to the philosophy that is advocated by our Master to treat every one and every task for us as those entrusted to us by the Divine as a trustee.'*

One who takes to a detached look at things and events and relations, is the real aspirant in our system, for whom there is nothing more important than the discharge of all duties as divinely ordained. He by virtue being a real human has got to discharge certain duties as a trustee is the noblest of the thoughts that our Master has given us, For us

there is nothing here to own and possess but every thing is to be partaken of, rather than enjoyed, with a feeling that there is nothing except the Absolute in reality, expressing itself here in the past and the present.

(Bodhyanti Parasparam – Volume IV, Page-133)

- (4) In the message taken for the seminar, Master also says, *‘We should live a life like the coot and the ducks in the water, which when they are out of water, have no effect of water on their wings. Similarly, we should love our parents and everybody in the family without being soiled by attachment’*. Here I understand that, we should not shy away from the responsibilities of grahasta and live aloof. We have to do our duties as entrusted by Him, but we should not have any undue attachment with any one. Master also emphasises in the same message that *‘Detachment in attachment is really needed’*. So there is lot of emphasis given to the word attachment. We should be attached up to the extent as required to fulfil our duties.
- (5) Master also says in the same message that *‘God has created the world so that every flower may grow in its right standard. But the lashes of time have made it to forget the purpose of God. So, some feel the life as the purpose of enjoyment, others feel the life monotonous. But the question is; what is life? It is a state of being which should remain permanently, as long as we live, thoroughly in contact with the Being, smelling at each step the fragrance of the Being’*.

Here I would like to quote Pujya Sir’s comments that, *“Life is a complex game. Play it with confidence in*

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yourself, and the Master and adopt the ways of the Master. One thing in life we should note is fear is not justified in any circumstance. We are God in expression what fear have we got? Fear arises out of lack of confidence in God. The goal of life is happiness only and we can get it in full measure when we are totally in tune with the Master/God. Goal clarity would develop as you practice and exposures to Pranahuti would remind you of the Homeland”.

(Three truths – Trillion doubts, Page 181)

So there is no question of unhappiness in our life as long as we understand the purpose of God. Our life has to be only with Master and we should live for Him. Even in our day to day life, we might have observed that mere thought of Master makes us happy in whatever circumstances we are. Remembrance of Master and expression of Him in all our walks of life will make us to live happy in all circumstances.

- (6) Further by following Master’s commandments we can live happily in all situations. Let me share with you my understanding.

If we take fifth commandment, where Master says, *‘Be truthful. Take miseries as Divine blessings for your own good and be thankful’*. I understand from the commandment that we should have total dependency on God and accept everything given by Him as Divine blessing for our own good and be thankful. Here I remember our Pujya Dr.K.C.Varadachari garu’s saying about God as our loving teacher that is *“The lessons in life are taught by the Lord very systematically. He loves us so*

much that every opportunity is provided for us to grow. When we ask for strength, He provides us difficulties to make us strong; when we ask for prosperity, He gives us the brain and brawn to work; when we ask for courage, He causes danger to overcome; when we ask for love, He sends us troubled people to help; when we ask for wisdom, He gives problems to solve. The way of instruction of the Lord is difficult to understand but when we understand the joy of awareness of His love has no bounds. The lesson of truth that we learn is very great and what a loving teacher we have!” Here my understanding is, when we get difficulties, we feel unhappy, where as God provides us difficulties to make us strong. Also we become unhappy when we are unable to overcome dangers, where as God causes dangers to overcome for our courage. Again when we are with troubled people we feel unhappy, where as God sends us troubled people to help for developing love. Finally we also become unhappy when we have problems, where as God gives problems to solve for our wisdom. So if we understand His teachings and depend on Him totally, we can live happily in all circumstances.

Coming to sixth commandment, where Master says *‘Know all people as thy brethren and treat them as such’*. Here what I understand is, we will be happy only when all others around us are happy. So when we understand that every body has come from same source and all are brethren, we live happily with all and also make them happy. Here I feel that we should do meditation on Point ‘A’ and 9 PM prayer regularly.

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Our Pujya Sir says that, ***“Except fortitude and forbearance, no other attitude is likely to yield happy state of mind. All are our brothers and sisters and it is only social convention that makes us have different relationships and except love no other relationship like hatred has any place in happy life. Make a definite resolution to reject negative feelings to any person”***.

(Three truths – Trillion doubts, Page-222)

Finally in eighth commandment, where Master says, ***‘Be happy to eat in constant Divine thought whatever you get, with due regard to honest and pious earnings’***. Here what I feel is, we should be happy for whatever given by Master. If we try to understand why we should be happy I remember Master’s saying, ***‘A happy disposition is a state which may aptly be taken as that next to the Divine’***.

Our Pujya Sir says that ***‘There is no activity in this world where Divine is not in play. The warp is the Divine and the woof are you and me. The goal is to gain happiness by knowing the inter relationship with the Divine in all aspects of life’***.

Further, Pujya Sir says that ***‘Happiness is a disposition. It is to be cultivated deliberately. This is achieved by remembering the presence of the Master in our heart’***.

(Three truths – Trillion doubts, Page 223)

Finally before concluding I would like to place before you that, we are all very fortunate to be in the system bestowed by Pujya Sri Ramchandraj Maharaj where we get continuous support of the Master through Pranahuti. We are all enjoying the feeling of ***Happiness***

expressed as Peace, Joy, Blissful, Contentment, Ecstasy, Good, Pleasant, Satisfaction, Serenity etc., by the influx of Pranahuti. Even our Institute one of the goals is 'Happiness to one and all'.

(From website www.sriramchandra.org)

Once again, thank you for providing me this opportunity to express Master and His thoughts along with my understanding. I humbly request all of you to kindly pardon me for any mistakes.

My humble Pranams to all.

7. Smt J.R.Iswari

Dear Respected Pujya Sir, Brothers and Sisters,

My humble Pranams to all of you.

By the grace of the Master, we have all assembled here for this seminar.

The sentence of the Master "*Happiest man is he who is happy under all circumstances*" taken for the seminar is a part of the message given by Him on the Eve of Ashram inauguration at Shahjahanpur in January 1976 (*Message - Love Universal, SDG October 2006 edition, Page-126*).

I would like to express my sincere thanks for providing me this opportunity to express Master and share His thoughts and views along with my understanding on the given topic.

We have many reasons to be happy. Along with you all, I am blessed with great Master, system and loving brothers and sisters all around. I am also blessed that I am being guided to lead my life with a purpose so that at the end of life also I will be happy that I have not wasted my

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life. I also find happiness in sharing with others and living for others.

Master says in the same message that, *‘Necessities of life should be meager. "Plain living and high thinking" is an English proverb. Detachment in attachment is really needed. “Happiest man is he who is happy under all circumstances.”*

Further our Pujya Sir says that, *‘The feeling of Santushti or being satisfied with what we have is the first step in becoming happy. This is the secret of happiness. If this is not there any amount of comfort or riches or fame will not give happiness. Real Santushti feeling is a by product of the awareness of transitoriness of things and events in life’.*

(Bodhyanti Parasparam – Volume III, Page-12)

Master also says in the same message that *“We should live a life like the coot and the ducks in the water, which when they are out of water, have no effect of water on their wings. Similarly, we should love our parents and everybody in the family without being soiled by attachment.”*

He also gives hint in the same message that *‘Detachment in attachment is really needed’.*

Pujya Sir says in Vairagya article that *‘Due attachment is what we have been stressing most, but we can take it as due attachment when it is not interfering with our attachment to the Divine. If our attachment to the Divine is not affected to that extent we can say other attachments are acceptable and that is possible only when we live as a trustee. If we have got any other attitude other than that of a trustee we can never have 'Due attachment’.*

An Abhyasi asked 'How to develop Due attachment?' Due attachment, as a matter of fact is something that comes out of trusteeship. When we go beyond the trustee level and try to possess then we are having undue attachment.'

(Bodhyanti Parasparam – Volume III, Page-24)

'There can be only one attachment that is due and that is to the Divine. We should include work, office, home, friends and host of the other things in the work that is due to the Divine as a trustee'.

(Three truths – Trillion doubts, Page-255)

I wish to share how love and attachment to Master will help us in overcoming certain obstacles which will make us unhappy. I feel that we should love Him not for the sake of being happy but love Him for the sake of love.

Here, Pujya Sir says that, *'Love and attachment to Master has its own rewards. Surely love to Master accomplishes the great tasks of removal of certain spiritual diseases the most important of which are (1) Envy (2) Jealousy (3) Unhappiness and (4) Ill-will towards others. Spiritual Tradition sought to overcome them by (1) Development of maitri or universal fraternity (2) Through development of kindness to all creatures and things in the universe (3) Practice of forbearance and developing an attitude that every thing that happens is a gift from the Divine and accepting them same with gratitude and (4) Development of the happy state of contentment under all circumstances.*

By loving Master we accomplish them with His help of Pranahuti and our own efforts to some extent too. By loving Him who loves all we remove the brokenness in the thread of love that weaves our destiny as worthy and

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lovable children of God. We then feel love flowing equally to one and all and it becomes Universal. Master says "In that case father, mother, husband, wife and everybody will have the same share." I draw your special notice to the words "same share". That is why Master adds "Love is not bad, but its proper utilization we do not know."

In our sadhana we naturally tend to love Master for getting rid off our miseries and afflictions. But the reward we anticipate for such can only be love in return'.

(Bodhyanti Parasparam – Volume IV, Page-167)

Master stated in another article that 'Nervousness, you should remove yourself. A warrior is never nervous on the field, because he has some aim before him. The courage starts when confidence is there; and confidence is there when you have willed to reach the destination. We should try only to build the future and not waste our time in thinking of the past. When we run forward, we do not look behind. We should try to be happy even in unhappy life. Happiest man is he, who is happy under all circumstances, and that is the part of a saint'.

(SDG October 2006 edition, Page-38)

Keeping goal in view from the beginning is very much important and also to follow commandments. We should try to live in present to be happy. Sincerely following all commandments, regularly doing all practices given by Master, reading books of ISRC are helping me very much to lead a peaceful life. The support of Master is invaluable for which words fail to express my gratitude.

Pujya Sir says that, 'There is no use in wailing over the past and getting distracted. We should

remember that "contentment is the greatest form of wealth." Contentment and acceptance of the situation should never be confused with complacency and indifference. Cultivating contentment means learning to appreciate what is given rather than focusing on what may be missing. "I am satisfied" is not the same as "I do not mind even if I do not have." The commandments 5 and 7 of the Master requires us to develop the attitude of 'radical acceptance' which implies unconditional Maitri (friendliness) where openness and love are such as that we are prepared always to receive with gratitude all that happens to us. Such a life of contentment has no barriers to the being and any and every one finds a place in our heart even if we do not like what they may think or do. Contentment really means that we have the serenity to accept the things we cannot change, having the courage to change the things that can be changed and the wisdom to know the difference between these two'.

(Bodhyanti Parasparam – Volume IV, Page-15)

Master also mentions that we should try to be happy even in unhappy life. So we are not away from situations which can make us unhappy. I also would like to quote the following paragraphs, which will give us some ideas as how to make our self be happy when we face miseries and discouragements.

Pujya Sir says, *'When we are beset with discouragements in our daily life it is a good practice to remember the Master not as some one who is far off but close to our heart, nay in our heart. We should always try to feel from the day we were introduced into PAM, where our connection to the Master is established by the trainer that there is Master around us who does not*

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want anything from us, but simply wants to see happiness and joy in and around us. We should consciously try to feel the Master who does not want anything else from us except happiness/joy, both in the inner and outer aspects of our being.'

(Bodhyanti Parasparam – Volume III, Page-111)

'True it is that our frustrations, afflictions, miseries and diseases are there, and that is due to the samskaras that we have acquired in the long journey away from the Homeland. But it is necessary that our outer frustrations should not be tried to be united with this inner peace/happiness/joy. It is necessary to separate our inner happiness/ joy from the outer happenings that have a separate logic of their own based on our past and present Karma. Such a separation in our perspective is necessary and only then will we be able to strengthen our faith in Master/God.'

(Bodhyanti Parasparam – Volume III, Page-113)

Being in family, we encounter so many situations, persons, and conflicts which can make us restless and unhappy.

Pujya Sir says, *'This objective of the practice namely achieving happiness is naturally dependent on Peace and Harmony that an individual can achieve. Peace and Harmony invariably involve others in the consideration. Therefore the basic and essential inter relatedness of existence has to be known, realised and then practiced. For this the method suggested by the Master is the development of necessary moderation in all spheres of life leading to a balanced way of living.'*

(ERY May 2007 edition, Page-166)

Master states that in the same message ***'It is a hidden dictum of Nature that every soul must live a happy and restful life.'*** He also says in 8th commandment that ***'A happy disposition is a state which may aptly be taken as that next to the Divine'***. So it is sure that we can live happily if only we follow what Master says.

I would like to express that I find happiness (a) in sharing spontaneously with others what ever we have (b) in service to master (c) in sharing of information about our system with others (d) in living according to the principles of Master (e) in the remembrance of Master and (f) trying to live in the way Master wants us to live. I feel happy seeing others happy. I feel really sorry if some one is unhappy. I do my duty and try to leave results to master and I accept every thing as will of master. This is also making me to lead a peaceful life.

I realised that if I am happy with what ever I have, it will make others who are around us also feel happy.

Finally I would like to quote from the message ***'Real Light' of Master; He says that "I feel happy when the word 'Universal love' comes from the mouth of any person. Generally the saints of the day preach universal love but they do not find ways to tell you how it is acquired. Only remove the hatred, I say, and universal love is there."***

When I read above sentence, I felt it is my duty to live in the way he asks us to live. I felt that is my real happiness. He also mentions in the message that ***"One has to remove only the brokenness and he will feel the love flowing equally to one and all, and it becomes universal."***

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So, I feel that we should mould our self in the way he is asking us which makes us surely to have happiness.

Once again, my humble Pranams to all of you. I humbly seek your forgiveness for any mistakes.

8. Sri Vidyadhar Joshi

Dear Brothers and Sisters,

Hearty Pranaams.

I feel happy in sharing my thoughts on Master's statement, "The happiest man is he who is happy in all circumstances." delivered in a message during Ashram Inauguration at Shahjahanpur in January 1976.

I recall that when I attended the introductory training program in 2001 Dec as a new aspirant in California, US, I asked this question, "How is it possible to be happy when we are undergoing grief? How is it possible to remain happy when many terrible things happen to so many?" I remember that it was few months after the Sept 11 attacks and the entire US was groping in a deep fear psychosis then.

All happens by the will of God. Whatever happens happens, for our good. Whatever has to happen, will happen for our good. This is age old wisdom coming from religion and tradition also and it has always been there, but when circumstances do happen to our disliking and even disbelief, are we able to live up this wisdom?

When I came back home from my last introductory sitting, my wife who knew nothing of our system then, remarked that I am looking much happier. It is true. I was simply happy for nothing obvious in terms of any circumstances changing other than the

introduction. The introduction in the Natural Path is no ordinary event. It reminds us deep within our true nature and foments us to start our journey back which Master has called as journey to homeland. It gives a first hand experience of what happiness we are to seek. The first viveka we get thus is that now there is something beyond our desires and attachments to seek and it is certainly there within us for we are given a taste of it. The taste of Pranahuti for the first time generates that aspiration in us to seek that happiness which is beyond the existential plane where we mostly struggle for being happy.

In our journey we are to go nowhere in the sense of the term but be here in this world, discharging our duties duly and living happily up to the commandments of the Master. That is the remedy for being happy. Practice of Natural Path is unique in the sense that it does not leave us to merely following what good has been known, but by the imperience we get, we feel aspired to follow what is good. Master has summarized all the good in the form of commandments and it comes as practical experience to us that to the extent that we follow the commandments, to that extent we are happier.

We can say that we are happy in many circumstances than we would have been otherwise, meaning not following the Natural Path. However there remain circumstances having the potential to make us unhappy. We know that there are situations in life where we feel unhappy or disturbed for several factors and lose our calmness. We find ourselves in conflict and hard to reconcile that amidst tormenting states of mind, we should be happy. Many simply don't even attempt to be happy under troubling or even mildly troubling situations in life and worst; many create unhappy situations

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themselves by simply brooding. Ironic as one may find, Master's instruction to us is to be happy in all circumstances! That requires molding and that is sadhana. It is possible by practice for those who aspire to be happy in the way Master exhorts but not for those who want to be happy in the way they demand to be.

Samskaras continually come to fruition and as a result we get pleasant or unpleasant situations. No one has issues with pleasant situations, but unpleasant situations are resented by many. But whether any situation in life is pleasant or unpleasant, joyful or sorrowful, Master should not be forgotten in either case. In the same message Master mentions **“The things come and go, but we remain the same. If we thoroughly scrutinize ourselves, changeless state is there, but we are connected with the changeable and either we take interest in it or hate it, and both of them are the links for bondage. We should rise above all these things if we want to live a peaceful life. Our method brings out these results if we do practise it with interest.”**

When we meditate on Divine Light in the heart, the practice of being unmindful of all thoughts, good and bad that arise at that time, thus helps us to loosen the bondage and mind gets gradually accustomed to the changeless state in us than running in a loop after the changeable.

Remembering Him always as the Goal allows us to take with equanimity, both the states of joy and the state of misery. Needless to mention then that Goal clarity is essential starting point for practicing this. It is our experience that when we feel tormented and disturbed for whatever reasons and are literally in unhappiness, a mere remembrance of Master dilutes the state of unhappiness. Further when we sit in satsangs or go for

sittings, many a times there is complete forgetfulness of what we are troubled for. There is simple contentment and happiness in His thought. This reminds us that it is possible to be in a state of happiness always but this state has nothing to do with the external circumstances as such, the desires, their fulfillment, the frustrations or dejections we may encounter, materially or otherwise, likes, dislikes, rebukes, taunts, criticism, fear all the causes of unhappiness loose their grip on us and we are more aware of the silence that embraces us deep and the happiness that ensues from it.

The problem is that after some time we tend to come back in our state of unhappiness. Master further writes in this message,

“It is a hidden dictum of Nature that every soul must live a happy and restful life. If we do otherwise, we are spoiling His world. We are all family people, but we must be moderate in all our dealings and money is also essential for us everywhere. So it becomes our duty to have it for our maintenance and good living. But love of money for its own sake is a disease and a sort of sordid ambition according to Dunns.

Necessities of life should be meagre. "Plain living and high thinking" is an English proverb. Detachment in attachment is really needed. The happiest man is he who is happy under all circumstances.”

So it is Natures order that we live a happy & restful life and it is going against His world if we don't try to be happy. Happiness is a practice as much as it is a state of mind that one aspires to be with respect to any circumstances.

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Master talks about detachment in attachment. How is this to be done? It is done in our system in a positive way by developing Love & Devotion to Divine. Unless some love for Divine develops, following of the commandments with any sincerity is not going to be possible at all. Commandment 2 exhorts us to develop Love and Devotion and Commandment 3 exhorts us to not have our sight at any penultimate state other than Oneness with God.

Commandments 4, 5, 6, 7, 8 are more explicit in what needs to be followed so that we can be happy in all circumstances. Based on my understanding, I am giving a brief mapping of reasons of unhappiness and how they relate to following of commandments just for the sake of some analysis.

Commandment	Attitudes to be developed to be happy	Addresses reason for unhappiness
Commandment 4: Be plain and simple to be identical to Nature. Reducing activities and superfluities in life. Seeking help from a fellow brother.	Simplicity, Contentment, Due-attachment	Frustrations, dejections with respect to desires, wishes, likes, dislikes etc. Brooding over past, general discontentment in life
Commandment 5: Be truthful. Take miseries as Divine blessings for your own good and be thankful.	Forbearance, patience, fortitude, truthfulness, gratitude	Miseries in life, grief, troubling and trying situations in life, family troubles, health problems

Commandment: 6 Know all people as thy brethren and treat them as such.	Fraternity, Universal Love, gratitude	Jealousy, hatred, ill-will towards others, prejudices
Commandment 7: Be not revengeful for the wrongs done by others. Take them with gratitude as heavenly gifts.	Tolerance, gratitude	Revengeful attitude
Commandment 8: Be happy to eat in Divine thought whatever you get with due regards to honest and pious earnings.	Contentment, happiness	Greed

In practicality, there is no reason to delve deep in to reasons for unhappiness. We must just focus on the positive side of developing attachment with Master and following the commandments sincerely. When we experience happiness thus, commandment 9 which asks us to mould our living to rouse a feeling of Love and Piety in others will give us meaning to our life here.

Happiness in all circumstances can be had only when we seek happiness in Him and Him alone and not in any fulfillment of wishes. For this we seek His help and that is our prayer when we follow commandment 10.

In the final paragraph, Master writes, **“I am here for the service of all and pray that everyone may get over his difficulties and live a happy life worth living for spiritualism. I do not belong to India alone, but to the whole world. So I want that all may taste the beauty hidden in love for the Ultimate.”**

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His prayer for us to get over our difficulties is not for our external circumstances to get mended to our liking, but we being able to mend our inner self to be happy in all circumstances.

In summary, to be happy in all circumstances, we have to practice happiness in the present than thinking it is a distant state we will arrive at. Remembering Master and following the commandments makes it possible that in that in the midst of all circumstances, we can surely attempt being happy and in our humble capacity make others happy to make our lives meaningful.

My humble pranaams to all of you for allowing me to share my thoughts.

9. Dr. S.V. Raghavan

The Message of Love Universal of which the above statement forms a part also contains the statement of the Master, “It is a hidden dictum of Nature that every soul must live a happy and restful life. If we do otherwise we are spoiling His world”. This is confirmed by the inherent desire felt within every one of us not only to be happy but also for ever.

The word happiness is said to have derived from the old English ‘hap’ which means chance, occurrence, circumstance, luck and ‘mishap’ is an unfortunate occurrence. ‘Perhaps’ is also a related word meaning ‘possibly’, indicating a possible happening or scenario. The above would suggest that happiness just happens, it arises spontaneously and naturally. The dictionary meaning of happiness is joy, being pleased and contented. We should note that there is no happiness without contentment. Though some regard happiness to be a state of mind, it is commonly expressed as a feeling state. It is

a refined emotion as compared to the feeling of pleasure arising out of sense-gratification. It is unique to human beings alone. Happiness has several synonyms, such as, condition of supreme well-being and good spirits, supreme felicity, beatitude, bliss, gladness, cheer, ecstasy, euphoria, elation, jubilation, gratification which convey the intensity, depth and longevity of the feeling state.

The great thinker Aristotle said in his Nichomachean Ethics that happiness is the only emotion that humans desire for its own sake and they seek riches, honour, health and progeny not for their own sake but only in order to be happy. Happiness is characteristic of a good life which fulfills human nature. It is not just an idle emotional state but virtuous activity of the soul in accordance with reason. We have to note the strong connection instanced between practice of virtue and happiness.

It is universally agreed among the ancient sages and modern thinkers that happiness is to be sought within one's own being and not from external objects, persons and situations. Happiness contingent on circumstances and combination of desirable objects and persons is no happiness in the real sense. It will be fleeting and ultimately pave the way for sorrow when the conditions can not be maintained or replicated for ever. Sense enjoyment has its own severe limitations and the disastrous consequences of its blind pursuit have been well discussed in the scriptural tradition. The discerning seeker knows and realizes that real lasting happiness can never be derived through sense enjoyment.

We will examine briefly the basis of happiness (Ref. The Five kosas). It is well recognized that all life in particular and all existence is all organized with several

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layers of essence also called kosas. These layers can also be considered as the ways of expression of the Pure Consciousness/Self itself for realizing its potential. Five such layers have been identified and they are regarded as being maintained in balance or harmony, a principle basic to all existence. This is the layer of peace or balance also called Ananda in the esoteric sciences. It is always dynamic and pulsating least visible in the grossest form of all existence called Anna. There are higher forms of existence characterized by Life or Prana responsible for preserving and continuation of life and still higher forms of existence such as man in which the Vital life principle is aided by the resources of mental and intellectual essences called as Manas and Vijnana in the esoteric disciplines (the Taittiriya Upanishad in particular). There is a constant interplay between the components of the soul or individual self namely, Buddhi (intellect), Manas (affective and conative faculties), ahankar (self-identity) and Chitta (consciousness) and the layers of existence described above constituting the drama of life. The layers act as binds preventing the individual self from recognizing its true nature and subjecting it to the unrelenting cycle of birth and death. Purification of these layers is therefore quite essential so that the soul can know and get established in its real nature. The minimum goal of freedom from the cycle of births or from bondage can be achieved only when the individual self is totally freed from the limitations imposed by these layers and the practices prescribed in the Natural Path aided by the process of Pranahuti help the sadhaka in achieving the above goals.

With the above preliminaries we can look further into the nature and origin of happiness. It is a generally accepted principle in the spiritual traditions that the purpose of creation is the will of the Lord to express

Himself in myriad ways and to show that all forms of life are meant for the experiencing and expression of joy and happiness. We talk of the Ananda Tandava of Lord Shiva, His cosmic dance in and out of sheer joy and also the mesmerizing dance of our beloved Srikrishna. Bliss is regarded as the core of every being and all cultures and traditions are agreed in that the essence of all that is of the nature of bliss. There is the hedonistic or pleasure principle ruling all aspects of life emanating from the different layers or planes of existence referred to above as opined by psychologists.

However we prefer the more refined and cohesive expression of happiness/ bliss to indicate the happiness arising from the performance of noble deeds dedicated to the Divine and that resulting from the companionship of the Beloved Master/Lord in the heart. Happiness ranging from the grossest to the subtlest levels and degrees felt out of any activity is only the expression or modification of this bliss sheath.

Satisfaction of desires arising out of the multifarious tendencies peculiar to the different layers of existence is definitely a source of happiness and hence the desire to fulfill all desires. Happiness is the goal whether it is eating, mating, acquiring knowledge, gaining supremacy or striving for name, fame and recognition. This craving for different types of sources of happiness is dictated partly by societal, cultural, traditional and geographic factors and also by the personal predilections based upon the individual vasanas stored in the bliss sheath. If we observe carefully the meaning of our prayer, it becomes clear that we acknowledge the fact that we are still slaves of wishes and desires and the consequent barrier imposed by ourselves in the realization of our true

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nature. We implore the Master's help in all humility and helplessness for deliverance from this abject slavery. Further the Master is clearly exhorting us not to stop at achieving happiness but aim at states of consciousness far beyond bliss. It will also be clear to the discerning thinker and seeker that true nature of happiness is not revealed to us through a blind satisfaction of desires ranging from the crudest of the carnal variety or the noblest of them. Though this sheath is active in waking, dream and deep sleep states there is a measure of ignorance in it. Thus we do not get the knowledge of the nature of the Real Self during deep sleep when this sheath is fully active. The sheath displays itself in three modes through the vrittis of Priya or the happiness arising in one out of the mere sight of a desired object, Moda, the happiness felt when he is in possession of the object and Pramoda, the happiness experienced in its actual enjoyment.

It has been held in the tradition that the bliss sheath which is transcendental is beyond ordinary human experience and only a very few individuals who have thoroughly restrained the senses, mind and buddhi are capable of experiencing it as it is beyond the sensory and mental fields. But all the practicants of the Natural Path are enabled to enter into this body and feel happiness during their meditations through the divine influx of Pranahuti for which they are grateful and greatly indebted to the Divine Master. We also may note in this context that the above imperience is possible only because Prana is of the nature of happiness.

The pursuit of happiness through the fulfillment of desires is however fraught with rather disastrous consequences to the unwary traveler on the slippery path of spiritual ascent. This has been graphically portrayed in the 2nd Chapter of the Gita as an uncontrolled catastrophic

descent into a spiritual abyss. Thinking about objects of enjoyment causes attachment towards them, attachment leading to a desire for possession of the object; the desire when thwarted turns into wrath, wrath in its turn causing delusion leading to the clouding of reason and logic; delusion leads to loss of memory of our real nature and the instructions of the Guru. With loss of memory discrimination is lost and the seeker falls irretrievably.

The Master addresses the householder in this message and counsels him how to live the life so that he can be happy under all circumstances. It is very important to have a proper conception of life itself and what for it is to be lived. Life is to be lived in such a way so that we can be in tune with the purpose of God, namely that every flower may grow to its right standard. This implies tolerance, co operation, sharing and mutual service coming out of the realization that all of us have the same divine origin and a common purpose that is to lead a holistic life of harmony and concord. The realization that the same divine essence inheres in all promotes compassionate behaviour. Life is not monotonous as some would have it but it is a state of being which should remain permanently as long as we live thoroughly in contact with the Being smelling the fragrance of the Being. This is constant remembrance and being absorbed in pious thoughts of great purity which we will see subsequently as the only remedy to come out of the state of suffering and pain.

The Master then exhorts us to live like coots and duck in water which when they are out of water have no effect of water on their wings. Similarly we should love our parents and every body in the family without being soiled by attachment. This is the development of refined

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vairagya namely detachment in attachment. We should learn the proper utilization of love and love in such a way that there is no brokenness so that every one will have the same share. This when matured grows into universal love where all the beings in the universe are loved without any expectation or motive as they all equally enshrine the Divine Beloved. We are counseled moderation in all dealings. Money is required for the maintenance and good living for the family but we are cautioned against love of money for its own sake. Obsession with earning money and its accumulation is a sordid ambition which is to be shunned. The ideal is 'plain living and high thinking'.

Master's compassion for all of us beset with difficulties mostly of our own making is seen in His prayer that every one may get over his difficulties and live a happy life worth living for spiritualism. Master once again reiterates that He is there for the service of all and it goes without saying that all of us who are aspiring to be His followers ought to follow in His foot steps cooperating with Him in the fulfillment of the Divine plan for Humanity. We can see that the above prescriptions are to be followed implicitly for leading a happy, meaningful and fulfilling life.

In another context the Master states, 'Happiness consists in due discharge of one's duty. The Gita lays so much stress upon it. It is in fact the very life and soul of spirituality' (SS-383). Similarly one should encourage himself to cultivate right faith, right cognition and right morals as the basis of yoga has always been right morals and proper behaviour. Rev. Lalaji Saheb has emphasized on cultivating principled character. If it is not there the person is not capable of having the fine type of spirituality which is beyond everything and is worth having. (SDG-65). The committed seeker can not afford such a situation

and if it were to happen he will be the most miserable man. Thus he will look to the proper discharge of all his duties towards the family, society and God dedicating all his actions to the Master and leaving the results in His hands. Again he will endeavour to maintain the highest moral standards so that no one will raise a finger against him as the Master puts it elsewhere.

We started with the proposition that the person who is happy under all circumstances is the happiest one. It is easy to be happy when things are favourable, we are getting to enjoy what we want and there is no threat or challenge to the condition. It is like the smooth sailing of a ship in calm waters with a favourable wind bucking up its sails. When we are subjected to pain, grief, loss of property, spouse and progeny, our equilibrium is sorely tested. It is like the Titanic hitting the iceberg. We are now reminded of the portrayal in the Gita of the person of steady wisdom (sthithaprajna) established in the awareness of his true nature (swaswaroopa jnana) at all times irrespective of the circumstances in which he may find himself. Such a state can be entered into and a permanent stay therein is possible only when all desires have been cast away from his mind and he is entirely satisfied in the Self by the Self alone. His mind is not shaken by adversity nor does he hanker after happiness and freed is he from attachment, fear and wrath. Such an accomplished person is able to withdraw his mind (attention) from the objects of enjoyment just as the tortoise withdraws its limbs into itself and fix it on the Real Self. This is mastery of Pratyahara. The state described is one of balance, equanimity and serenity and is the characteristic of the fifth knot. Thus it is seen immediately that considerable spiritual evolution is required before we can live and act in the spirit of the

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topic we are discussing. Talking in terms of the sariras it is the steady dwelling in the atma sarira. This is where the opposites, success and defeat, loss and gain, life and death, matter and spirit are transcended and the person is established in the balanced state. It does not however mean that the person is not swayed at all by the positive and negative circumstances. He is able to recover his equilibrium and poise much more quickly and authentically compared to the unevolved. It is a dynamic equilibrium.

In this context it may be noted that there can be no happiness without peace of mind- *ashanthasya kuthassukham*. Thus a mind which is running wild full of restless tendencies is not the platform for happiness. Even if the aspirant abstains physically from the fields of enjoyment (sensory), the memory of the taste (*ruchi/vasana/rasa*) of the past enjoyments remaining within the bliss sheath causes a storm to range in his mind. The longings are purged only after assiduous practice and the grace of the Master leading to the realization of the Supreme. It is also seen that the mind running after the senses carries away the discrimination and awareness of the Self within even as the storm carries away the boat in the stream. The practitioners of the Natural Path know and appreciate the value of 'A' and 'B' meditation practices, the purification sessions, individual and trainer assisted in overcoming the above practical problems in dedicated spiritual pursuit.

A discussion of happiness can not but deal with the subject of pain and suffering. In fact it is definitely a pain to know that the state of happiness will pass away leading to the pessimistic observation that all is sorrow. However the followers of the Natural Path are quite well placed in this respect as the subject of suffering and the

proper attitude towards it with is dealt with great insight, compassion and pragmatism by the Great Master. Maintaining equanimity in the face of adversity demands moral and spiritual courage, a profound goal clarity and a never say die attitude towards the attainment of the goal. It also reflects a realistic spirit which acknowledges suffering/pain is very much part of the life process. The new born does not come into the world without the birth pangs and labour pain of the mother who even desires death in lieu of the pain, of course only as long as the pain endures and is endured. The moment she sees the child delivered she goes into raptures of joy and feels that it is all worth the trouble. This is true of any creative process.

While it may be normal, in the unenlightened state to shun pain and run after pleasure, it becomes a worthy spiritual condition to welcome suffering as divine gift and be thankful for the same as we are exhorted to in the 5th Commandment. Our Master's greatness from the practical angle lies in open acknowledgement of suffering or misery in life paralleling in this respect Lord Buddha who recognized the existence of suffering making it the first Noble truth. Thus one can not be really happy under all circumstances unless he learns the proper place for suffering in spiritual life recognizing that enlightenment and transformation are painful processes though ending ultimately in the crowning success of becoming a real man.

The subject of the nature of misery and sufferings are extensively dealt with in various writings of the Master and we find all the important guidelines in the work Silence Speaks-Problem of living. It is also extensively discussed in the articles 'Path of Pain' and 'This and That have Gone' published in BP V3. There has

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also been a seminar with the topic “Suffering is the root and results are flowers”. I feel that we would benefit a great deal spiritually by going through the above writings again and again trying to meditate on them and endeavoring sincerely to bring them into practice in our day to day living. However I thought of re-presenting some valuable insights found in these writings for the sake of recall and emphasis of the theme, quoting as necessary.

“There are miseries all around for the embodied one. None can escape it. Even then we remain so much attached to the body, that this thing does not forsake us up to the end, and we even wish to be born again--- As soon as the name (Individualized Existence) has arisen, my bretheren, misery would start in howsoever subtle mould it might be cast”(SDG-39). The Master says that the remedy is devoting ourselves to Godly thoughts of the purest nature. Again He says, ‘If we go with full force at our command towards our main goal the world itself would become a second thought. When (process of meditation maturing to attain the last stage) we become one with the real thing and the things following it become so dark that we do not perceive them. We become blind to in this respect and our vision for the real thing improves and we bring it to such a standard that we are lost altogether. This is the condition of liberation. If this state matured there is the end of all miseries- no pain no sorrow no enjoyment and no pleasure. The machinery of body works without producing any impressions upon us. It becomes an automatic machine which runs by itself as duties demand. Here is the end of everything and there is no making of samskaras. Here is the point where we surrender ourselves in toto automatically.

This is the essence of the Gita.—The thing is not difficult to be achieved. Absorbency in pious thoughts achieves this goal.” (SS 508-10)

We find the Master explaining the logic behind the sufferings and miseries in the following manner. One who is born is in tumult and disorder because contradictions presented themselves the very moment he came into existence and one who attaches himself unduly to them is held fast in their trammels. The way out is total reliance on divine support. Here the Master gives the example of the great King poet Birthruhari who even abandoned his pillow supporting his head thinking that reliance on the pillow for support would militate against his total reliance on God.

Sufferings have their own place in life for if they were not there man's thought would not have gone upto its reverse- bliss. They constitute the inducement for finding out means for emancipation and even serve as stimulants. Commenting that our discriminate faculty is so much over shadowed by the hankerings of the mind that we have become quite blind to the real values of things concerned with in our life, He emphasizes that everything is for ultimate good and we should learn their proper utilization for turning them to our advantage. The example of conversion of coal into diamond is looked upon as a change of set up and how the change gives a new and pleasing appearance and also makes it more useful. The thing becomes useful and pleasing when the set up is right and it becomes painful and ugly when the set up is wrong.

We ought to realize that sufferings and miseries are caused by our own wrong doings and we should gladly accept them with a welcoming attitude the

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opportunity given by Nature to get relief through their bogha having full faith in the Master and in a spirit of surrender to Him. This is the essence of the 5th and the 7th Commandments. By giving undue attention to them we only intensify their power and when we cease to give attention to them they wither away like unwatered plants. This is possible only when we divert our thought from body- consciousness towards soul. The sufferings and miseries, influenced by the effect of superior consciousness in course of time will be entirely cleared and their outbursts shall also cease. Man then will be in soul consciousness enlivened by the divine will. Afflictions are to be looked upon as the reverse side of bliss and they form the only thing that revives in our heart a consciousness of the real and helps us to march in the path of peace and progress.

Talking about Himself He says, ‘I have my own experiences of sufferings and miseries and after pondering over them a good deal I have now come to the conclusion that they are boons of nature which helps deliverance from the effects of samskaras. When one is cleared of their remnants spiritual progress goes on unabated provided one’s mind is inwardly inclined towards it’. (SS-) He says elsewhere, “ Ill I was and I am weak still. But when I think of the Master, I become young with all percolating influence of the Great. The disease is hated by all who suffer. But basically it is very purifying. When impure samskars come into Bhog the eyes of the creator are towards us. It serves as a cradle for rocking the baby and we get nourished. Even when the virtuous samsakars come for Bhog the eyes of God are towards us. It means we are benefited by the disease also which takes along with it the vicious samskars. All is the play of His love” (SDG 121)

Now we may consider for some valuable insights from the articles “Path of Pain” (BP V3) apt for the context.

‘Saha’ means “to endure, to patiently go through patiently hardships without rebelling”. The enlightenment that the process of enlightenment is a painful process comes only after disillusionment about the permanency of objects and relationships we have somehow got involved with. ‘Sahaja’ would therefore mean that which arises from enduring suffering accepting everything as a gift of God.

The things we consider as pain and that we considered as cruel and demonic is in fact the doorway to liberation. These are the thorns that lead us to the flowers of the garden as Master puts it.

In fact in all the mental processes that we have in the states of Moodha, Kshipta, Vikshipta, Ekagra, Vritti and Samadhan, there is always the point of heat and we experience that as a pain of restlessness. It may be surprising that I have included in the painful process even the state of Samadhan or settledness. In the path Infinity there arises a condition when we move on even after the state of peace to a state of restlessness in peace. Master puts it “ Many a man must have had the taste of the condition of peace. Let us now taste the former (restlessness) for a spark of which one might be ready to forego a thousand states of peace and calmness. This is in fact the foundation of the entire structure which brings forth rare personalities into the world”. Rev. Dr. KCV called it another dawn. This is the heat of Reality in contrast to the physical heat of the star Sun referred to in the 1st Commandment. That is the heat of activity near the Centre or Tam.

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In a reasonably successful person there is a large area of self-satisfaction but when difficulties and miseries engulf him there develops an area where there is a crack in the door of the ego. And it is through that crack alone does the bright light come and it is not at all pleasant in the beginning. Slowly when the cracks increase and more light starts pouring in through the crevices in the ego we start learning to look for the same with eagerness. We learn that the light is really inviting us to find our way out and we find the doors of the ego are now open to go yonder. This is one of the most important lesson in sadhana.

During our meditations all the dirt and unwholesome ideas and desires are basically thrown up. Instead of keeping quiet we seem to run in search of our broom to sweep them away.

When the Master says that we should treat all thoughts as uninvited guests He is asking us to develop tolerance to our own mistakes and follies which fry up through the crevices of the ego structure during meditation.

When pain is understood as the means to develop humility which in turn makes us remember our Master as long as pain persists it becomes something we earnestly seek for. Only then it gets treated as a gift from God.

If our meditations are disturbing it is really helping us to search for reality. We should not try to perpetuate the blissful or peaceful condition. Thus we may have to relate to the pain even in the bliss. This is the call for the condition of non peace –peace the Master talks so much about.

Spiritual life can easily become imbalanced and fixated at a certain point if the bright aspect of Truth or

God is not balanced with its shadow aspect. Kunti of Mahabharat knew the value of contemplating on her own misery which brings balance and humility to the exalted states of communion with the Lord and in the end abundance prosperity due to her.

Thus we see how crucial it is to understand the nature of suffering and the beneficial role it plays in attaining the goal so dear to us for developing a proper attitude towards it. Developing such an enlightened attitude towards suffering is indispensable for being happy under all circumstances. We had referred earlier to the state of balance, equanimity and serenity which one has to enter into and achieve stability therein for being happy under all circumstances.

It is the experience of the keen followers of the Natural Path that full adherence to the Ten commandments in a consistent manner enables them to be stabilized in the state of balance. The assiduous practice of the 'A' and 'B' meditations along with other prescribed practices of the system and the assistance rendered by the trainers through Pranahuti enable the serious aspirant to follow the commandments in letter and spirit. The state described becomes the launching pad for the soul to progress into the cosmic, pan cosmic and realms beyond.

May the Master bless us all.

10. Smt Shilpi Gaur

Rev Sir, dear brothers and sisters,

My humble pranams to all of you.

Today we are here to understand more about who is the happiest man?

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Our Master, in his message delivered during Ashram Inauguration at Shahjahanpur in January 1976 says, “The happiest man is he who is happy under all circumstances.”

In regular understanding ‘happiness’ is understood as ‘joy’, which is an opposite of ‘sorrow’. If we ponder over what our beloved Master is saying we can clearly say he is talking about a happy state which is the *same under all circumstances*. But if we look at our lives or any ones else’s life we can clearly see that the state of joy is not present under all circumstances.

Therefore we need to look at the real meaning of the word happy here. Master is referring here to a state of balance when our mind comes to a harmonious state where circumstances & environment will have no effect on it and there will be no disturbance within. Peace and tranquility shall reign all through under all circumstances. Now the opposites like joy/ sorrow, likes/ dislikes, interest/ disinterest etc. will cease to exist. All desires, passions, excitements lose their intensity. Then we can say we are talking of real happiness, which is the state of a spiritual person.

But now the question is how is it possible to be happy under all circumstances?

Master says till we are attached to the changeable (not real) we will keep moving in these planes of opposites experiencing its push or pull. Whether we label them as desirable or not desirable; like or dislike it does not matter much both ways it is a bind. We need to stay connect with Real - Truth.

Let us walk through a scenario where we see how attachment binds us and causes us to lose balance.

Every one knows that we all will have to give up this body one day, still we see many people remain devoted to it beyond due limits. There are people today, who think that this body is the most important thing that they have, they adore it, adorn it and flaunt it. Enormous money, time and energy are spent in making it the best (or enhance it more and more). Innumerable number of beauty and fitness shops are coming up not because all are needed but because people are getting more and more oriented towards the outer beauty and maintenance of this body forgetting the very purpose of this body- it is the vehicle of our true self. All care for their body becomes there objective. This feeling, that they have for their body serves as a bondage, if they feel it diseased they are all along with doctors. They get really disturbed and upset about the issue. They are all the time serving their own master, the body. They have no value for soul residing in the body. Owing to this pull they lose balance and soul is paid no or very little attention. This example is as ridiculous as someone who loves his house of brick & motor very much decorates and cleans it all the time but neglects the family/people living inside (love and care for them is missing). We do not have to neglect our body altogether, but give due attention as required for its proper functioning and maintenance. The balance is needed, but if attachment is present it surely pulls and makes us loose balance.

We can find umpteen number of such examples in our lives where we will see that when we attach our feelings to the object of our fancy or hatred the result is loss of balance. But as our feeling of viveka and vairagya develop we will be in a position to stay more balanced.

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So now the obvious question is how to get rid of attachment which disturbs our balance?

In the same message Master says, "We should live life like the coot and the ducks in the water, which when they are out of water, have no effect of water on their wings. We should love our parents and everybody in the family with out being soiled by the attachment."

Here Master is driving the same point which we understand as – need to live life such that we do not make any impression of it on our heart. So how can we live like that? Master further coveys, "Now he has started learning love from the very base which moves on all sides." We really need to understand what Master is trying to explain.

The concept is- the beauty hidden in the love for the Ultimate is such that once we love Him we learn to love from base where from it flows to all equally and becomes Universal in nature. When our love flows equally to all there is no question of undue attachment to any one. Hence when we attach our selves firmly to Infinite, all attachments to finite (human beings and His creation) become due attachments. Thus we experience detachment in attachment. In such a state all our actions are such that we don't take their impressions on our heart.

Then all prejudices are washed away and barriers of feeling of separation are broken. But the proper utilization of this unconditional love is when we use it for the common good, for global good and not merely for our selfish purposes (fame or any other shade of ego). Master says, "Love is not bad, but its proper utilization we do not know. That, our system will teach in due course of time".

Thus we see when we learn to feel our love flowing towards all we shed undue attachments.

Revered Sir has very nicely explained the concept of love in his paper ‘we should attempt the finite for the infinite’ (BP vol. –v pg 131) He has expressed that “divine love is a luminous pool of light and not a beam focused on one object at a time. Unconditional holistic love is the answer to all life challenges. We are here on earth to learn how to meaningfully integrate ourselves with all that is Nature. We are here to accept ourselves and others completely, without judgment. One may ask whether we are supposed to love someone who is determined to be non-loving. The secret here is that there is a difference between an acceptance of the outer belief systems of a person and an acceptance of his inner essence. Regardless of that person’s outward belief system, and whether we agree with it or not, it is the inner essence of the person that we learn to recognize, love, accept and integrate with. It is such a love of all that is the basis of the prayer that we are asked to make at 9 P.M.”

Bringing this concept down to mundane situation we can understand that in today’s society we may feel many people living in lower (animal) consciousness around us. We may not agree or love their actions and thinking, surely not but certainly if we feel divinity inside our heart we will feel that “the inner essence” of such a person is something we feel affinity with and a divine connection of a sort is present and because of that feeling there is no dislike or hatred towards him, only love is present. His actions may be disliked akin to a child’s mistakes where mother/teacher dislikes the wrong actions of a child but love for the child does not diminish. It is that love, which is the basis of all service.

How can we grow to this stage and live like one who loves all?

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Unlike many other systems, where the responsibility to grow to the realms of loving all, feeling oneness with all is totally aspirants responsibility; in our system we have simple to-do practices, specific practices which promote feeling of brotherhood, practices which help us maintain purity and a path to follow which enable us to live at those planes as far as aspirants role is concerned. The most valuable here is the support of our Master (transmission) because of which we can enter the regions, which otherwise, by self effort alone, are next to impossible to reach.

But practically speaking, we are all family people. We will live amongst people and worldly things but our requirement and usage should be in moderation. Master says, “Necessities of our life should be meager.” When we can live feeling that everything is our duty and do it and have it only for duty sake, and not for enjoying it, we can better distinguish between our need and greed. Once we reach that point we can say now our living is plain and simple.

When our love becomes Universal and our living plain and simple we can confidently say that we are the happiest since we are happy under all circumstances.

Thank you

11. Sri Ravi Prasad

Respected Brothers and Sisters,
Pranams.

I feel honored to present the paper on the subject of the seminar “Happiest man is he who is happy under all circumstances” in your august presence.

Before joining the system, everything in life seemed to me as can be tackled with mere logic & intellect and the necessity of bringing in God to live in the above condition was not understood/ felt. Intellect plays....and the approach then was to train the mind not to excessively worry about things. The problem then was, there was no charm in life and the question about the purpose of life keep popping up again and again and I used to feel there was no liveliness in life and again this problem is hidden under the carpet. Though I used to go to temples, and self-stamped me as traditional, I was questioning the existence of God (myself) as everything in life just seems only logical. Though I used to feel I was happy(for the only reason: there apparently seems to be no reason for me to be unhappy) deep in the heart I used to feel frustrated and used to question what happiness and life really mean. I did not have clarity on what happiness was and never attempted to evaluate how much happy I really was and, to make things worse, I used to think having a good idea about it is enough to apparently claim to be in that state. I think if the evaluations are not critical and not honest, we can easily fool ourselves that we are already in the above condition.

Before joining the system to attain happiness, sometimes, I used to go to some natural places like

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parks/gardens/rivers/ponds. But even when I go to those places mentioned above, the mind always used to think/attached to/worry about something that it got used to, and happiness even in those explicit and external attempts to be happy, was for very few moments or practically negligible. My network of thoughts used to persist and haunt me even during those moments and used to make me feel restless. The happiness was also felt when some incidents in life that happened in favor of me which appeared to be either under my control or otherwise and even when I eat something I like, or indulge in something that pleases my senses, but those are for a very small/negligible portions of time.

With the practice of this system my understanding has been becoming better. Now, I understand my problem above, was 1) the source from which the happiness was derived was temporary and hence the happiness was also temporary and the condition then was mostly being unhappy or being in a confused-happiness (neither happy nor unhappy with an underlying disgust) and occasionally attempting to be happy. So, if our happiness has to be permanent / continuous the source from which we derive the happiness should also be permanent. 2) Happiness being a state of mind, instead of regulating the mind, the attempt above was to change the external circumstances which did not have lasting positive influence as the problem existed with me (unbalanced mind) and not in the surroundings / circumstances. I think Happiness is impossible with an unbalanced mind even with a hypothetical/imaginary condition of best favoring circumstances. And the fact of life is circumstances are not under our control. So the first mandatory step to become happy is to have a regulated and balanced mind. Balance and Happiness are interlinked.

I understood now that Happiness can not be had by a mere intellectual knowledge about it or by a full conviction of its importance. Being happy should be natural and from within. To live naturally in a happy state should be part of our consciousness and unless our consciousness is purified, we can not live in that state all through. I think the consciousness of a person can be known by the principles/values he is **living in**. So, for us to be happy we should “live in” the permanent values and not succumb to temporary values or to put in other words to know how happy we are we can see how naturally we are living in higher values.

Happiness is possible only when we have no conflict with ourselves (If there is a conflict between our higher self and lower self, even then, the happiness is not feasible i.e. Unless our life is in tune with the way Divine wants us to live, happiness is not feasible). So the principles that we live-in should be in tune with the way Divine wants us to live. Happiness will be natural when the purpose of our life and the Goal of our life are in tune with each other.

Happiness is possible only when we have no conflicts with others as our happiness is also affected by others happiness / unhappiness. So to be happy we should live in the values of interdependence. Unless we understand this interdependency, being happy under all circumstances is not feasible. Unless we live in the values of service, sacrifice and cooperation we will not be able to live happy and along with others. So the principles we chose to live in should also be in tune with giving happiness to everyone. I think, that is why the seminar topic is found under the heading, “Love Universal”. When we love God, we love everybody and the undue

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attachments due to our individual network get faded and hence we can live happy.

I think, being Happy or peaceful or moving towards Divine or growing spiritually or living in Higher values or getting more Just & Balanced or expressing the Divinity or becoming Natural or transformation of / growth of our consciousness are all interlinked from a practical point of view.

Before practicing this system, I used to practice meditation(on my own) and it used to be forceful/frustrating and mostly living in those haunting thoughts not knowing how to escape from them and some times trying to suppress the thoughts leading to headache or feeling tiresome. I felt regulating the mind is not that easy a job by myself.

I would like to mention how practicing PAM, is making me happier and helping me to move towards the condition mentioned as the topic of the seminar.

- During the initial pranahuti sessions, I used to feel Peace and calm and a BIG relief from the haunting thoughts, at least, temporarily. It used to become a repetitive experience during these sessions and slowly this Peace and calmness has come into my regular meditations also and now into my daily life too making me more peaceful, at least during some part of the day, and hence happier. The happiness felt now is natural
- During the Pranahuti sessions, I get a feeling as if the tensions are getting dissolved in purity and a sense of relief is observed.
- During these sessions, I feel myself more than the body which makes me understand that I am not

just this body. There are feelings of the expansion of the self. Consciousness is not an intellectual idea any more. This motivates me not to give undue and excessive importance to body

- During these Pranahuti sessions there is a feeling of Progressive levels of lightness. This feeling, I think, is similar to how we watch the persons in Satellite / Spaceships, where there is no gravitational pull of the attachments the person is carrying. Though the attachments exist, their effect is not there and we feel completely balanced with no weighty effect.
- Happiness generated out of the peace and calmness during these sessions is felt to be much more superior to the happiness ever gained through any other earlier means or I could have ever thought of earlier, as this happiness has no weighty effect on me (as it is happiness generated along with peace, balance and lightness at the same time). This motivates me to get rid of my heaviness / superfluities there by purify my consciousness.
- During these pranahuti sessions there is a feeling that my subtler self is merged into a vast sheet/space of nothingness and all of my clutches are disengaged temporarily and there is a pleasant sense of happiness and balance without any weighty effect of it. During this state, there are Breezes of awareness of the self and that of the Divinity and me being part of that unlimited consciousness. There is a changeless state on one side and a changeable state on the other. Even if the awareness, of our connection with the

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unlimited, is maintained for some time, the awareness starts in to acknowledgement and then into thinking about it and then into liking it and the self kicks in and the connection with that changeless disappears. There is a subtle internal feeling that goes along with this feeling: this is the place where I belong to and should get back to. I get a feeling as if the fish is put back in to the pond. God / Divinity is no more a logical conclusion or an intellectual extrapolation but is a simple awareness / experience (imperience, if I can call it so) during these sessions. Thanks to our Master and to my trainers who help me to have its taste.

- During the Pranahuti sessions there are feelings of aspiration and thoughts pertaining to service and sacrifice and thoughts about divinity and goal of life. There is a conceptual clarity that emerges during these meditations about the purpose of life which is no more a question for me (It is to lead the life He wants us to live, that is to be Happy under all circumstances)
- So with the help of Pranahuti regulation of mind becomes very easy.

Pujya Babuji Maharaj states in this article that “It is a hidden dictum of Nature that every soul must live a happy and restful life” He also states that “Life is a state of being which should remain permanently, as long as we live, thoroughly in contact with the Being, smelling at each step the fragrance of the Being”. The commandments of the Master along with the conditions felt during the Pranahuti sessions help us live in the way Divine wants us to live, as by following these we will be able to live in Higher values and also be in touch with

Divinity all through and move towards the Divine. Following the commandments of the Master makes us live happier under all circumstances as we **understand** the purpose of our life and the reason for the circumstances and how these circumstances help us in achieving the Goal of life and hence enable us to live happy. Happiness as a condition is a state which may aptly be taken as that next to the Divine. When we are made to move towards the Divine with the help of Pranahuti and are gradually enabled to live in these commandments we feel our happiness to be natural and automatic. Unless we do our sadhana, we will not be able to live in the conditions Bestowed to us during the Pranahuti sessions. So as practicants, we should gird up our loins by not yielding to our stinking habits and determine to do our sadhana properly, so that we can live happy under all circumstances.

Those who have earlier knowledge of spiritual terms and conditions might like to evaluate their conditions against their imaginary (unrealistic) yardstick and feel unhappy and hence ungrateful and those who do not have the earlier knowledge of spiritual conditions might underestimate the benefits accrued to them and hence can become ungrateful. Thanks to the institute for making the people understand where they are by bringing in the literature and self evaluation tools to help us gird up our loins to overcome our shortcomings and also be grateful to the Master for the benefits accrued. When the System is Great, honest self evaluations make us embrace the system more and give us guts to face ourselves and help us move towards the Goal.

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According to my understanding, another important point that I noticed as a difference from the earlier practice is

Earlier the practice is to follow some moral principles mechanically and rigidly (with a fear of not to break them) not knowing why and assume to be in a happy state without any evaluation.

In this system growth of consciousness comes first (we are given a dip in to Higher consciousness) and we would naturally tend to live in Higher values (with a motivation to stick to them) with an evaluation to see if we really are there and how much.

I am thankful to the Master for showing me the Path and to my trainers for helping me move towards happiness naturally and for Imperience for giving me an opportunity to share my thoughts.

Pranams.

12. Sri. Madhava Rao

Dear Brothers and Sisters,

My Pranams to all.

This statement is taken from the message “Love universal” delivered by Rev. Master at Shahjahanpur in January 1976. Please permit me to share some of my thoughts on the topic.

One has been taught right from childhood that one will be happy when one gets what he wants and also not to get what he does not want. The other way around i.e. getting what one does not want or not getting what one wants is the cause of unhappiness.

Getting what one wants at best may give pleasure or contentment, not getting what one did not want may

give him relief and not getting what one wanted or getting what one did not want may make him feel miserable.

The different flavours to the feelings of contentment when one gets what he wants can be attributed to

1. A desire being fulfilled. The desire may be a one time affair or may recur again. In case it recurs again, till it is fulfilled again there will not be any happiness.
2. The best effort that one could put in and having reaped its rewards.
3. The feeling of “Enough is Enough”
4. The feeling that what ever good one has got is the gift of the Divine.

There are many situations when one feels miserable, the causes may be broadly classified as related to

- i. Bodily ailments
- ii. Property related issues.
- iii. Inter personal relationships.

As a practican of PAM one has to understand that in the above statement. The Great Master is exhorting all to be happy under all circumstances.

Each one has a baggage of Impressions that one has already accumulated and has brought some along with them into this life. One has to undergo these impressions through the process of bhog. Bhog can happen in meditations, dreams, purification processes, Pranahuti sessions or as incidents in life itself. They include both the good and bad impressions. These impressions are a

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load on one's consciousness and hinder his growth towards the higher states of consciousness. It is only when one is firmly established in the higher state of consciousness that one can be happy. It is this process of bhog that unfurls various situations which may in turn out to be the causes of misery or joy.

The first thing that a practicant of PAM learns is that he is not here to gain anything, on the contrary he is here to lose everything. (Any gain is only another impression being added to the already existing ones). i.e. All the impressions that one has brought along with him in this life and also the ones that have not been brought along. So the earlier concepts of happiness taught/understood by one since childhood have to be re evaluated.

Being in the family life one has to do his duties and in doing so one is bound to face different situations of Joy, difficulties and worries. When one ponders over the difficulties and worries he can understand that every difficulty helps in getting out from a misery. As long as one takes it as a divine gift no further impressions are formed. The sufferings and miseries are agents that help one in getting rid of some desire or the other. Miseries serve as a tool in going towards the goal of happiness. Contrary to the common belief that miseries are punishments, it is one's own desires that punish and not the miseries.

All are happy when they are undergoing the results of good impressions because the results are up to or more than expected. Only some of them think about the results and are grateful to the Divine and also develop humility.

When undergoing difficulties, as Master has stated, “Really speaking, the difficulties are the operations of nature for our own good” (SDG 65) there is a three fold advantage,

- Miseries help us in getting rid of our impressions, there by liberating us to that extent.
- One is more inclined to think of the Divine when going through a rough patch in life either out of helplessness or because of the Master’s statement of “Mere consciousness of God cures many of the evils of the mind and removes difficulties from our path.”(DR-86)”
- There is another big advantage that Master has stated “When impure impressions come into bhog, the eyes of the creator are towards us” (SDG – 121), which affirms the belief of the abhyasi that the Divine is always with him.

In the same message Master had stated “It is a hidden dictum of Nature that every soul must live a happy and restful life.” And in the eighth commandment Master asserts that the happy disposition one should have is next only to the Divine. A happy disposition is a state which percolates its effect upon the lower layers and purifies them”. For one to get established in such happiness, one’s consciousness has to grow to such a stage. Individual consciousness grows in a natural way in the Natural path from

- a) The experience of the transitory nature of life. When one starts to contemplate on this, one understands that there is something that is permanent. The question that comes up is what is permanent? The

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quest for the permanent makes a person restless and in the process of knowing about it he leaves out all i.e. the things he may have liked earlier or disliked earlier that is hindering this quest and develops his priorities. The next step that follows is feeling the presence of Divine everywhere. On contemplation one understands that the Divine is permanent and that everything belongs to the Divine. This helps in enjoying everything that has been given to him without really being the owner of the same. Renouncement to the extent of not being the owner dawns. This makes one think about the dependence on the Divine. One gives up ambition for any worldly attainment and starts to look within more seriously and starts getting attached to Divinity being unmindful of other things.

- b) The next step that follows is that one becomes aware that he is dependent on the divine for everything and so is everybody else. This helps in developing the qualities of empathy, sympathy co-operation, sharing, service, fraternity etc. One begins to serve his fellow brethren in some way or the other. For this one will have to sacrifice many things. It is in this process of service that one will have to endure many things that teach forbearance. The wisdom that one is interdependent in life helps in making one more and more dependent on the Divine. This dependence helps one stabilise in service and in developing forbearance.

- c) The next step that follows is one tries to get closer and closer to the divine. In this process one gets devoted to His cause in turn remembering the Divine as much as possible.
- d) When one knows his own deficiencies which are hindering his nearness to the Divine and how much ever he tries to get out of them, is not able to get out of them, he surrenders all that he has and is happy to be a servant of the Divine.
- e) To live a life of moderation and balance. To get established in such stages of consciousness apart from aspiration for the highest and yielding to the Divine, the support of Pranahuti is a must. Until all the states are not firmly established in one's heart and go on getting rarefied the chances of being happy under all circumstances which the great Master is talking about may not be possible but glimpses of that state of happiness one may be blessed with due to influx of Pranahuti.

Pranams.

13. Sri. K.C. Srihari

Dear Brothers and Sisters,

The above statement is taken from the message "Love-Universal" delivered during the Ashram Inauguration at Shahjahanpur in January 1976. I share a few of my thoughts related to this topic.

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Life is meant to lead a life of happiness. It is our nature to be happy. This is best reflected in small children as also the masters who are happy and are truthful in their evaluations of situations. There is also a certain amount of innocence that is exhibited by them. The opinions expressed by them are generally on the mark though one would not like to accept them. As the children grow older, they are taught to behave in a certain way and speak in a certain way. This is cause of formation of prejudices and one is habituated to choose sides in a situation instead of evaluating the situation objectively and speaking the truth.

The attitude of partiality that we have in different situations leads to the formation of attachments or bondages. Bondages are both positive and negative in nature. Positive bondages make us take interest in something and negative bondages make us despise them.

Rev. SriRamchandraji Maharaj says that ‘We should rise above all these things if we want to live a peaceful life’ (SDG – Page 124). This is possible only when we develop Love for the Universal. Love for the Universal requires one to rise above attachments and bondages.

A peaceful life is possible when we are happy. Happiness is characterized by or indicative of pleasure, contentment, or joy. One is happy as long as circumstances favour him/her. It is when one is faced with a circumstance that is not conducive for us/our sense of ego, that he/she feels unhappy.

Rising above the bondages is possible only when one develops an attitude of love which is not soiled by attachment. It is only then that Truth can be spoken. It is necessary to be truthful to lead a life of happiness. Pretense is something that needs to be got rid of and

truthfulness needs to be exhibited in our lives. Truth has a quality of freeing one from repressed emotions and one becomes lighter and happy. It is also to be understood there is one Divinity that is flowing in all of us and we should act in tune with it to be happy. Once this understanding comes, it becomes our very nature to be truthful.

Master says that 'We should live a life like the coot and the ducks in the water, which when they are out of water, have no effect of water on their wings'. (SDG – Page 125). This is possible only when the love we have for our family and parents is the same as that towards everyone. That is when we can say that the brokenness is removed and we feel love flowing equally towards all. The attitude of trusteeship in our dealings with circumstances brings about an attitude of detachment. That is when one is free of impressions either positive or negative and is truly happy.

It is also the experience of many aspirants that the influx of Pranahuti gives us the feeling of happiness where one is not perturbed by these attachments even though one is aware of them. The reason is the universal love without any conditions imposed is flowing in all of us at that time and we are unaware at least for the time being of the problems, making us live in a state of happiness. The feeling of happiness makes us understand that we should love all unconditionally. Only when we yield to the Master in every sense of the term, will we be able to understand the nature of this love. It is then that commandments 5, 6 and 7 become clearer in one's sadhana.

Following these commandments requires one to understand the nature of the attachments. Awareness of

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limitations and recognizing them to be blocks preventing us from being happy make one yield more to the Master. Understanding that miseries are for one's own good makes him remember Master more and a happiness that cannot be expressed is felt due to the assurance and the motherly embrace of the Master's love.

The confidence that a block is being removed can be known when the thoughts or feelings related to attachments do not crop up during our meditations. The universal prayer in the night then becomes more meaningful and one begins to participate with the Divine in the real sense.

Master in His message says "I feel happy when the word 'Universal love' comes from the mouth of any person. Generally the saints of the day preach universal love but they do not find ways to tell you how it is acquired. Only remove the hatred, I say, and universal love is there. Suppose a man is a liar and he wants to get rid of this habit, he should start speaking truth because a sort of character will be formed with concentration at the bottom in a natural way. If you attempt to be attentive on lie to be removed it would indirectly make it stronger and stronger because concentration is there by which they get power. So is the case with universal love. It is there like a silk-worm in a cocoon." (SDG Page122)

Just as the example given above where we are asked to speak the truth instead of attempting to remove the lie, one must keep his attention always on the Divine and continue doing his worldly duties instead of focusing microscopically at each and every problem that we have. The end result of such microscopic focus is that we start meditating on these issues instead of the Divine light that can dispel all these clouds of ignorance. I call it ignorance because the understanding of living at a higher plane is

not mature in such a case. Only living at a higher plane with the goal of exhibiting the Master in us can give true happiness. This is when we are happiest. One starts developing Universal love and is finally able to break free from the attachments that he has acquired on his own.

Rev. SriRamchandraji Maharaj says as the last sentence of this message that ‘So I want that all may taste the beauty hidden in love for the Ultimate’.

Love for the Ultimate requires us to rise above the linkages which can happen only when one yields to the Master in real sense of the term and sees, feels and knows that it is the Divine alone that exists in all that is. One begins to feel happy all the time and that would be the happiest man who is happy under all circumstances.