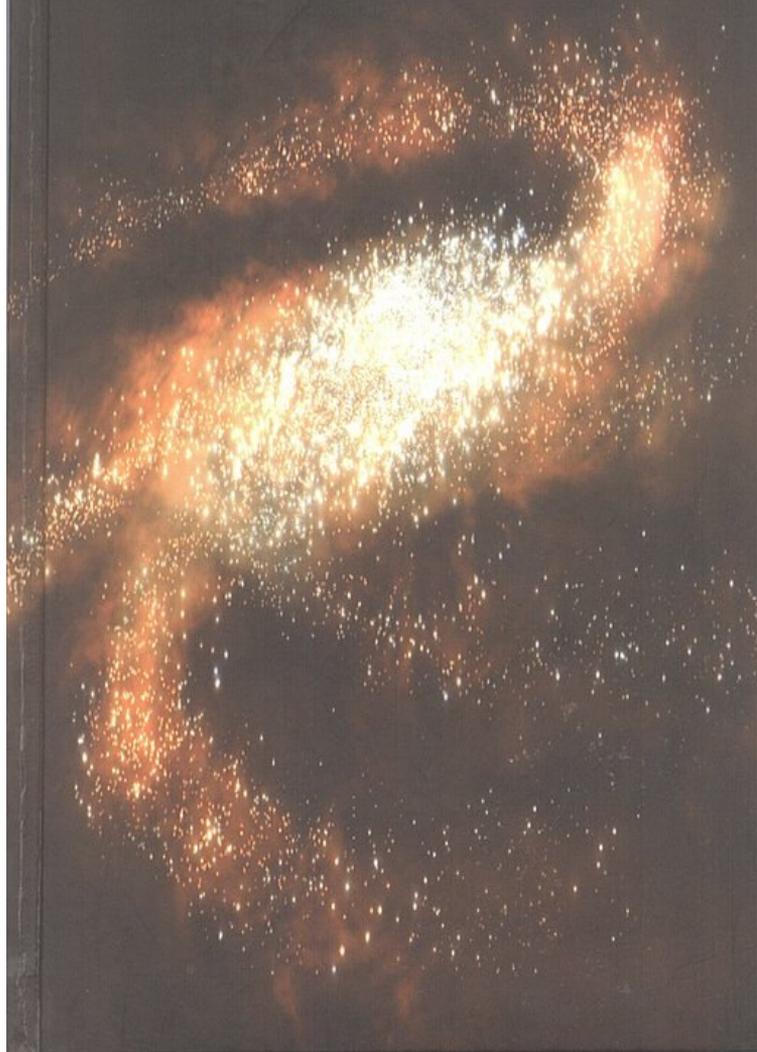


**THREE TRUTHS-  
TRILLION DOUBTS**



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## *PUBLISHERS NOTE*

Sri Ramchandra Publishers is pleased to present the following book “Three Truths – Trillion Doubts”. This book is a compilation of various clarifications regarding the system of the Natural path propounded by Sri Ramchandraji Maharaj of Shahjahanpur, India.

This book contains various clarifications given by Revered Ramchandraji Maharaj and Brother Sri. K.C.Narayana to fellow aspirants over a period of time. The clarifications have been suitably edited leaving out personal references and all the clarifications are in response to specific queries which have been raised by the sadhakas.

Readers may wonder as to the title of the book. This presentation has been so named in order to convey the meaning that there are three irrefutable truths i.e 1. The Self 2. The Method and 3. The Master and the trillion doubts are all in reference to these three truths. The cover design is based on the theme of milky way in a clear sky portraying three arms which express the three truths.

And the trillion doubts are reflected by the stars in the milky way galaxy wherein one keeps searching for the three truths because one cannot see them from inside. The cover design is also based on the Vedic Upanisadic assertion “Akasam Sariram Brahma”. While Akasa is a reflection of the Brahman one tries to search for and express doubts regarding the same.

We hope the readers take advantage of the clarifications provided which will enable them to have a more clear perception of the Great Masters system.

We offer our thanks to Sri.N.V.Viswanath, Sri. V. Krishna, Sri. J.M.Sarma, and Sri. B.V.S.K.S.Sastry, for having compiled the book and making it available for publication.

Hyderabad  
Babuji Birthday 2006

R. Radhakrishnan  
For Sri Ramchandra Publishers

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# ISRC

## **1. What is the philosophy of ISRC?**

ISRC is a purely spiritual organization.

1. It encourages the development of constructive individual development.
2. It is motivated by unselfish service to humanity.
3. It enables the individual to find out the narrow path of self effort and individual responsibility for spiritual development.
4. It appeals to reason and common sense and encourages verification through direct personal experience.
5. It supports the spiritual prosperity of the individual through cooperation and sharing of resources.
6. It holds out the vision of continuous progress through self effort and support of the Master.
7. It encourages free discussion and rational explanations.
8. It makes its instructions and teachings of the Master available to all worthy persons.
9. It claims no authority but that of an appeal to reason and logic.

10. It encourages the examination of many diverse points of view and makes an effort to find a synthesis among them.

## **2. What are the Basic Principles of system?**

The system presents an easy and natural path for the attainment of the ultimate under the spiritual training, the action of the senses is regulated in a natural way to bring them to their original state. The lower vrittis are subjected to the control of the higher centres of super consciousness. Hence their perverse action is stopped. The higher centres, in their turn, come under the charge of the Divine centres and in this way the whole system begins to get Divinised. All changes in man's being are brought about in a most natural way through the process of Transmission. The Regulation of Mind is the job of the master and not of the abhyasi himself. When the individual mind is brought to the state of Cosmic Mind, the manas assumes its real form and begins to give proper guidance. If somehow we turn the mind's downward trend towards the Base it will become quite calm and peaceful. It is only the help of one of Dynamic Personality that can turn it towards the Base.

**3. How can this system be compared to other systems?**

Other systems are like toys in the hands of children. Sat-chit-anand is matter and we have to go beyond that. The true cry should come from the heart and Master shall come to the seeker's door. "One cannot see his own eye; similarly I cannot see the ' I ' . So one must avoid ' I ' in all terms and refer ' Him ' in form of ' His ' at all levels. This is the uniqueness of our system. Transmission is the utilization of Divine power for the transformation of man. Meditation is the instrument of knowing. This is the opposite of concentration; Concentration is the result of meditation. One always seeks to go into Samadhi; instead one should go with Divine consciousness. Concentration is an instrument to find something that you have lost whereas meditation is to find the real. Reality is Reality which can be known by looking at the Real.

**4. Can this be done by anybody in Grihasta Life?**

Yes, it is for grihasta generally. Others can reap benefits by practicing it.

**5. Are there any food restrictions? I take non-vegetarian food regularly. By taking up this system do I have to forego that?**

Yes, Non vegetarian, drinking alcohol and smoking are not encouraged. They are not conducive to spiritual life. Food is an important aspect in life. Sattvik food promotes purity and subtlety. Non vegetarian food promotes sloth, indolence and grossness. Hence, it is prudent to give up the habit if one is serious about the goal. Rev. Babuji Maharaj exhorts " Meat eating is not good for spirituality ". 8th Commandment has to be studied and practiced to see the effect of food on our sadhana. Better one practices the sadhana assiduously under the guidance of the trainer not minding these things initially.

**6. Does Physical exercises in anyway help us in this system? (Hatha Yoga type)**

In no way except that physical exercises are likely to improve the physical health of the person.

**7. Some say that if you take up Yoga, you may be faced with afflictions and calamities?**

This is the view of the ignorant and weak minded persons alone which must never be accepted on

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practical grounds. Besides, as for myself I(Pujya Babuji Maharaj) would say that if even the whole life is to be sacrificed for its sake, it is not much because thereby we shall be saved from hundreds of rebirths entailed with all miseries and sorrows.

#### **8. By practicing this system regularly, How will I perform in my day to day activities viz, job, etc. Will the performance increase?**

It is the experience of many that after the commencement of regular practice there is a progressive improvement in the performance of one's duties either at job or at home. The system gradually enables one to achieve growing levels of perfection as was explained in the Bhagawat Gita by Lord Krishna 'Yogah Karmasu Kausalam'

#### **9. Why is the age limit above 18?**

It is tentative age limit that is kept for the simple reason that some degree of maturity and understanding dawns on the person.

#### **10. What kids under 18 should do?**

They can resort to the prayer.

**11. Is there any punishment if the abhyasis leave the system?**

No punishment. I am (Pujya Babuji Maharaj) telling you one thing only co-operation is necessary. Here much sacrifice is not needed.

**12. I have been following another Guru for some time and he has given me a mantra. Can I follow that and also follow your practice?**

There cannot be two channels. One may interfere with the other. You may stop one and practice the other for sometime and then decide which one you want to follow. I (Pujya Babuji Maharaj) can't understand why people are reluctant to change the Guru. A Guru is taken for one's own spiritual progress. If he can't give you what you want, then you should seek for another person, of course, you should be respectful towards him but you should tell him that since he cannot give you what you want you are going to another person.

**13. I have been doing Mantra meditation. It is better or is your method better?**

It all depends on your experience. If you find you are improving in your method then continue it. If not, search for another method.

**14. Should we have to stop all other pujas and stop going temple if we take up the practice?**

No, Rev. Babuji regarding worship in temples says "We are to think of the Divine which is all pervading and not the form of the idol. I never objected to anybody going to temples and worship God there", Rev Babuji advised to meditate on the idea behind the idol which it represents when one has to go to temple for some reason or the other.

**15. Sir, we would request you to kindly guide us how people working in shifts follow our Meditational Practices i.e. timings of Morning Meditation, Evening cleaning, 9 PM prayer and bedtime prayer.**

The problem of persons who work on shifts has always been there and every one works out his solution. However every one gets up at a certain time after about 6 to 8 hours of sleep. In case the person concerned is getting up much later than the Sun rise, he should naturally attend to nature calls and then do morning meditation, after doing B point meditation. There is some time a person goes to bed and he should do the prayer before going to bed. 9 p.m.prayer is 9 p.m. prayer and it is for about 15 mts

only and this can be done by any person in any place if he cannot do it at home in a specified place of prayer. Regarding attending to Cleaning a person can do it according to ones convenience if it is not possible on certain evenings because of shift timings. More than anything else when will is there these practices can be easily done. Further spirituality is not RIGIDITY but essentially flexibility and moderation. Of course this does not mean we can do anything we want according to our convenience. In unavoidable circumstances we should be liberal and take the spirit of instruction of the Master rather than the letter.

## RAJAYOGA

### **1. What is Ramchandra's Rajayoga?**

Ramchandra's Rajayoga is a modified system of Rajayoga.

### **2. You said Ramchandra's Rajayoga is a modified system of Raja Yoga? How is it different from Rajayoga?**

It is not different. It is the system based on the experiences of our Master.

### **3. What are the important factors on the path of Raja Yoga?**

The important factors on the path of Raja Yoga are Control of sense organs, Meditation on the heart, Constant Remembrance, Faith and Pranahuti.

### **4. Rajayoga, does it mean renouncing worldly belongings?**

No. One need not give up his worldly belongings and bid farewell to his domestic living but only to attend to every thing / person as a sacred trust given by the Master.

## MASTER

**1. I request you to explain me what should be the role of this Special personality / Guru / Master mentioned by our Babuji, with respect to our Sadhana or in the methods of Meditation we do and what exactly is the "Connection" with him.**

The connection with our beloved Master who is also the Special Personality is what is given at the time of introduction into our system of practice. He is our Guide/Guru/Master. The Special Personality has many other things to do than training us and that is the work He discharges to Nature as per the need and command from Nature.

**2. It is appropriate to consider You / Trainer / Babuji (But physically only You are available to us) as my Master or Guru who will help for my Spiritual progress and also meaningful for some of the Methods we follow like receiving "Sacred current entering our hearts during the Cleaning process and Pranahuti during Satsanghs and Individual sittings".**

It is the Master alone who helps the aspirant. The trainers according to the level of their approach

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assist the aspirant to move in the spiritual path. However the Pranahuti offered is always from the Source or Divine only. The following example however crude it might be will be useful to understand. The power from the hydel project is the same: yet it works in a bulb, fan or oven in different varieties. Similarly the power of Pranahuti is the same but the trainers modulate it according to their capacity. If the individual self of the trainer is brought to near nothingness the transmission would be the same as it is from the Master. It is the degree of nothingness that is achieved by the trainer that is the cause of different types of transmission. In our Institute every effort is made to ensure that the level of transmission is not less than that of the Brahmand even as ordained by Master in the book Reality at Dawn.

Your considering me as a brother helping in sadhana is good. But to think that I am your guru is not correct. Guru always is Rev.Babuji. If we accept someone than Him as the guide there is an inevitable tendency to form what is called a GURU PARAMPARA in Hindu tradition. It is there in other traditions also. This leads over a period of generations to dilution of the quality of the Guru himself as every successive generation of Gurus

would have added their nominal identities to the Guru and the Guru himself becomes a gross entity most unintentionally. This is what has happened in other systems as you are aware of our Acharyas of different sects.

Pranahuti is an act of Will supported by the Divine will (because of the connection the trainer has got with the Master specifically for this purpose). Receiving grace is a different matter altogether. The Master has defined Grace as the sweetness of heart of God and I like this definition much. What love Divine has for us only those who enjoy can appreciate!

The sacred waves of the Ocean of Bliss that we experience is due to the cleaning method advocated by the system. This is in fact our own will that is taking this shape. If we however convert the evening cleaning method as prayer this attitude of thinking that the waves are coming to us from Master gets accommodated and the effectiveness of cleaning itself gets affected. Cleaning is always an act of Will on our part. The suggestions have to be clearly understood.

## MORNING MEDITATION

### **1. Why is it necessary to proceed with meditation at the first stage of Raja Yoga?**

It is quite plain and simple. We are now gathering ourselves at one point so that our individual mind may leave its habit of wandering about, which it has formed. It is now metamorphosing its habit. Meditation is the foundation of spirituality.

### **2. Meditation is passive. You do nothing. How can it give results?**

We meditate on the heart supposing Divine Light to be there. It means you are playing on your own heart, which is itself a sport and a work. You know you are meditating; that means doing something; and the place on which you work, the heart, is also there. And you have to reach your goal; this idea is also there, and you wait for some thing subconsciously. That means you are not inert but so busy that you are doing three things at the same time. So passivity is lost in activity.

### **3. What about light? Should we see light?**

It is a mere supposition that **light** is there in the heart. It is a suggestion.

#### **4. Why we have to meditate on the heart?**

We generally take the Heart for meditation. It is the pumping station of the blood. The heart sends out blood, after purification, to different nerves and cells of the body. Now we have taken the heart as the centre of meditation, the blood that runs throughout our system is affected. One's solidity due to our own thoughts and actions begins to melt away. This is the first thing we begin to gain.

#### **5. Do we need to concentrate during meditation?**

Concentration is the automatic and natural result of meditation. Those who insist on concentration in place of meditation and force their mind to it generally meet with failure. The Basis of Meditation is purely spiritual while that of concentration is only the ego.

#### **6. What is the difference between Mind and Heart? Why are impressions formed on heart only?**

Mind is the awareness instrument where as the Heart is the feeling instrument. According to tradition Mind has four components functionally. Manas (Flowing quality), Buddhi (Discriminative /

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determining faculty), Chit (The mind stuff) and Ahankar (Ego / I'ness). All the four put together is the mind. All sensory knowledge received (inputs) through senses / indriyas is integrated through several complex phenomena and mind when get attached to these become s aware and heart feels it. Rev Babuji explained that field of action of the mind is Heart and all impressions get settled there. All attachments are of the nature of feelings and they reside in Heart.

#### **7. What happens when we meditate?**

When we meditate the Central Power we have remains in force. It disperses the overwhelming clouds which are greatly fried up by its force. Only an abhyasi can feel it practically. The mind is disciplined and automatically regulated. Senses begin to come under control.

#### **8. Suppose impure thoughts come during meditation, what to do Babuji?**

You should be unmindful. When you are shifted away you must try to come to the original thought. Our attention should be made to the main i.e. the goal of life. If there are no thoughts for an abhyasi, he must write to his Guru. Thoughts must come.

Thoughts should come. If a man regularly meditates, thoughts will subside slowly.

**9. As an abhyasi continues to meditate year after year will the process become easier or will thoughts continue to come?**

The intensity of the thoughts will be reduced, but not in a day. Meditate longer and bring it up to one hour. Then see the results.

**10. Can we be in a thoughtless condition?**

I am telling you it is not possible to be in a totally thoughtless condition, life would not be there. All that is necessary is to change the nature of our thought.

**11. What about the visions and experiences felt in meditation?**

Visions are unnecessary and have really speaking no value as indicators of spiritual progress. A vision is nothing but a locked up impressions being allowed to surface by the cleaning process. Therefore all that come out as visions are nothing but earlier impressions formed in us by our own thoughts and actions. Visions have no value in spiritual life.

**12. How do you differentiate between sleep and samadhi?**

Sleep relates to matter, and samadhi to spirit.

**13. Do we have to do morning meditation at fixed hours?**

Yes, Morning Meditation at fixed hours help a lot to orient to Master with ease and derive maximum benefit out of the practice.

**14. Why meditation is only for one hour in the morning? Why not more?**

Even to meditate for one hour most people are giving excuses. One hour morning meditation is prescribed and not more than one hour. If any one is inclined after a gap of few hours, one may meditate or better one maintains a prayful orientation to the Master and spend the time (leisure) in studying the books prescribed by the Institute to develop understanding and grasp and also to remain oriented or listen to audio cassettes of the Masters. This would be of immense benefit to the Abhyasi.

**15. When we sit for Meditation we offer another seat/*Asan* in front of us and we feel the Master's presence there. Is this Special Seat something to**

**be considered for the Guru/Master who is different from the God within us?**

The Practice of offering a seat for the Master is a means by which the trainer does not allow himself to think that he is the doer and it is the Master only who helps the practicant. This is an effective means to control Ego on the part of the sadhaka as well as trainer.

**16. During the morning meditation we feel the Divine light within us where as during cleaning process and satsanghs & sittings we receive from outside. Could you kindly explain?**

A) This is an interesting question. We accept that the Divine Light is within, in the morning meditation and at any time we meditate. The Divine light also we say is without luminosity since it cannot be defined. De-finite, you see is a word by which we try to finite something. God is Infinite and therefore the difficulty of defining Him. Satsanghs/Group meditations are those in our system where the trainer exercises his will and we experience the Pranahuti. As already explained Pranahuti has its origin only in Origin/Base. But it is the trainer who channels it not as a medium in the ordinary sense

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but is a medium of Supra consciousness of the Brahmanda level at the least. The Master as an external being is not true and is incorrect. He is the in-dweller and yet the Lord of the Universe. It is religions which have externalised God and made Him alien to us. The Yoga marga is also called *Dahara Vidya*. *Dahara* is the *Akasa* or space within our heart. Our Lord who is within is also residing in every form of existence as their internal reality. It is these internal realities that are apparently apart from us that is felt as external existences.

#### **17. Meditation was bit disturbed due to body pain but felt light and calm.**

When body is not well it has its problems to offer to us, but there is no one without physical ailments. If the body-me confusion is gotten rid off you may accept these problems easily.

#### **18. How would I know if thoughts are getting suppressed or naturally going away?**

A) In our system there is no question of suppression. We do not give any such suggestions. Suppressions and repressions are efforts with certain techniques. In our system we ask you to meditate on the Divine light without luminosity. This concept is trans-rational as rationally we cannot think of any light without

luminosity. We are expressing our helplessness to know the Divinity by giving this suggestion and wait on God to help us. Here subconsciousness is also not involved as we are not catering to any needs or urges or drives which relate to that realm. So the question of suppression of that does not arise. What happens there is a resolution of conflicts before the super-consciousness. If we are accustomed to Hindu imagery it is like the Great Serpent (*Adishesha*) and *Garuda* being together in the presence of Lord Vishnu. You know they are sworn enemies but in the presence of God they remain calm and quiet. Similarly the mental states which are turbulent for various reasons, for some time at least, calm down and get settled under the influence of Pranahuti in our system.

**19. During meditation I am thoughtless for brief periods. I get absorbed many times for brief durations and at times for longer durations.**

The brief moments of the thoughtless condition reminds us gently of the Ultimate state that we have to arrive at. Imperience per se does not matter much. It is reflection on such feelings that enables us to progress faster.

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**20. During meditations the irritations and restlessness keep on reducing. The number of thoughts also reduce. I become aware of my concerns and my reaction to them. Sometimes there is a sensation on my forehead just above the mid point of my eyebrows.**

Please meditate on the Divine light in the heart. No light need be assumed and I think you know that. The first thing we all would notice is that there is a rush of thoughts and if we contemplate we get astonished at the type of thoughts we are capable of. THE ONLY WAY TO GET AT THE ROOT IS TO IGNORE THEM TOTALLY. In which case irritations and restlessness will not be there. Only when we give weight to them these reactions are there. The sensation in the points near *Trikuti* is a common experience of the abhyasis in this system and it has nothing to do with progress at this stage.

**21. Trying to recollect the feelings after the meditation, but unable to recollect anything.**

Please do not bother to recollect your feelings. If the feelings are remembered on its own then record the same and that is the way of brushing aside the thoughts that come during meditations.

**22. I am not doing meditation according to the timings, and for the prescribed timings because of excessive pressure in the work.**

When work is very heavy it is best to think after completion of the work on hand that the Master was remembering you all the while you were at work. I have practically experienced the advantage from this method and I am sure you would also be benefited if you adopt this method.

**23. Most of the times my sadhana is between 5:10 AM and 6:30 AM. Sometimes it is between 5:30 and 6:50. Point B goes for 20 Mins.**

As for the fixed hour there is bound to be variation of a few minutes - even the Sun rises at different times! It is necessary to have the spirit of the Commandment rather than the letter while implementing the same.

**24. If due to any reason I get up late in the morning, do you want me to sit in meditation after sunrise or not? Today I am sitting even after sunrise.**

You may meditate after the Sunrise also. But as far as possible do it at a fixed time. Not doing meditation because of delay is not correct.

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**25. Thoughts regarding service to Master and school are more during meditation as well as during daytime.**

To think about service during meditation is not correct. We should dwell on the Divine only. These ideas have a place later in the day.

**26. Last week as I came to a place where there is a time difference of 2hrs and other personal reasons I couldn't do my sadhana as expected. Though I did the morning meditation and evening cleaning regularly but couldn't do before sunrise and was missing 9pm Prayer.**

Please do not bother for the occasional variations in timings necessitated by the circumstances. The rigid routine that Nature observes is however not possible in actual living of human beings. We should try, as far as possible to be in tune with Nature and follow what we traditionally call *Rtam*.

**27. When I meditate on "Divine Light Without Luminosity", I don't see any thing (mere darkness). But today at the end of my morning meditation I felt something got opened from inside the darkness and I was entering into it. Immediately after this thought I came out of**

**absorption and I couldn't continue meditation further.**

The feeling of darkness during meditation is common as the nature of the Knot 1 is like that. As you penetrate deeper you will find light which is generally coloured yellowish/orange, so do not discontinue meditation till the duration of the meditation is over.

**28. Thoughts do haunt me but I am able to overcome it and go back to my meditation.**

Thoughts will always be there. But try to be in the thought of the Divine light only. If you do not mind the thoughts they will soon bid farewell.

**29. How far am I from my goal? How is my yielding to Master? A resolve to do my sadhana assiduously. These are the predominant thoughts. I feel absorbed and thoughts related to my sadhana come during meditation.**

Goal is already determined and there is little point in thinking about it during meditation. Meditation should be on the Divine light only. Absorbency or otherwise should be noted against a thought and pure and

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simple word of absorbency may even be morbid. Please try to meditate as advised.

**30. During morning meditations I am feeling calm and absorbed. One day during absorption I saw rotating light. Another day during absorption I saw bright light. And another day during absorption I saw some particles swimming in space.**

I hope these experiences did not affect your meditation. Light is something that we experience whenever there is some slight obstruction to the flow of Pranahuti. This is very common and you know light is not our goal.

**31. Sometimes I am aware of thoughts and I am trying not to go after thoughts, but I am going after thoughts sometimes.**

We must have an irrevocable determination to get rid of our intentional consciousness and then only we can reach our goal. Therefore we should brush aside thoughts that come to fruition during the meditation. Otherwise the samskaras do not get reduced.

**32. After the start of 5 minutes the meditations are mostly absorbing and in this absorption also, some are with consciousness without any thoughts only simple silence.**

It is this experience that has to lead us to the awareness that nothing is real except this Nothingness. And this forms the basis for getting rid of attachments of all kinds. Contemplation on this condition is the path. Just to say “That is the condition and it is very high” serves little purpose. This is what I call Imperience Beckons.

**33. Some meditations are without consciousness with experiences like dreams.**

This type of experiences arise when *Visuddha Chakra* is active and dream like states inform us of the samskaras that are holding us and the struggle of the psyche is indicated.

**34. During morning meditation I had a dream like state where I found myself working in my office with reappointment after the retirement with salary and in the office I suddenly sit on the floor and after that I cannot get up inspite of my best efforts I cannot even drag myself and after**

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**sufficient turmoil I come back to senses and then feel OH! I am in meditation.**

The idea of reappointment etc., are all connected to attachment to money and your psyche is informing you of the attachment you have for the same inspite of its repeated efforts to pull out.

**35. During morning meditation I had a dream like state where I was by the side of a river and it will be in spate and I will be watching it.**

Attachment to the sensuous - note that water means emotional attachment as I have explained in Path of Grace.

**36. During the meditations sometimes involuntarily bedtime prayer repentance comes to mind and I really repent for having come away from Him and sometimes the repentance will be so deep that I shall weep for some time.**

This is not proper. There is a time and a place for everything. It is not bedtime prayer that comes to you-it is only repentance which is good but not at the right time. Meditation is waiting on Master. Repentance is seeing ourselves in a mirror.

**37. Felt surrender to Master for spiritual guidance, felt a thoughtless state after. Another day felt complete submission, calm and balanced afterwards.**

Surrender is a condition that develops after the development of *Viveka*, *Vairagya*, *Svasvaroop* *Jnana* and *Bhakti*. Spiritually it is a high condition. The point I make is that we should be clear about the various spiritual conditions that emerge in the inner core of our being and then express our feelings. It is good, calmness and balanced conditions are being felt but you may kindly note that whenever we think of God we get calmness and whenever we think of ourselves and our problems we get disturbed. (Please do read the articles on Control of Mind and Concentration of our beloved Master).

**38. Felt unhappy for lacking devotion. On 10<sup>th</sup>, at the end, felt heavy, tightness below the neck slightly to the left for about 5 minutes. Also felt bliss with complete absorption. Initially had some thoughts about spiritual miracles by Raghavendra swami of mantralaya. Also had thoughts about understanding others thoughts.**

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**Had a feeling of cleaning someone else known to be very much disturbed. Felt heat in the forehead during this.**

Devotion is also a spiritual condition that develops and the feeling called devotion when we start our sadhana is a magnified expression of our awareness of a force above us which seems to respond to our prayers etc., Such a force tends to get personified into various forms according to the tradition in which one is born. Each of us accepts a saint or Mahatma as the case may be, as the representative of that force. During meditation we should be on the task of maintaining the thought of Divine Light in the heart and memory of various expressions of the Divine or trying to be aware of the greatness of the Divine would be deviating from the task on hand. Forehead is too broad an area to be of any significance spiritually – try to localize the feelings when it may become possible to assess your condition. Sufferings are too many and each has his share in the miseries and afflictions and meditation is not the time to think about and pray for other persons and their difficulties.

**39. One very peculiar thing I experienced this month and probably before also few times was that during meditation/satsangh my condition changes suddenly with a jerk, from somewhat disturbed/unsettled state to a very calm, peaceful and settled state. It happens suddenly and the new state is like a calm lake and brings happiness.**

Meditation starts generally with a few thoughts relating mostly to that day's activities or the matters of the past few days, then the thought gets stabilised on the object of meditation for sometime and at this time it lapses into a state of absorbency. Then again the cycle starts. This phase in meditation is passed over as we advance in meditation where we get thoughts in the beginning and then there is continuous state of absorbency.

**40. Divine thought was present all the time during meditation.**

Even so this condition will not be something that would last; we go through states of *laya* many times in our march to Infinity.

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**41. On one particular day felt gross after meditation due to disturbing thoughts related to office work.**

You felt the effects of the thoughts as disturbing during meditation. But to say that you felt gross is not correct. The weight of the thoughts continued because of excessive attachment to work related problems. These thoughts do not form usually samskaras and cannot be considered anything other than *mala* of a kind. Do not worry; these are common for sadhakas and we should learn to ignore them.

**42. After 1/2 hour I find it difficult to meditate since *asan* (stable position) becomes unstable.**

Try shifting the posture and continue the meditation for the full one hour.

**43. Prayed to Master to give more satisfactory results with meditation so that the bliss of life will not come in the way.**

We should not ask for anything in meditation. Meditation on the Divine light in the heart is done and we wait on Master. It is for Him to give or not

give. Do not commit this mistake of asking for conditions.

**44. The predominant feeling I noticed during this month is love towards master during meditation. After the completion of the meditation most of the time I am feeling calmness.**

Love is a great word and has many meanings. Love carries with it many times the idea of possessiveness also. Watch out for the shade of feeling which you call Love. Love also demands that we should be prepared to die for the thing/person loved. Try to bring in more appropriate words to express your feelings- dedicated ness, devotion, faith, servitude, service etc.

**45. Felt bit restless after the meditation for not seeing the ultimate.**

Ultimate condition is something where the ego which turns into individuality and later into identity is lost almost.

**46. “Thoughts arise when they are not in tune with divine” During meditation the thoughts that we get are of several types. If we broadly classify them as divine and undivine, then the divine**

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**thoughts (good thoughts, altruistic thoughts, thoughts related to Master, thoughts related to our institute etc.) that we get during the meditation, are they also rejected by the mind as undivine?**

In the strict sense of the term YES. They mostly relate to our being the 'doers' and hence get ejected.

**47. You had mentioned that we must maintain our alertness during our meditation constantly and we will receive suggestions as flashes. We must catch them and implement them. These suggestions also come as thoughts during meditation. Then how do we distinguish these suggestions with the rejections of the mind that we see as reflections?**

Practice makes these things clear. When the suggestions are such as to promote 'self centredness' they are of the impure mind. When the individual mind consisting of buddhi, ahankar and manas is purified we get these flashes otherwise they are mostly imaginations that may be good or bad. Cleaning is the most important aspect in sadhana and when mind is purified, that is its

orientation is towards nothing else than the Divine it receives and gives suggestions of the right type.

**48. Last four weeks or so, I felt too much of dryness in my morning sittings, satsanghs and individual sittings. Sometimes I used to wonder what has gone wrong. Have I fallen?**

Unexcited conditions are the best in the meditations we perform. Surely there must have been thoughts and they also should be of the higher order though not the highest. Non-concentration concentration or absorption is our way. Prajna (awareness) should be there. Please read Rev Babuji articles on Control of mind and Concentration.

**49. In the month of Feb. (especially first two weeks) I was having hard time sitting through a complete meditational session. There used to come some strong force from inside, which would take me out of it in about 20-30 minutes. There was absolutely no disturbance mentally or otherwise. Rest of the day I was usual self. Is it normal?**

Such a feeling is normal when one is over filled. As that is your condition due to Pranahuti offered with

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long lasting effects it is just possible you may feel so. BUT DO CONTINUE TO SIT FOR THE FULL PERIOD OF ONE HOUR FOR MEDITATION AS THAT WILL HELP YOU TO ABSORB THE POWER QUICKER.

**50. A conscious awareness of waiting during meditations has come about in recent times now I wait to receive Master's Grace and Love and started knowing my insignificance.**

You will mature to keep quiet rather than anticipate even His Grace. When do we have it not that you seek it during meditation? It is not Grace or love that you seek but something other than that! Meditate and you will come to know one day.

**51. During meditations I feel normally absorbed and when coming out of it, feel like everything is frozen and vibrations have stopped.**

Vibration is felt only when there is difference in the frequency. So vibration never abates; it goes on all the time working till one reaches his state of perfection when all vibrations unify into one of the Consciousness of Sri Ramchandra.

**52. After Meditation felt complete silence and there is only Master or sometimes feeling kind of lost.**

Try to abide in the condition and feeling silent try to note the corrective messages received in the core of the heart. At first you may find it difficult but as you learn silence this develops slowly.

**53. There is greater ease to ignore thoughts, as the internal silence is more dominant. But, sometimes I seem to be attached to some positive thoughts and seemed to be contemplating about them and drifting away. I am still not able to distinguish between just observing the thoughts during meditation and actually getting affected by them.**

We neither try to observe the thoughts nor get involved in them. We ignore them almost refusing to have a cognizance. I can understand your difficulty. Thoughts though we want to ignore still draw our attention. Thoughts relate to 5 kosas and are of 5 levels (moodha to samadhan). Your statement above regarding ' positive thoughts' I presume must be related to good thoughts relating morality or spirituality. They may be just thoughts of doing good

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to others also. We will not be in a position to brush aside thoughts relating to the Divine or of the Divine itself. But since they will not be thrown out by the mind we tend to get absorbed in them. That being the case what are these good/positive thoughts that seem to get ejected by the mind and draw our attention? Many times they are pseudo divine and many more times simply good will to others. And it is difficult to brush them off if they were some relating to our pet notions learned and / or unlearned. But practice in PAM enables you to learn to ignore them over a period of time.

**54. I felt a lot of undivine thoughts come and go during meditations. But every time it used to result in calmness and settledness. This feeling used to stay with me throughout the day.**

Undivine thoughts arise both in the state of Kshipta at the beginning of meditations as also after the state of Ekagravritti due to vacuum that is created in our hearts which are filled by these thoughts emerging from deep within. This second one is bhog and that is why we feel light afterwards.

**55. During the morning meditation had the feeling of Sthithaprajnathva.**

Settledness or Balancedness is the equivalent in our system to the concept of Sthithaprajnathva. Only when the doer, knower and enjoyer in us dies this condition prevails all the time. That day is not far off if you genuinely practice.

**56. Usually at about 50 mins I get a rush of thoughts either from past OR of immediate nature and I come out of meditation. Only very few days I disregarded this rush of thoughts and continued. Many a times these are thoughts of embarrassing moments from my past.**

As the thoughts that are lying buried deep down are coming out for evaporation, you are stopping meditation because of the unkindly nature of thoughts. This is not correct. Please continue meditation till the 1hr period is over. Patience and forbearance starts with our own thoughts first and then only it becomes natural with that of others. You cannot change the nature of thoughts that arise during meditation from the deep layers of consciousness, as they are your own collected and coolly stored in the depths of your being. Learn to

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know them and develop humility if necessary by the process of repentance.

**57. During meditation the number of thoughts substantially decrease and for brief periods I am in an absorbed condition.**

Reduction in the number of thoughts is good, though it is not necessarily a sign of progress. Thoughts are bound to be with us- the nature of thoughts whether they are heavy with matters relating to the physical and vital spheres or light with matters relating to aspirations and the goal is what requires to be studied.

**58. I try to do some amount of cleaning prior to next day morning meditation to alleviate its effect on meditation.**

Do not try any cleaning method in the morning before meditation. It is enough and proper to do B point meditation for 10 minutes before meditation.

**59. During morning meditations the thought pattern shifted from sensuous to routine to divine few times.**

Thoughts relating to sensuous or routine need not engage our attention so far as they are all within the

limits of moderation and does not border on the impulsive tendencies. But we need to note the shades of thoughts of the divine to assess our condition. It is good you feel calm for considerable time after the meditation many a time. Till the individual consciousness gets molded into the Sri Ramchandra Consciousness and all our actions take a dip in the same this problem will be there and that is sadhana.

**60. For sometime I have felt increasingly more sensual thoughts during meditations. By the grace of Master I have consciously managed not to get carried away/attracted by those thoughts during the meditation. I have not made any deliberate attempt to recollect them after meditation. I must say that it felt like a wave of sensual thoughts has passed by for some days frequently Now, for the past week, seems like I am out of that wave and feel much more calm steady during meditation. Now I feel what a wonderful practical demonstration of Master's help, during meditation, I have gone through. I am truly grateful to my Master for the help received and I shall serve Him more determinately within my abilities.**

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By now you must have realised that sensuous thoughts are not unnatural even though one is in Brahmand and even moved out of Ajna chakra. We are grateful to the Master for this understanding and many more which happen so naturally.

**61. Couple of times I have felt some lack of interest to do meditational practices but I have forced myself despite, not to break continuity.**

The lack of interest develops mainly because the realm in which we move is subtle and we find ourselves pushed out. We should persevere.

**62. Earlier in last month I used to lose the awareness of time and thought during meditation like sleepy or less aware. That feeling does not happen now.**

Awareness during meditation will be there so long we keep in view the Divinity. If we start trying to know our own condition there is only non-awareness. But the force of Pranahuti is such most of the sadhakas tend to lose conscious awareness.

**63. During Morning meditation I noticed that the thoughts were on the Goal and yielding to the Master.**

That we have feelings of yielding means, there is some resistance. Please find out the thoughts that are hindering such a submission to his will and try to avoid them. The thought of yielding is only a phase, we should move on to the stage where we do not feel the need for yielding and should have a state of mind of submissiveness.

**64. I observed deep silence on more occasions. I was more alert during meditations. After meditation felt deep silence for some more time & as I was engaged in activities, that silence was gone slowly. I am trying to maintain such silent condition as long as I can.**

You may kindly remember the Master who grants you that silence or peace. As he puts it we should be concerned with the peace maker rather than peace itself.

**65. Off late in meditation initially there were day-to-day thoughts (intentional consciousness)**

Intentional consciousness would mean literally any and everything or that we take into consideration in our consciousness and are in fact the basic datum for the formation of samskaras. Using this word requires certain amount of circumspection. Intended

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thoughts and unintended thoughts are not the same as intentional consciousness. This is only a matter of clarification that is not really required.

**66. During meditation had thoughts that I should yield more, be more attentive etc. that used to interfere, have reduced.**

If we have to yield we should know also to whom or what we should yield. If you gain the understanding that it is the Sri Ramchandra Consciousness to which we should yield and have a grasp of what it is then yielding to that becomes easy. Otherwise it is one more substitute for the feeling of Surrender that is much talked about in religion and in other places too.

**67. During meditations, there were thoughts about surrender.**

During meditation as far as possible try to be in the thought of Divine Light without luminosity. Your feeling surrender is good but that feeling has a tendency to make us feel comfortable. If we remember the thought of meditation we shall be

always restless- though there may be deep quiet experienced by us after and during meditation also.

**68. During morning meditation once I felt the Divine Grace is flowing towards my heart and suddenly there was lot of pressure and my heart started beating very fast for few minutes and after that I observed the deep state of silence.**

Watch your pulse rate and it is my observation that over a period of time the pulse rate comes down to almost 50. But you need not bother about that as it is a self-regulatory matter.

**69. Previously I used to get up from meditation whenever a single thought disturbs me a lot. But now I am able to go on with my meditation because whenever a thought disturbs me I say the prayer again and then it vanishes. This is one change I could observe during meditation.**

Thoughts will be there; only its nature will vary. That depends on so many factors- age, maturity, life experience and finally our determination. The question you can put for yourself is, are you 1. Artha arti ie one seeking money or prosperity, 2. Kama arti

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ie one seeking pleasures including carnal pleasures  
3. Dharma arti ie one who seeks to do righteous things and 4. Moksha arti ie one who seeks liberation. According to these goals you have you will get thoughts. You know you are all these and something more also. But do you seek these 1. By virtuous means or 2. By hook or crook is the vital question. I know you seek what ever you want through righteous means. So thoughts will relate to these areas. But then how are they disturbing? It is because we have a notion that we should have only one particular type of thought and that is what causes disturbance. That is the point which Master wants us to understand and ignore all of them as irrelevant with reference to our goal. In our system because of Pranahuti it should be not difficult to sit in meditation for 1hr. which you are already doing. Firm up your determination and the goal is not far off- that is balanced existence is a surety.

**70. During meditation thoughts are generally about yesterday's or latest events, pending work, some are divine and some are related to past events. Not worrying or repeating.**

Thoughts are bound to be there till they are totally exhausted. Of course now and then due to influx of Pranahuti we feel total void. The process may be better understood as firstly we get thoughts that are related to the recent time including the day of meditation, secondly we get thoughts related to the Master/goal and related matters and thirdly we get thoughtless condition and fourthly again the emergence of thoughts which are mostly of the past (this we call bhog) So get used to them and identify at which level or kosa you have the problem and take necessary action to rid of them.

**71. Some days there is no naturalness and tendency to force the mind back onto divine light.**

When we start our meditation with the thought of Divine light without luminosity we already make a suggestion to the sub-conscious mind about the same. Therefore there is no need to strain ourselves with any force. The work goes on in the sub-conscious and naturally we may not be aware. This aspect of the nature of mind is generally not well understood and we insist on consciously doing a thing.

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**72. During meditation had many sensual thoughts but when started thinking that they were Master's thought they vanished.**

That can only be temporary. Note also to what level we are trying to degrade the Master when we adopt this method even temporarily. Assiduous practice of B and A meditation is the only way. During meditations if these thoughts come you can as well brush them aside instead of trying to force them out.

**73. Sometimes I feel sleepy and yawning during meditations.**

Yawning is common among meditators because the pulse rate goes down in a natural manner. But sleepiness is not a very desirable condition.

**Salient points on Morning Meditation:**

1. We are to meditate supposing the Divine Light without luminosity in the heart where it beats and not bother about many thoughts that cross the mind treating them as unwanted guests. This attitude of treating the thoughts as unwanted guests has to be cultivated assiduously by us.

2. Please meditate on the heart only, not minding the sensations in other parts of the body.
3. As the absorbcency increases and also as we continue to practice, the posture does not pose a problem. You need not worry too much about small adjustments in the posture done during meditation which most of the times go automatically and not intentionally.
4. During meditation we should maintain an attitude of waiting and be grateful for whatever condition that is gained.
5. Our attitude during meditation should be one of yielding; that is, we should accept whatever happens during that period and accept it as Divine blessings. One of the fundamental truths in spirituality is that God grants us what we need and not what we seek. While we should be attentive during meditation undue concern with our posture or gait or even mood should not be there.
6. Expecting the quality of meditation is imposing conditions on the Divine which is not a proper attitude. Waiting on Divine is the attitude we have to cultivate.

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7. We should note that the system is dynamic and the nature of meditation is not the same at all times and there will be very perceptible changes in the quality of meditation. In a moving bus or train or walking the scenario changes while in a stagnant state the same scene appears.
8. Expecting repeated experiences is not in tune with the dynamic system.
9. Thoughts will always be there as they are going out or getting evaporated due to the vacuum that is generated due to meditation as per Pranahti Aided Meditation. Do not give too much attention to them and ignore as already advised.
10. Thoughts will always be there but only its nature will change. However the moments of Void that we experience during meditation should give you enough encouragement to steadily move in the path.
11. The calm and peace observed during meditation is indication that the Divine is responding to us and this should enable to strengthen our will to move towards our goal

with conviction and clarity apart from confidence.

12. You may not bother about the thoughts that drift as they are not interfering with the quality of meditation. If however you find them distracting try to keep your attention on the heart and the light without luminosity. Since in such an effort the eyes get set downwards though you have closed your eyelids, a state of relatively high orientation in meditation would result.
13. Existence of thoughts by itself is not to be considered as poor meditation as our aim is not concentration but only to get into a state of absorbency in the thought of the Divine Light.
14. Meditations are absorbing or otherwise is not a matter of great concern. Whether the goal clarity is emerging and whether our progress in that direction is improving is more relevant. These aspects develop over a period of time. Patience and perseverance are most important for success in any field.

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15. Feeling sleepy during meditations is not correct. Try to be attentive and alert but never expect anything.
16. To have consciousness during absorbency in meditation is the most desirable way.
17. Total absorbency without any thoughts is good but awareness during meditation is better as that enables to maintain our status of being a devotee always.
18. Periods of absorbency are not permanent - in fact they should not be so. At each stage of development there will be absorbency or *laya* and this will be a feature through your journey into the Infinite.
19. Do not give much importance to the physical and sensory experiences in meditation but give much weight to the psychological states and observe how your mental states evolve.
20. Work when you should work and play when you should play. For me meditation has been a play with Master and this attitude has helped me a lot.
21. The best meditation, according to me is that which leaves us in a restless state.

## **More Thoughts on Morning Meditation**

During meditations we should try our best to be oriented to the Divine Light without Luminosity. This being a demand that mind cannot fulfil, it will try its best to search its stacks to see whether it has some memory which corresponds to that demand. Since there is nothing like that, it will throw out all that it has, according to the other important and/or recent time stimuli it has been entertaining before meditation. If we entertain any of them we waste our time during meditation. If we ignore the mind comes to the state where it says there is nothing corresponding to the demand to locate Divine Light without Luminosity and in that helplessness it settles down and calmness is felt. That is the time the influx from the Divine strikes its root in our mind/heart and we start moving in the path.

There is no point in thinking about others attitudes when they do not give happiness. As a matter of fact our Master Revered Babuji said these afflictions are necessary for developing forbearance and tolerance the two virtues we should develop as we progress in sadhana.

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We are *Atmans* that is those who think and move. This is our normal level of existence. During meditations we come to know our real nature of Brahman that is one who thinks and grows. Expansion of Consciousness is direct revelation that our true nature is to grow.

Non-Divine thoughts arise both in the state of *Kshipta* at the beginning of meditations as also after the state of *ekagravrtti* due to vacuum that is created in our hearts which are filled by these thoughts emerging from deep within. This second one is bhog and that is why we feel light afterwards.

When the thought of the Divine light is given in the beginning it continues in the background subconsciously and you do not worry about whether you are conscious of it or otherwise.

As the thoughts that are lying buried deep down are coming out for evaporation, you are stopping meditation because of the unkindly nature of thoughts. This is not correct. Please continue meditation till the 1hr period is over. Patience and forbearance starts with our own thoughts first and then only it becomes natural with that of others. You cannot change the nature of thoughts that arise

during meditation from the deep layers of consciousness as they are your own collected and coolly stored in the depths of your being. Learn to know them and develop humility if necessary by the process of repentance.

Thoughts are all what we have stored in the deep core of our heart and they do come up for evaporation during meditation. Do not give any attention to them and ignore them. That way they do not get recharged and get deeper but we feel light as if we are off from a load.

Calmness and peace are the refuse of the reality we are with during the meditations. The Void or nothingness that we feel during the meditation is the real taste of the Real. Our consciously remembering that and moulding ourselves is all sadhana about.

Thoughts during meditation will be there and it is only the nature of thoughts that varies. From very routine day-to-day thoughts to the thoughts of the Divine is the progress that is very perceptible in sadhana. Absorbency will also be there and they are intimations of the Divine and it is very assuring to us to move further in the path. You may please read the

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articles on Concentration and Control of Mind of the Master to fully appreciate the value of this system.

Thoughts are the very nature of Reality and they will always be there. When they are in tune with Reality/Divine we get an absorbed condition. Otherwise they are a bit grosser and we are aware of them.

Absorbency during meditation is good. Kindly watch the type of thoughts that come to you after the state of absorbency's that would give clues of progress.

Regarding sleeping while sitting it is possible for one to sleep while sitting. As a matter of fact Samadhi itself is a deep sleep state which in certain yogic literatures is called *Turiya*. There are four states of consciousness called 1.Wakeful state 2.Dream state 3.Deep sleep state and 4.Samadhi or *Turiya* (called 4th) state. It is generally observed when a person advances in meditation dream like state ensues. This is due to arousal of *Visuddha chakra* partially. *Yoga Nidra* is an advanced condition as compared to moodha nidra which every one has every day. The head drops down in *moodha nidra* state if a person sleeps while sitting. This

happens, as you know in travel in buses or trains or airplanes.

Thoughts will be there during meditations and we have to ignore them as uninvited guests or brush them aside. The thoughts if they are attracting your attention and you are pegged to them, that means that the samskara connected with the thought is very strong. The nature of thought alone can give us a lead to understand further. That is, are the thoughts relating to house, property, husband, children, parents, job, etc. or are they related to sadhana, goal etc., needs to be known.

To feel restless is good but to expect is not correct. One never sees anything nor hears anything: we feel internally all spiritual conditions.

Patience, Fortitude, Forbearance and Tolerance are all virtues that we develop in the path and this is the direct result of the direct and immediate presence of the Divinity in the form of thoughtlessness/ nothingness that we experience during meditation.

## INDIVIDUAL SITTINGS

**1. Couldn't take Individual in-absentia sittings for more than half of the month as my Trainer was out of Country.**

Please do sit on the days when appointment is given and seek help from the Master. You will get such help as is necessary.

**2. In Today's sitting had a lot of churning feeling in the head. It is like mixing of cement and sand in a mixer. No reeling sensation as earlier, immense feeling of absorption in a different manner. I pray to Babuji to enable me to sense exactly the real things that happen to me. Something else is to be followed by me practically. I could not catch it. What it could be?**

Transmission works in many ways and all of them are not clearly understood except that cleaning happens always/most of the time. Further in the field of Life there is no reason to insist that everything should be understood at the rational levels. Most of our problems are either at the irrational level or at the supra rational levels. What we should note is

whether the condition makes us feel lighter (not physically).

**3. I am feeling vibrations throughout the body few times during meditations and sometimes during the day.**

This is one of the initial benefits from following this system and our being gets tuned to the vibrations and finally all cells get transformed to discharge Divine duties.

**4. During the individual sitting had thoughts for higher aspirations. I feel connected. I should yield more to the Master.**

Higher conditions and your deservancy cannot and should not be ideas entertained during individual sittings or for that matter during any meditation. We should place ourselves in the hands of the Master and accept whatever condition is bestowed. Expectancy can be very detrimental to progress.

**5. I always feel like continuing meditation for some more time after “That's all” instruction is given.**

Your feeling that the meditation may continue for some more time is shared by many others who

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practice Pranahuti Aided Meditation. The trainer knows his work; you may kindly note the feelings during all meditations in the diary to improve sensitivity.

**6. During the end of the sitting felt a prolonged silence. It lasted for longer time (i.e. even after I got out of the sitting). That is all I can put in words.**

Regarding the silence, you are feeling the presence of the Divine. That is how the Divine communicates with us. *Shruti* as people would call it. If you try to "see" what the silence is, it will run away from us.

**7. On one occasion felt jerks**

Jerks we do feel as effects of Pranahuti that passes through the system cleaning whatever blocks might be there. Jerks are common in our sadhana and they are indicative of the loosening the knots which are too many to count.

**8. After sittings I become more oriented towards the Divine.**

This attitude is really the one we should continue to have for achieving our goal faster.

**9. During a sitting had intense feeling of surrender and service with deep silence within. One sitting, I felt as if I was lifted much higher above 5th knot.**

It would be better to identify the state by the feelings rather than the number (5). The various knots have many characteristics and have to be owned up to some measure all the states and each person does it according to the samskaras he has.

**10. Increased lightness. Feel expansion sometimes.**

Expansion of consciousness arises only when the boundary of the body is crossed and that shows we are moving into the realm of Selflessness. That is the way we grow into Brahmand over a period of time.

**11. We are in a place where there is no Trainer nor Abhyasis. So our previous trainer advised both of us to do point A very seriously. To the maximum we are following it.**

Meditation on points A and B are a must. However this cannot do what Pranahuti can do.

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**12. When in-absentia sitting is taken, the same level of absorption is not there when sitting in front of the trainer. Do not understand why that should be, since work is being done at the astral level.**

The astral body is very closely positioned under normal circumstances to the physical body and that is the reason for the difference in quality and incidentally the need to go to the trainer for individual sittings.

**13. I regularly take sittings from my trainer. Sometimes I take sittings from my husband also, but not regularly.**

Your husband is your natural trainer. Both of you can work out your lives in such a manner Life becomes meaningful and light spreads in and around you. You can take sittings from your trainer also according to convenience.

**14. During the individual sitting felt helplessness to have complete mergence with Him.**

Mergence is not the goal as far as I know. To be united and remain united is Yoga. That is the practical way of looking at things. Read

commandment 2 of the Master carefully and with love and devotion to Him.

**15. During individual sittings nearly thoughtlessness condition bestowed on many days sir.**

The concept of 'bestowed' puts me in a difficult situation to comprehend. You actually crave for such conditions is what I understand.

**16. Felt a state of negation during the individual sitting?**

Negation is a word that is used in many ways. What is the absence that is felt? Asserting the absence of a thing/person/event is one of the ways in which Nothingness is understood. You may kindly note in our system it is a positive concept and relates to a stage beyond Oneness which itself is beyond twoness.

**17. During the individual sitting felt a very absorbed condition during the last moments. Initially thoughts about sahasrara. Filling of the complete body with some subtle light. Felt bliss and happiness.**

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Sahasrara is not in our path a place to cross over. As a matter of fact even in tradition it is an anubhava charka and not a sadhana charka. You should follow what the master has given in his book 'Towards Infinity' and not get into notions about other systems which I think you do not have first hand knowledge. Even if you have you need to let them go for good.

**18. During sittings, I have a unique sensation thorough out my head as if some force is gripping me to clean out the negativities.**

Don't you think that the gripping feeling you have reminds you of the concern of Master for our progress?

**19. In one sitting I felt surrender to Master. Today's' sitting I felt faith in the Master, absorbed in the condition. Peace and calmness observed during sittings and at almost all times. Sometimes I am awestruck after the sittings. Few jerks observed during satsanghs. A feeling of lightness after cleaning.**

Happiness is a disposition. It is to be cultivated deliberately. This is achieved by remembering the presence of the Master in our heart. Faith has many shades and only faith in us is lost the question of

surrender arises. Faith in the Master you had in the beginning and to say you have now naturally means you have another dimension of the same understood by you. Note the same.

**20. During the Individual sittings and satsanghs, I was feeling burden whether I am fit enough to receive Grace.**

It is Ego that makes us feel that we don't deserve the Grace of God etc., Please note that Divinity is ever eager to help all of us and the help is so close and easy to obtain that we tend to avoid it. Never repeat this mistake thinking that you do not deserve Grace of God.

### **More on Individual Sittings**

It is not very necessary to be concerned about the various conditions bestowed but allow them to naturally seep into our consciousness. This is done by our efforts to maintain the thought of the Master as a GOAL of life as far as possible. Many times the condition is owned by us but we do not become consciously aware also but our behaviour would reflect that condition. Once we have owned the condition through our behaviour and attitudes it

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becomes futile to try to consciously beware all the time.

Expectancy of something new in every sitting or occasion of meditation is not good.

Do not try to evaluate every sitting or occasion but arrive at a picture over a period of time as transformation is by small increments only even as in any other form of growth.

## SATSANGHS

Satsanghs are very important as they help us progress faster in sadhana due to intense transmissions and also it develops in us a good deal of patience, tolerance and fraternity.

**1. On one day felt pressure on the heart and on another day felt vibrations on the left hand. On another day, the vibrations in the heart region started during the sitting, continued even after the sitting was over.**

I do not understand your statement 'pressure on the heart'. To feel vibrations is alright, to feel jerks is alright, to feel rocking is alright; but to feel pressure is unusual. Please check up with your physician. Also see whether you had heavy food before the meditation. Note whether this is due to gas in the stomach.

**2. During one satsangh initially I felt very light and calm towards end I felt expansion, during that time I was floating in the sky, white light was felt and somebody was sitting besides it and later I was floating in water.**

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These relate to the internal feelings that you are moving in unknown terrains. Do not give much importance to them.

#### **3. Some people are feeling the flow during the satsanghs. I don't know what they mean. But I am not why is this?**

Comparison with other abhyasis is alright but that should not make us evaluate that we are not as better as the others. The nature of Divinity is justice and every one gets what is due. This is a basic tenet that should always be remembered. Not only in meditation, this attitude develops in us Fortitude and Forbearance in our behaviour. These two attitudes are considered as most important in life by persons of Wisdom.

#### **4. Why am I not feeling the vibrations. Why am I not feeling the Buzz Sound, which I used to feel. Some times I feel it. But not every time.**

Feeling of Pranahuti is through many ways. Please do read the chapters on Transmission in the complete works of Dr. K.C.Varadachari Volume I. Also the various experiences of the abhyasis

reported as Case studies in the Centenary Volume of *Satya Padamu* would be a useful study. Do also read the article on Pranahuti in our site.

**5. Once I felt that my body is just a cover and there is a vacuum inside my body. Whenever I go for satsanghs I sense the fragrance of sandalwood incense even though there is no such thing around physically.**

Fragrance of different varieties are experienced but none of them are our concern. Forget about them. The heart is inside us and that is most important to recognize that as also the various knots and points. Inside the body there is dirt as well as light. Do not think you can forget them by thinking that inside it is all vacuum.

**6. While conducting Satsangh I saw Rev. Babuji for 2-3 minutes. Rev. Sir's remembrance came 3-4 times during the same Satsangh.**

Do you mean to say you saw an image of the Master. Was it a full blown picture or a pass port sized one? What we need to have is not these visions but to live in the consciousness of Sri

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Ramchandrajī Maharaj. Please read about this and have better orientation. Form and Name have to be surpassed if spirituality is to be understood.

#### **7. Felt immense force descending from upwards which made me to bend down. I felt this in all the satsanghs**

Though the bent posture may arise now and then because of the intensity of flow of Grace, it would be better if you could try and put up a straight posture as far as possible.

#### **8. During one of the satsanghs, closeness with the Divine and the wish to merge in Him was felt all throughout.**

The ideas of laya, mergence and similar sounding words are good: but for that purity is the essential requirement apart from considerable yatra. Attend more to cleaning and also practice constant remembrance; remembering Him as purity and love helps a lot.

#### **9. After Satsanghs (Morning Satsanghs especially) felt bliss and calmness which usually**

**lasted for most of the day. But on few days the feeling did not last most of the day.**

It is remembrance of the condition that was obtained during meditation that ensures the condition to stay on. Of course this may get disturbed if the circumstances are not conducive for retaining the experience consciously during the day. In any case the lightness that is obtained during meditation continues to work sub consciously.

**10. Absorbed mostly with awareness of fleeting thoughts and feeling showers of grace with feeling of gratitude.**

During Satsangh we should only keep the sang and not judge the quality of that. The awareness of thoughts during meditations is good and is essential from my point of view. Do not think that a meditation or Satsangh where you do not feel any thoughts is a good one: that is only a numb state. Kindly read the articles on Concentration and Control of Mind to understand the nature of meditation in our system.

**11. Usually miscellaneous thoughts pass by with a few moments of blank. After meditation I feel**

**closeness to other brothers and more oriented to the Master.**

Feeling fraternity is one aspect of Satsangh. But the real Satsangh is feeling the presence of the Master during and after that period of time.

**12. In Satsanghs on most days I feel relatively free of thoughts and collected. I get some thoughts related to anything I might have been doing the same day but mostly I feel quiet. However on some days I find my whole body aching and from within an almost unwillingness to relent and sit. I want to be able to reach the end of Satsangh quickly, so I could get up and go. I don't know why I feel so on some days.**

The reason is cleaning that is getting effected during satsanghs is of a different nature where we are getting woven into a common fabric of spirituality. This pain and restlessness to get out of the satsangh will be a recurrent phenomenon. But we should try to be in the satsangh so that our wavelength conforms to what the Divine wills.

**13. Sometimes after satsanghs, it took 5-10 minutes to clear that charged condition.**

We need to come out of the condition because we have many things to do; otherwise we feel like being in that state for longer period. This we attend to by remembering the condition during the day as far as possible.

**14. During satsanghs feelings of devotion and resignation to the will of Master**

There is some difference between “ it is alright “ and “this is the will of Master which I accept totally”. We should not feel resigned to the will of the Master: we should accept willingly all that comes to us with gratitude. This step may be tough but that is our aim.

**15. In one satsangh, got a feeling of shrinking in a vast expanse while the outer body contour is expanding at a rapid pace.**

Expansion is always an expansion in consciousness and it has nothing to do with body contours. Please note the point carefully and observe your condition. Normally no one of us feel our contours of the body while meditating and that being so the question of

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expansion of body can not be there. This is an alien thought to our system.

**16. Sometimes I feel engulfed. Sometimes I feel so low that we give so much importance to ourselves and take pride in our possessions and do not give importance to God who provided us all these in first place. I feel that we should all take part in divine endeavor of our Rev. Babuji.**

It is good that you feel like co operating with the Master and that is a good sign of progress in spiritual life. Self centred thinking should change into other centred first, universe centred next and cosmic centred much later. Keep growing and you will feel oneness with the divine.

## CLEANING

### **1. Master what is the best time for cleaning?**

The appropriate time is when the day's work is over.

### **2. What is the aim of cleaning and what do you do in this process?**

It will help you in purging your mind and will make you receptive of the efficacious influence of our Great Master. In the evening again sit in the same posture (as for meditation), at least for half an hour and think that the complexities the network of your previous thoughts and grossness or solidity in your constitution are all melting away or evaporating in the form of smoke, from your back.

### **3. What is special about the cleaning?**

Spiritual training starts with inner cleaning or the purification of "Chakras" which is the most essential factor in spiritual advancement. Thus the right type of training in spirituality begins with the inner cleaning which if neglected will lead to abuse of power acquired through yogic means. While practicing these methods one should not force his mind too much but only sit in a natural way.

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**4. During cleaning I had to sit for more than 45 mins to feel light and relaxed and during the period I had to force my attention in cleaning from the thoughts coming continuously because of which I feel some times a little headache also. I will be fine again after 10/15 mins of my cleaning.**

Regarding cleaning do not bother too much about the pain. However if you give yourself a suggestion at the commencement of the cleaning session that you will be getting up lighter after the process you will not have the problem of headache. Also do not try to be conscious of the specific dirt or dross getting out of you. This will make the cleaning session refreshing even as taking a bath (which is after all cleaning) would give you.

**5. Due to the work schedules I'm unable to maintain the fixed timings for my evening cleaning, but if it is getting late I'm doing before going to sleep and also doing for short time before I start my morning meditation.**

It is good practice to do cleaning before going to sleep but please ensure that you do not fall a victim

of vital instincts. The best way is to ensure that we meditate in a place other than the bed.

**6. I get lot of thoughts during cleaning when I am unhappy only. Otherwise I concentrate on the process.**

Cleaning means we are purging out what is not Divine in us. The thoughts and feelings during cleaning may be good and also not so good. Since our goal is freedom we have to get rid of all samskaras.

**7. Feeling light after cleaning. Getting up with a suggestion that everything got cleansed.**

This means that you are off loading your samskaras and that is good.

**8. I am regular in my cleanings; I am not getting a refreshed feeling after the cleaning. It feels normal. Hence I am not sure whether my cleaning process was effective or not. I practice the smoke method.**

The definitions of freshness or lightness is a very subjective matter. If you do not get crowded

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thoughts during meditations you can safely assume that you are cleaning yourself well.

**9. During cleaning I find that some kind of heat is leaving me. After cleaning I find that I am relaxed and less irritated.**

Cleaning is an active process. So there is no surprise that you feel heat. I hope that is not inconvenient to you

**10. I do cleaning regularly in the evening time. Some times I feel lightness after cleaning.**

Lightness and freshness must always come after cleaning even as it does after a bath.

**11. Cleaning enables me to get back to the state which I got after morning meditation, after day's full of activity.**

The evening cleaning does not restore us back to the condition that was subsisting at the end of the morning meditation. The cleaning process when performed well leads us to a state of purity and a feeling of lightness encouraging us to proceed in sadhana with more vigour and interest.

**12. I do get thoughts during cleaning. Must I prepare myself before cleaning by reading books by Our Master.**

Cleaning means we are trying to get rid of our samskaras and naturally this will not be happy and calm. Over several lives, apart from this we collected so many impressions and all of them need to be washed. Please do read our literature on Cleaning.

**13. I feel heavy at times during cleaning. A firm resolve to be pure is there.**

Cleaning should leave us with the thought of being light. If you attend to the cleaning process in a natural way without strain you will feel better.

**14. During evening cleanings I get absorbed.**

Cleaning is an active process. On completion of that we should feel light and relaxed. Absorption during cleaning session may indicate that instead of cleaning you are meditating.

**15. Since last month or so I have been following “Ocean of Bliss” method for evening cleaning. Initially, when I switched to this method, it was very effective for me and I used to feel very clean after 30 minutes of cleaning. Now, once again I**

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**feel like going back to “Smoke and Vapours method”. I do not understand why there are such swings in my mood in following the method.**

It is wrong on your part to switch the methods. Do not switch the methods of meditation /cleaning without the consent of the trainer. It can harm you.

**16. Cleanings have been ok with light to heavy activity in my back. Feel light after the cleanings. I think that to contemplate on the feelings after cleanings, I should leave a gap of at least a couple of minutes between my evening cleaning and 9 pm prayer**

Ideally there should be a gap of few hours. As woman you have your problems with children and household work therefore try to make the best possible adjustment leaving everything to the will of the Master.

**17. Once I felt lying in dirty water and am getting cleaned. On 29<sup>th</sup>, felt brotherly feeling for other sadhakas.**

It is very amusing to note that you think of lying in dirty waters and get cleaned. Cleaning means coming out of dirt. During cleaning sessions

whatever may be the method we should be ASSIDUOUSLY BUSY WITH THE TASK OF CLEANING if we want to get the results. Thoughts of others during cleaning unless it is one of getting rid of attachments have no place.

**18. I am also observing the effectiveness of process of cleaning on my mind**

The effect of cleaning is mostly in manas and not buddhi. Try to recognise the difference.

**19. During cleaning, on certain occasions, noted very clearly that certain very old memories (probably these didn't surface in last 15/20 years) came to surface. I was totally aghast on the recall of those and prayed Master to clear off those from this life.**

No prayer is due here. This is the way through *Bhog* we get rid of the samskaras.

**20. The journey that I have started is long and I have to reach the goal so I should not be attached to the conditions that I am receiving from the Master. Otherwise, during the sittings I have been feeling absorbed with full awareness that I am absorbed.**

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You are perfectly right. We should never bother about the conditions but only note if we can. Expectation and anticipation of conditions is a barrier itself in sadhana. This is dirt of the *Vijnanamaya Kosa* and we should avoid this. Do not make the suggestion that the journey is long often, lest it becomes so. The goal is very near and it is only cleaning that makes us feel the proximity.

**21. The most noticeable was my condition during my move to a new home. The first two weeks after the move were very frustrating and disappointing. In the new house the motivation for Sadhana was missing and most of the time it looked like I am fulfilling mere formality and the devotion and love was missing from the Sadhana. There were disturbing and lower order thoughts during meditation. However, I continued with my Sadhana.**

It is true when you change your residence you should first clean the house and if we do not do that the impressions of the persons who were there earlier will affect us for some time.

**22. After doing cleaning for 15-20 minutes I feel fresh. Should I stop cleaning at this point?**

No. Cleaning must be done for full 40 minutes. Even though you may feel fresh after 15 minutes still you have to continue the cleaning for the remaining time because some dirt may come up for cleaning at the 39<sup>th</sup> minute too.

**23. If I don't get involved in any activity during the day do I have to attend to the evening cleaning process?**

You must attend to cleaning even on those days when we don't get involved in any activity. Generally, when we do any activity during a day, we accumulate *mala* and this is cleaned. We start with cleaning the *mala*. Then we go on to clean *vikshepa*. Therefore, if we don't do any activity and haven't accumulated any *mala*, we still should do the cleaning process because we can attend to the cleaning of *vikshepa*.

**24. Clarification on the Ocean Of Bliss Method**

I had an interesting interaction with a trainer regarding the ocean of bliss. This is because the concept of ocean somehow brings to us the notion

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of water. But he said why should only fluid be water. This made me the wiser for it and I was able to explain to him much better. Please think about the fluid state of Prana itself. Prana is an ocean. It is in the ocean of Prana that we all are living. It becomes easy for us to explain that the ocean of bliss is passing through us and removing the dirt. It is not just 16% of atmospheric air which is useful to us, it is all cent percent of it when we think about the ocean of bliss and if we can identify the ocean of bliss as the nature of the Master, which may need not only be Babuji Maharaj, which can definitely include the Almighty. Nature of bliss being that might of the Almighty himself and then we are seated in it the waves of the ocean are passing through us removing all the dirt and diseases. Waves, if it gives you the idea of water again we are getting into troubles. But if you can think about a wave of air, the Prana that gets into you and if that is the breath that you take is that of the bliss that you are inhaling that what you exhale through the entire process is your dirt then it becomes an effective method of cleaning. Here we are not changing the system. The concept of the ocean of bliss is continued. Only thing is we are putting our thoughts in it. The ocean of bliss

would mean the Nature that is there. It is an expression of the Divine. Akasa, Vayu, that vayu you take is what they said. We are going to the akasa itself. The nature of Akasa is bliss. The fifth knot is bliss. The tradition was talking about the fourth knot. It was talking about the air, vayu is the one that was used for Pranayama. We say no. We are moved further. We are saying that we will go to the bliss state of the Master which is percolating every where and we are going to inhale that and then exhale our impurity. If 16% of oxygen can sustain life, 100% percent of bliss I think should make us divine.

**25. Some times I feel that I brought away this soul from the Master and contaminated it and it is my bounden duty to return it back to the Master in the same purified form I brought it from Him and I am trying my level best to do it but not able to achieve this object. (I do not know the differentiation between the I and the soul.)**

This is not the proper way of understanding. True we spoiled ourselves and it is our creation that stands in the way as Master puts it. Soul is not an entity- it is a compound as Rev.Lalaji for the first time clarified

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and this was expanded further by our Master. Chit, buddhi, ahankar and manas are the constituents. They are all kept dirty by us by using them for other purposes than the divine. Purification of our system is our primary duty and this is done to some extent by ourselves and to a large extent by the trainer.

**26. During evening cleaning I am feeling intense charge all through the body. It stays for sometime after the end of it. I am practicing Ocean of Bliss method.**

That is perfectly alright.

**27. I am very regular & mostly feel light after it. But some days after 20 minutes only a feeling of cleaning being over is there though I sit for 30 minutes as asked but the rest 10 minutes feel as if nothing more is happening (could it be I am not sensitive enough to feel further).**

It is not a question of lack of sensitivity. You should note that the feeling that your cleaning process is over within 20 minutes is a by-product of your sense of egoism. We have gathered for several lives enormous dirt which have been classified as mala, vikshepa and avarana. Please read literature carefully and adopt so that you can help others

properly. I also do not understand how you can make an action-oriented process of cleaning as a passive one and feel that the work is over in a short time.

**28. There was lot of excitement and curiosity, to know about the Astral plane and Nature's work. This has reduced and seeking help to come out of it.**

Do you think you are not part of Nature that you want to work on Nature? Any work that you do to cleanse yourself is really helping the world to that extent by reducing the dirt that is accumulated.

**29. Lot of thoughts are there during cleaning. These days I find thoughts are mostly not related to self.**

The very nature of cleaning is such that we will have thoughts getting purged out. Please note no thoughts arise in us to which we do not relate in some way or the other. They may not relate to our personal lives meaning our personal good or bad but they are regarding matters of our interest/aspiration or goals that is invariably linked with others.

**30. After cleaning mostly I feel calm and peaceful at heart. On few days don't find any difference in my state before and after.**

Watch a plant growing and how much change you see moment by moment! Imperceptible progress also is there. The need to clean will be there so long as we live. We go on reducing our load each day.

**31. What is the idea we should possess About Vacuum that we create during cleaning or yielding.,**

Once you form an idea about vacuum it is no more a vacuum. Further why should you try to form an idea of that? You experience what we call blankness, nothingness, no thought condition, or simple expansion etc., That is our real condition - our difficulty in daily work is we think we are something different from that Nothingness we experience. If you remember that experience consciously you will come to the conclusion that all ideas, opinions, attitudes, aspirations etc., are relative and not absolute. This forms the basis for tolerance, endurance, patience, fortitude, gratefulness etc., Thus that experience becomes Imperience and the cells in our body goes through a paradigm shift.

**32. Doing ocean of bliss method but for sometime I was not doing in proper way. Now that has got clarified and cleaning is more effective. Doing every day for 20 minutes. Immediately after cleaning I do the 9 P.M and after that I do bedtime. Bedtime prayer I tend to cry asking God to help and forgive, which actually comes from deep inside me. But sometimes I just tend do because I do it everyday.**

It would be better there is a gap of time between cleaning and prayer at 9 P.M. Repentance is good but that should be something natural and not as a routine.

**33. For the last few months I am observing a feeling of happiness during the cleaning whereas previously I used to feel boredom while doing the cleaning (I do smoke and vapour method for cleaning).**

Happiness is also a grossness of a variety. We should feel light and refreshed and be in the memory of the Master.

**34. Of late after cleaning I am feeling that I should apply even stronger will to effect the**

**cleaning better. But I have not been able to do so the next day in spite of the resolve.**

Strong or light is a relative term. If we tend to wash the clothes too strong there can be damage to the same. This we know. Our system makes us take steady and sure steps and the evening cleaning is closely knit with morning B point prayer, bed time prayer and satsanghs and of course the individual sittings. We acquired the samskaras over a long period of time and it takes time to clear ourselves off the same and keeping in view the Karma theory also it becomes easy to appreciate the efficacy of the system.

**35. On some days, there is not the confident feeling that all the mala has been cleaned. There is an expectation that I should come clean at the end and this is interfering with the cleaning itself.**

This is the main point we should know. Expecting the result takes away quite a lot of energy and our work at hand suffers to that extent. The logic of Nishkama Karma is this only. Desireless action yields better results as in such a case there is no draining of our resources. Read Master on this topic.

Further cleaning is a process that we need to do for quite some time as we are attempting to reduce our load of samskaras of the entire past.

**36. During evening cleaning I am able to get the feeling of cleaning towards the end. But on some days on next morning before meditation I am forced to do 10 min of cleaning, before point B. I am not sure why is this happening?**

There is no necessity to resort to any particular type of cleaning before doing morning meditation which commences with meditation on point B. If you feel that you are gross or have any heavy feeling repeat the Prayer given to us by the Master twice or thrice and that will take care of the cleaning needs before meditation.

**37. It also occurred to me - I could do evening cleaning more than one time in a day. I am not sure if I should or should not.**

This system is for moderation. If you can attend to cleaning once in the day as advised it is enough. However nothing prevents you to remain in constant remembrance of the goal and Master.

**More on Cleaning**

The importance of cleaning ourselves in the realms of the mind and yonder is more important than the physical cleaning which is necessary for good health.

The period of 30-40 minutes is advised for cleaning. If it is in excess there may be strain as this is an active process of willing. I do think that you are not getting to states of absorption. We should get up from cleaning only when we feel we are clean and it should not be a routine 30-40 mts affair. But what is required is firm determination to be pure.

Cleaning process is not aimed at any specific samskara and to expect to get rid off something which you cling to consciously is not correct. Please do read the article on cleaning in Bodhayanti Parasparam. Not only negative feelings and thoughts but even good feelings and thoughts have formed their coat on our souls. So the purificatory includes cleaning not only the negative samskaras but also positive ones.

Cleaning is a very important aspect of this sadhana. Please give more attention to it.

Cleaning is a very important and a new feature of this system of meditation. Without proper cleaning any amount of transmission does not yield good results.

Cleaning is the most effective way to progress - unless we get rid of our grossness and dross transmission will not be able to do much even as water flowing into the canals which are silted do not take much water inside.

Dreams are source of getting rid off samskaras. They reveal the nature of life we might have led in this life and also in past lives.

Cleaning or purification of ourselves is the key to progress.

### **Ocean of Bliss method of cleaning**

Let us think about the process of cleaning "Thou art the ocean of Bliss, we are seated in it, the waves of the ocean are passing through me, removing all the dirt and disease." The first concept or idea that should get established in our mind is that Master is an ocean of Bliss. But our intellect would question 'Is it not that we were told that Master is Void?' To stabilize our thought on this and maintain itself

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becomes difficult. The next idea that we are seated in it, raises the question 'How can that be?' The next idea that the waves are passing through us raises the question 'If I am seated the waves can only pass over me, how can they pass through us?' So on the thought goes. With this the idea itself becomes difficult to maintain, but if the attitude that "Master has given this technique and therefore let me accept and follow" is there and 'we start feeling happiness, joy and bliss'. We can easily practice this and come out of cleaning process every day with the feeling we are lighter. That at the end of cleaning we should feel light is what Master told and that becomes possible. All this is not supposed to be told but learnt by practice.

#### **Cleaning of atmosphere**

Regarding the cleaning of the atmosphere and the clarifications sought for, I understand it like this. It is this pollution of materialism and other such things as mentioned by the Master that we have to attend to. Obviously we cannot attend to this if we do not commit ourselves to that work in the proper manner. Please do read carefully the letters of the Master to my father (No. G 409/SRCM DT/-15"

July 1967) in which the Master spells out that the person at the level of Dhruva is required to attend to cleaning of the atmosphere. It is one thing to know and another to gain understanding and lastly and most importantly the permission to do that work. If permission to work as so and so in the field of spiritual hierarchy is not there the work done also will suffer to that extent. That is the reason why permissions were sought by us to do the work before it is entrusted. It is not automatic that a person can practice, as a Surgeon can once he has passed MS. It is necessary that he should develop the competence to do it. This has been one of the major casualties in the field of religion and spirituality.

## *POINT A & B MEDITATIONS*

### **1. How to mould kama and krodha?**

Master said “Kama and Krodha come to us from God while the next two i.e., Lobha and Moha are our own creation. We can not give up what comes to us from God but we can only modify them so as to bring them to proper regulation required for the Divine living. If Kama is some how destroyed intelligence will vanish altogether, because it is closely connected with the intelligence centre. If Krodha is destroyed a man will not be able to proceed either towards God or towards the world. Really it is only Krodha that excites actions which is thus a necessary requirement of an embodied soul.” Therefore we have to control / modify them.

### **2. What is the method for controlling Kama and Krodha?**

The Heart is the place of Manas (Feelings). They are broadly categorised as upper and lower level Vrittis. They are psychic in nature. The lower region pertains to the 'existential' and material aspects and the upper region of the Heart to aspirational. In the

upper region of the Heart lower type of super consciousness functions. Assiduous practice of the methods given by the institute and support of Pranahuti through individual sittings are essential to live in the upper plane. The consciousness at the upper region is of the nature of altruistic thoughts and a sigh of relief from the oppressive lower tendencies like sex, food etc. Capacity for feeling (spiritual) increases / improves while one lives in the upper region. Further discrimination grows, determination becomes stronger and capacity to practice Yama and Niyamas grows. Meditation on Pt A & B are very essential to move and remain at upper. Pranahuti supports this too.

### **3. Why Point A Meditation at 9.00 P.M only?**

Point A meditation is done prior to bed-time Prayer for not more than 10 Minutes. The thought to be maintained at point A is that "All men and women are my brothers and sisters". This helps in checking the indulgences of the mind and improprieties of conduct.

At 9.00 P.M "All are to meditate thinking that all brothers and sisters are being filled up with love and

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devotion and that real faith is growing stronger in them." This is to be done for 15 Minutes. Precisely Rev. Babuji Maharaj did not indicate that this meditation is to be done on Point A. however, it is the experience of the ISRC practicants that this meditation if done with attention at location of Point A, is most effective. When all the practicants meditate / pray at a particular time as given by the Master (9.00 P.M sharp), the collective and cumulative effect would be stronger and very effective. If for some reason one could not sit at 9.00 P.M on some occasions, one may resort to this prayer whenever he feels inclined to.

**4. Little thoughts do come and I must have much more focus. I do feel the effect of this part of sadhana.**

Meditation on these points gives us results which years of austerity and penance cannot give. Please do practice sincerely and you will see the result yourself. Control over *indriyas* is the key to balance and that can be easily achieved through practice of these meditations.

**5. Sometimes I am very much focused, sometimes not. I have to improve a lot in Point A.**

The meditation on these points is the key to the effectiveness of the system. So please do try and practice these regularly.

**6. Felt the need for help from Master since the lower tendencies cannot be controlled completely by self. Felt bit sleepy on some of the days.**

Very true-lower tendencies of mind cannot be controlled easily by self-effort as advocated in tradition. The method of meditations on Points A and B are the means for attaining control and moderation in this realm.

**7. Many sensual thoughts but when started thinking that they were Master's thought they vanished.**

That can only be temporary. Note also to what level you are trying to degrade the Master when you adopt this method, even temporarily. Assiduous practice of A and B meditation is the only way. During meditations if these thoughts come you can

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as well brush them aside instead of trying to force them out.

**8. Its a very common phenomena wherein the friction amongst brothers and sisters increase when the head of the family dies. It had happened in my family too. After my father passed away, there developed some issues amongst us. I have one brother living a couple of miles from my residence. Even we don't maintain healthy relationship. Because of this kind of relationships I posses, I am finding it very difficult to suppose the thought of 'Universal Brotherhood'. I feel that I am cheating The Divine. What should I do?**

It is a very serious question. Yes, I agree that when we are not able to practice some thing in our own home how can we apply it to others. But the point of A is a knot that is formed in the flow of consciousness which takes three streams one to L portion of heart (animality), to Atman centre ( our true interdependent nature) and point A ( possessiveness). If we want to get rid of possessiveness we need to learn to share and loosen our fist hold. We cannot do this directly and

therefore the method of meditation on Point A which is a positive way of looking at things. Inefficient we may be in the beginning; but by constant meditation we become effective in the meditation. As a matter of fact small family concerns which are also possessive in nature give way and we enter to the realm of the universal consciousness and live in Vasudhaika kutumbam; that is universal family. Fraternity is a concept that is brought in here to learn non possessiveness and the principles of sharing. There is no question of cheating God or any one else. We are struggling to progress and this is the most effective method ever provided to humanity. We are to be totally and unconditionally grateful to the Master for this.

**9. I could not maintain the thought on point A all the time.**

Meditation on point A and B are the keys for progress. These are not meditations of a passive nature and it is our duty to maintain our thought on the theme as pointed out by the Master. If we do not have that determination very little can be said to have been done to deserve progress. It is difficult as the sensuousness is not that easy to get rid off.

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**10. On some days I had to continue point B for more than 15 min. This was despite the fact that the cleaning done the previous day was apparently of good quality**

It is enough if you do point B meditation for 10 mts. It automatically gnaws into the meditation proper. Point B meditation is not a purificatory process per-se. Here the attention is more on the glow of self that is coming to view.

**11. Feel less angry, while facing day-to-day life problems.**

A) Anger and Passion need to be controlled as much as possible. Meditation on points A and B will be useful.

**12. Point A and bed time prayer was done in haste as if ritualistically. Frustration due to the sensual thoughts and my inability to regulate my mind in this aspect.**

Sensual thoughts are controlled only by meditation on points A and B. It is not easy. All your life so far entertaining those thoughts and they are settled patterns of thinking and it takes time to rid off them

by replacing in its place nobler thoughts. When we try to replace them with other mundane concerns it is not all that easy to control sensual thoughts. But for this alone saints and sages went to forest.

**13. During first half of the month there was some frustration and felt like I was continuously fighting with lower vrittis. With Master's Grace frustration and conflict has reduced a lot, but still need more control over lower vrittis.**

Frustration at what ? Yourself ? Your effort ? The lower tendencies of our mind is our making while the energy itself is what He has given. Your effort at B and A point meditations has to be more sincere and purposeful. What we should do we should. Inshah Allah is good poetry and bad practice.

**14. Few times I observed that I lost awareness of body and surroundings after prayer or Meditation on Point B.**

Prayer before morning meditation or bed time is placing ourselves before the Master consciously our lowly nature. How can then any one get into unawareness? Obviously you are not doing the

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prayer consciously with a full heart loaded with lowliness. Similarly point B meditation is an active process of willing that impurities are going away and the light from within is coming to the front. How can this act lead to unawareness? Please follow the instructions of the Master implicitly.

#### **More on Point A & B Meditations**

Meditations on point A and B are the key for progress. These are not meditations of a passive nature and it is our duty to maintain our thought on them as pointed out by the Master. If we do not have that determination, very little can be said to have been done to deserve progress. It is difficult as the sensuousness is not that easy to get rid off.

Cleaning of the lower self consciously by other practices than what the Master has stated I feel, do not yield any great results and in fact this only strengthens our ego and also grants us a feeling we are self-reliant. Meditation on points A and B are excellent methods and we should rely on them more and more.

### **Point A Meditation**

You cannot thrust spirituality on to any person however dear to us. Universal brotherhood, you may feel should enable us to do this. Then why only those whom we know? Why not all? The prayer on point A talks of praying for all, not only to those whom we know however good they may appear to be. The question is not goodness but the commitment to sadhana and to Masters' work.

### **Point B Meditation**

Doing just point B meditation alone is not enough as that is only preparatory to the meditation.

## UNIVERSAL PRAYER

**1. In the beginning when I used to do 9pm prayer I used to meditate on the prayer but recently I have observed whenever I think about the prayer, a great feeling of love and devotion comes from the heart and I sincerely feel that every human being should develop love and devotion towards Master.**

The entry to higher regions is only through this small gate. Practice it with full heart and you will see how much you are relieved of the tendencies of the lower mind and how super consciousness slowly develops.

**2. Whenever I am in my house, I do this prayer for 15 minutes. When I am in my office, I say this prayer and then continue my work. I am able to maintain this thought only for few minutes. Sometimes I get absorbed in thoughts that come to me and sometimes I neglect them.**

Pray and continue to pray for others and that is only way by which we move to higher realms of

consciousness. Any amount of meditation for our progress can never serve this purpose.

**3. Sometimes there were thoughts related to restoring humanity in Iraq, restoring sanity in media etc. during meditation and 9pm prayer.**

That is not proper. You must attend to your sadhana during meditations and prayers. If you want to think about things at Iraq and what you call sanity in media that is not spirituality proper. You are deviating from the path given for developing 'fraternity' given by the Master when you entertain any other thought during the 9 pm prayer. You may in case you feel so do such things in other timings than the ones meant for meditation and prayers.

**4. Been doing with the true feeling of universal fraternity most of the times. Sometimes the feeling of fraternity is so strong that the moment I start the prayer I am getting into the feeling of Karuna and the feeling that everyone is moving towards Him is felt very vividly & naturally with confidence. This is actually putting me in natural awareness during the day that everyone is connected and this awareness is running in the**

**background, unintentionally, while attending to the duties.**

Karuna is just not the product of fraternity. In fact the pinnacle of karuna bhava is experienced only when we forgive others. Kshama is the basis for Karuna. Maitri of course should be understood well. It is essentially the inter connectedness of our beings that teaches maitri. This is had fully when the second knot is fully awakened.

**5. Some times during the day am going to this thought (universal prayer) and was able to maintain for longer durations sir. There is much more lightness after the prayer.**

Prayer for Universal fraternity is not all that easy unless we are stabilized in the higher regions. But that cannot be a reason for not doing it. One needs to see, feel, envision, and will that every person (man, women and child) is developing the true love and devotion to the Master. This is one of the greater forms of meditation called as Mettha meditation in Buddhism. One needs to dedicate himself for this task whole heartedly. Then together we can bring light to the dark minded human beings.

**6. I keep remembering all my friends and known people during this prayer.**

Why are your friends and known people specially important compared the rest of the persons in the world? This type of thinking ruins the spirit of the meditation at 9 pm. Please practice as prescribed and any change you make is not permissible and will be of no use to you.

## *BED TIME PRAYER*

**1. I did not do this. I did not spend any time to think about this mistake and its correction. I will spend much more time in Bed Time Prayer.**

Prayer ensures that we have a stable connection with the Master. It enables us to develop humility. That is the first sign of development of devotion. Please NEVER forget to offer prayer before going to bed.

**2. I feel my bedtime prayer is not effective, as I am not getting that helpless attitude. Is it because my surrender is not complete?**

'Pray that you pray and continue to pray so that prayer may continue' is my reply. It is good to feel helplessness- do not try to find why you are helpless- you will lose the game.

**3. I am getting a feeling in my bedtime prayer that I am volunteering for Master's service. I think I am saying "Master, Please use this servant in anyway useful"**

The bedtime prayer should lead us to a state of submissiveness to the Master. It may not be proper

to offer any prayer seeking Him to utilize our services separately. Humility when perfected leads to a state of Silence. And if this silent submissiveness is maintained after the prayer this naturally continues through the night and the time spent in sleep also becomes useful in our sadhana.

**4. Most of the times I was doing my Bedtime prayer or say the 10th commandment right after 9pm prayer and was going to bed after 10/15mins or some times may be after 30/45mins because of Kids or some times due to phone calls.etc.**

Regarding the night prayer before going to bed it is the spirit of the commandment rather than the period of time spent on the prayer that is the criteria for evaluation. From that point you will find yourself better evaluated. While attending to the needs of children or others at home and elsewhere if you develop the attitude that the Master himself is attending to them the state of Prayer becomes easily established.

**5. If everything is based on Karma, What should I pray to Master during bedtime? Last time when I**

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**was at a gathering, I saw a small child wearing thick lenses, I really felt sorry for that. I thought I can pray to Master for helping the child. But I am confused?**

Regarding the prayer the Commandment is clear that we repent for the wrongs done and seek forgiveness from God and we should resolve not to repeat such lapses. You seem to entertain an idea that prayer means asking something from God. If you read our prayer you will understand that we only seek oneness with Him. Articles on Prayer are there in our books and you may read them when time permits. It is true that law of Karma always operates. Master is clear on these matters as you can read from the Commentary on Ten Commandments.

**6. Sometimes waking up between 2am and 3am as if I have been woken up. In such cases I am trying to get lost in to the prayer on the bed to wait for the morning meditation time.**

When we get remembered of Master, we should ensure our physical and mental purity and then pray.

**7. My sadhana/abhyas took a little sine curve over the past months. Due to my sloth (loss of**

**viveka) and environmental pull I missed some mornings so the feeling of missing was very heavy on me. But there was this strange connection I felt with the Master even though I slipped in my abhyas some times. Something like a child knows parents always love and he loves them even though he commits mistakes sometimes; there was this unshakable faith in bonding with Him. I sought forgiveness for failing in my duty.**

Yes. Environment particularly when it is shared with near and dear ones can cause such lapses. You are right that Masters love is always there but that should not lead us a state of complacency. Every lapse needs to be placed before the Master during night prayer and a strong determination has to be made that such lapses would not be allowed to happen.

**8. Can you please explain me this message of the Master?**

**"It is also sheer folly to pray to the Great Master for worldly gains except in most special cases.**

**Of course it is right to pray to the Master for what which is ordained."**

You are reading from the daily message. The text does read differently as ' that which is ordained.' This makes it clear that we can ask for what we are entitled to as a special case. The law of Karma is always operating and we get what we should get. The earlier para refers to our host of gods and goddesses who are all our creations and who are what they are because of the power of thought we provide them. They are over fed and are suffering from consumptive disease due to excessive eating. Agni was supposed to have over eaten and suffered from this disease and wanted the medicinal plants of the Kandava forest to be swallowed through burning the entire forest to get out of this disease and you should be knowing the remaining story in Mahabharat.

**9. The distance between current state and where I have to reach (Though I don't think too much about it) appears very insignificant in front of the task of improving myself everyday. In moments of physical and mental stress what comes out is still anger, irritation, quick fault finding and**

**finger pointing at others. Well wishers also pointed out the display of ego and lack of needed level of humility. Trying to work towards it.**

This is because we tend not to pray properly during bed time. If our blemishes and faults are recognized and submitted to the Master properly the tendency to ignore the faults of others develops faster. Think for a moment whether we really deserve His Grace to the extent that we do; feeling Him all the way; and working for Him in howsoever small measure! You will then realize that you need to ignore others faults as He has done ours. Trying to be like Master would naturally mean that we should develop His characteristics. Kshama or forgiving nature is the most important quality of God/Master and that alone can be our noble quality.

**10. I must admit that I should improve the quality of bed time prayer, as the real (wholehearted begging for) forgiveness is not felt most of the time.**

Please note that Repentance is a fierce battle with the heart. Repentance also means that the sinner

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forsake his sins, cast them out of his mind, and resolve in his heart to sin no more Please also note that Prayer is not asking for what you think you want, but asking to be changed in ways you can't imagine.

**11. In the month of September, I am observing restlessness, which is different from what I used to feel earlier. This ends up in prayer, all the time. Only after the prayer, it subsides.**

Very few understand the dynamics of repentance. It is a war within ; and it is felt as restlessness either consciously or unconsciously in which case it is like being uneasy. But that is the foundation of real prayer.

**12. There is a very good improvement with regard to 10th commandment. But I am not able to consistently get into the real mode of repentance. On an average, I am able to do prayer 2-3 days in a week in a most effective manner but on other days though it is not routine but not as effective as it should be.**

Repentance is really killing our ego and no one likes to do it and you are not an exception. That you are

able to do it to your satisfaction for half the week is a matter of real success. If you are conscious of the lapses then seeking forgiveness arises. That itself is a big exercise.

**13. There is an inner feeling in the heart that I should live in the consciousness of the Master and surrender to His will rather than outward show. May I be granted more and more supplicancy and humility towards Masters?**

Humility is not granted but is something that develops the more we see our flaws and feel His forgiving such lapses. Similar is the position of supplicancy. Do not expect those things to be granted which you need to acquire. That is not correct sadhana. Our effort should be there and in the back drop there are always His blessings.

**14. During 2nd week of the month I was feeling lot of repentance for accumulating so much grossness and leaving the homeland. Also there was lot of cry with it.**

The repentance for having left the homeland is among the last ones. Before that an honest and pious mind feels repentant for many lapses due to

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its non compliance of the human norms of Truth, Non injury etc., Do not get into intellectualisation and miss the task on hand. There is lot of cleaning to do and many times we find ourselves choked with so many dishes in the dishwasher and how stinking they are!

**15. I have to improve a lot in my craving and crying for the Master from my heart in my bedtime prayer. I am able to ask for the forgiveness for the wrongs done by me either knowingly or unknowingly. Also I am able to repent for the same. But still I have to improve lot.**

That is but natural. As we advance more and more in spiritual life, even small defects appear like mountains. Purity does not permit impurity of any kind to keep company with it. That is the reason you feel the need to improve. But the essential attitude is to just surrender to Master during prayer.

**16. Doing Bed time prayer regularly, but must improve on the quality.**

Lapses we have; yet we do not consciously recollect and submit the same to the Master. This is mainly

due to our ego. Even when we are prepared to accept the same and submit it to Master, when pointed out by others we will not accept the same. All these steps must be gone through before we arrive at the state of Gairat which is one of the highest conditions in sadhana. So please attend to the Prayers before going to bed with a degree of seriousness it deserves.

The grammar of spirituality demands that we learn this law of Repentance and feeling forgiveness. Do spend more time in prayer if time and stamina is there.

**17. During bedtime prayer I am trying to recollect lapses and mistakes done by me and putting in front of the Master.**

Please do not try to recollect mistakes or lapses and then resort to repenting for them individually. If the thoughts of earlier lapses were to arise naturally it is alright otherwise it is best to seek forgiveness for all the past mistakes and lapses. Otherwise it will be an exercise finally leading to self pity.

**18. I do it for 10 mins. But I feel sometimes agitated when someone behaves in an odd**

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**manner or have an indifferent talk. This causes me anger. Sometimes I think to myself whether I am not following the Prayer. Please advice me on this.**

Night bed time prayer is meant to submit our difficulties to Master. The greatest quality of God so far as I know is to forgive us. When we want to be godly, naturally we should try to imbibe some of His qualities. Try to forgive others for anything they may do; it will give you peace which you cannot describe. But do try sincerely.

**19. The time spent for Bedtime prayer is increasing and sometimes to the point of exhaustion.**

Our system does not permit exhaustion of any kind. Do every thing as naturally as you can and do not strain yourself more than necessary.

**20. During Bedtime Prayers sometimes there is a feeling of repentance. Sometimes I feel calm and absorbed.**

My advice is to pray till prayer is exhausted.

**21. During Bedtime Prayer Some times I felt depressed. Mostly felt calm and felt absorbed into the prayer. I feel as if entire Sadhana is in Prayer. Besides 9 p.m., prayer I do Point A meditation before bedtime prayer.**

You are right all sadhana is a series of lessons in Prayer. Depression is the negative aspect of Repentance. It is Repentance that needs to be had and not depression. Understand more the nature of the Divine to Forgive and be courageous enough to place before Him all that that makes you feel repentant. If such a surrender is done then our ego starts melting and slowly turns to its original shape, form. color and texture.

**22. Some days did bedtime prayer with lot of devotion and submissiveness but some days felt difficulty as mind wavering is too much.**

When you do a sum in Mathematics you surely do not attend to singing or dancing. It is the determination that matters. And determination is dependant on your priorities.

**More on Bedtime Prayer**

It is not necessary that we should repent everyday even though we do not feel any wrong done during the day. But we should feel repentant in having missed our Homeland and now caught up in a lot of messy situations from which we are not able to extricate. Please do note that prayer is the live link we have with our Master. I have found night prayer yields better results.

10<sup>th</sup> Commandment better compliance is required as Repentance and seeking forgiveness are the very foundations for developing the states of Devotion and Surrender later.

## PRAYER

**1. Why is the prayer in English language? Was it in any other language and translated to English.**

Prayer is in English language. Rev Babuji Maharaj wrote that the 'Prayer' has come to Him in English in a state of super Consciousness. It is not translated to English from another language but the vice-versa is a fact that it was translated from English into some other languages.

**2. What is the relationship between prayer and meditation?**

Prayer is begging and meditation is having.

**3. Is there any prayer in the system which can help us get rid off physical diseases?**

No, the prayer in the system is addressed to the Supreme Master and nothing short of Oneness with Him is sought for.

**4. I seem to somewhat understand now if I am correct, what the feeling is in your**

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**expression "Pray (beg) that you pray (be submissive) and continue to pray (constant remembrance) so that prayer (yielding) may continue"**

All these states show that the yatra in knots 3 and 4 is being repeated and that is required to move into the realms beyond Brahmand. I find that there is some activity in the knot 7. I request you to kindly attend to the cleaning of Chit lake- this is best done by constant remembrance of the Master along with recalling into memory his great qualities of Compassion, forgiving nature and intimacy which you feel.

# GURU

## **1. Who is the Guru?**

God is the only Guru. All the others are working under His guidance and directions. Really speaking if a man says he is a Guru, he is not fit to train others in spirituality. Such a person is really usurping the position of God.

## **2. Are you a Guru for example?**

I do not think like that. I think myself to be only one of the associates of my own association.

## **3. But I think that many people regard you as the Guru or the Master?**

Well, they will have to use some word when referring to me. They prefix this word which I do not like.

## **4. Whom to think as Master-the absolute or Rev. Babuji.**

Master means always the Ultimate God and it is not the same as 1. Ultimate (Philosophical idea) 2. Absolute (Mathematical idea) 3. Purusha (a Samkhyan idea). Master has no form or name and

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beyond both. However aspirants in this path address Rev. Babuji as Master even as Sage Patanjali called the Guru as Ishwara in his aphorism Eeshawara Pranidhana.) Since we receive our Pranahuti from the source of Rev. Babuji Maharaj we tend to call him as Master.

#### **5. I am feeling so grateful for all the help from my trainer and you Sir, towards my Sadhana.**

Distinguishing between the trainers and guides and Masters is basic Aviveka. You should be aware of the method and procedure of the techniques of transmission and I do not understand why this problem of differentiation. Please read the Manual well.

## TRANSMISSION / PRANAHUTI

### **1. What is transmission?**

Transmission is the utilisation of the Divine Power for the transformation of man by bringing balanced state of mind.

### **2. What is the efficacy of pranahuti?**

Master said “As a matter of fact, what pranahuti does for the spiritual uplift of an abhyasi and the removal of complexities in a short time, independent efforts cannot achieve even in a full decade.” 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 anyone and remove anything unwanted in him or detrimental to his spiritual progress. Spiritual training or the attainment of higher stages is only possible by the process of yogic transmission and by no other means. This is power working through the channels of pure mind.

**3. When there is one to one relationship between me and God, why another person (Trainer) between us? Can't God directly give us what ever He wants to give?**

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One to One relationship between soul and God is a fact. God can directly give the individual and it is true He is the only giver. But it is true He seldom does give unless one is deserving. In the process of creative descent soul got away from God (awareness) and it started identifying itself as a separate entity (ego / individuality), gathering around itself veils of grossness and so on- finally as Rev. Master puts 'Individual creation' was established. Hence, unless all the coverings of grossness (Mal, Vikshep, Avaran) are removed, ego is subdued and purified to the last possible degree (State of Negation) and the mind (Manas, Buddhi, Chit and Ahankar) is brought to a purified state, it is not possible to discern or comprehend that one to one relationship with God. For that purification, regular influxes of Pranahuti are most essential and therefore assistance of another brother / sister who is permitted by Master to assist the seeker through Pranahuti is very essential. All sadhana is one to make oneself deserving. In earning this deservancy the trainer helps. Therefore, Pranahuti aided Meditation is a unique boon to Humanity to get to that awareness of God by God for God through sincere prayer.

#### **4. What is the relationship between the trainer and the abhyasi?**

Doing is the duty of the trainer, Becoming is the duty of the abhyasi.

#### **5. You (Trainer) are sitting with me during meditation. Is It that you are acquainting me of the meditation system or are you praying for me?**

The Trainer during sittings and more so during individual sitting attends to cleaning of the heart and other centres and removes grossness which is the cause for various perversities, angularities and imperfections and strives to improve the astral condition of the abhyasi methodically. The trainer also through the process of Pranahuti diverts the Divine grace to the Heart and assists the seeker on the path. It is also true that the trainer prays for the spiritual growth of the seeker and also supports the meditation of abhyasi on divine light. The importance of Pranahuti can be understood from the article 'Spiritual Training Through Yogic Transmission' of Revered Babuji Maharaj and through the article 'Pranahuti - Its relevance in Sadhana' of in the book Bhodayanti Parasparam Vol I.

**6. What about personal limitations of the Trainer?**

The personal limitations of the trainer do not have any effect on the abhyasi. What he apparently seems to be transmitting comes direct from the Unlimited. It is not really the teacher himself who is imparting anything to the abhyasi through transmission, but the Great Master who does everything. The trainer must, however, have his will sufficiently developed to effect the course of the flow towards the abhyasi.

**7. Are individual sittings required after introduction?**

Individual sittings are very essential. Pranahuti is offered during individual sitting, satsangh and bhandara only.

**8. How long do we need to take individual sittings? Is there any time frame?**

Individual sittings have to be taken till the Goal is reached (Towards Infinity). There is no time frame / limit. Regular sittings with the trainer and satsanghs are essential to receive Pranahuti.

**9. What about people who would like to practice the system where the trainer is not there for individual sittings/Satsanghs?**

Such Abhyasi (after introduction into the system for which three individual sittings are mandatory) should continue to practice the methods, following the commandments. They may take individual sittings (long distance / in absentia) from a qualified trainer.

**10. If the aspirant wants to progress slowly, can he do the practice by himself (not attending sittings and satsanghs)?**

The question is something strange. The choice is that of the individual.

**11. How to help an aspirant develop love and devotion for Master in an easy and natural manner and make him understand that Master is Master as God is God and we do need Master to reach Him.**

Only when a person feels that he/she cannot do the work with out the help of another the question of assistance arises. Some persons have a feeling that they can do everything and only experience should teach them that they are correct or otherwise. There

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is no better solution for this problem than the prayer at 9 p.m. given by the Master.

**12. There was a happy feeling to learn that my husband is my trainer. I can't say why may be because I love him very much and to depend on him comes natural to me.**

That is our way of life and then only the ambition of Master that every house should become an Ashram can be realised.

**13. One abhyasi could never feel "Pranahuti". She believes she used to go in "sleep" like states and subsequent calmness and settledness observed were no different/better than her sitting in some corner silently and getting up after 10 or 15 minutes.**

The question in this regard is whether it is really so? When a person says he/she does not feel Pranahuti we should accept the same. But for anything the yielding attitude to experiment should be there. Only when we experiment there is experience.

## TEN COMMANDMENTS

Following the commandments should be always perfect and then only we can say we are following the system. There is need for commitment to realise ones self- without that precious little can be achieved in sadhana. It is for you to gird up your loins as Master said.

Let the Commandments of the Master be the guiding principles of your life. Then you become lovable to the Master and Love from him flows even as we desire.

The book Practice and Efficacy of Rajayoga may be a useful study to understand the importance of following the commandments of the Master.

### Clarifications

**1. Insincerity in following the commandments is still there.**

Is it not amusing that we tend to neglect his commandments though we feel His blessings!

**2. I continued to reduce my activities. I have noticed an increasing tendency to be plain and**

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**an aspiration to treat my family members with due attachment.**

We have all become so very unnatural it may appear difficult to become simple and natural. When the Love for God takes deep root and it starts resounding, all this becomes simple and easy. Patience and tolerance needs to be developed and our progress internally enables us to achieve these virtues faster. In fact you already have the same to a considerable extent and that will increase.

**3. There is a little bit of understanding that whatever miseries that we think we have, are because we deserve them but the attitude of being thankful about them is still not there.**

A) When we know and realise that we got rid off a samskara when we underwent suffering or misery this wisdom shall dawn. Please do read Masters' works on this topic often.

**4. I rate myself as fair in commandments 5 to 7.**

The commandments 5, 6, and 7 are that difficult to follow if you realize nothing happens to us unless we have ourselves created them by our earlier actions and thoughts. I know it is difficult to accept them; but

if you accept them even in one single case you will find that it radically changes your state of mind and will continue the same with reference to others. Do and feel as Master says.

**5. I made some headway in speaking and aspiring for truth. I think I am only treating miseries or events as per past karma and not as divine gifts for my betterment.**

Karma is the logic and there is no other truth. The attitude of treating miseries as Divine gifts develops when we start thinking how kind was the Master/God in having given us an opportunity to get insulted and disgraced and other wise similarly treated that such events not only made us go deeper into the realms of humility but also made us feel the need to embrace the Master. It is this feeling that they have enabled us to think of the Master that makes us feel that these miseries etc., are gifts of the Divine. These are lessons in humility and they come to be learnt when we get disgraced, defeated, defamed and dishonored etc.,

**6. When the health is not that good, remembered that all miseries as divine gifts, even though initially bothered about the pain of the body.**

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Health is not the only aspect. When we have possessiveness in any relationship that is the cause of misery. You need to understand this first. The concept of Divine gift is well explained in the book “Commentary on Ten Commandments of the Master available in Imperience Beckons” read it well and get a better understanding.

**7. For the first time in my sadhana there was a feeling that even the bad that happens to us is for our own good and so we should accept it with happiness.**

There is nothing like good or bad it is only our point of view that makes us state something as good and some other thing as bad. A sincere reading of the Commandments of the Master and the notes can help you understand things better.

**8. Occasionally I feel angry which doesn't stay long. I feel I am being influenced by eeshana treyas at heart although my mind doesn't allow me to get influenced. As a result I sometimes get into uneasiness due to this conflict in some of the dealings.**

We can win battles in the mind but in the heart, love is the only way.

**9. I am able to make a more honest assessment of myself than before. Once a while I feel hurt by the actions of other despite trying to take them as divine gifts**

Learning to ignore many reactions and actions of others is the first lesson. Patience, tolerance and fortitude are all steps before we really understand the meaning of the advise to take the wrongs done by others as 'divine gifts'. It is good you are preparing for developing stoic attitude in life.

**10. As you suggested, I am trying to imbibe forgiveness in day-to-day life. I find it not so easy, however I will continue my efforts.**

Remember the act of forgiving is really the nature of the Divine and when we practice it naturally there are bound to be difficulties. But then that is sadhana.

Forgiving is the noblest of all virtues and the toughest to cultivate. Even when the heart is prepared to forgive the mind generally does not permit the same. That it is said that while evaluating oneself we should use the mind and when we evaluate others we should use the heart.

**11. Sometimes I feel not to be revengeful for the wrongs done by others. However it is sometimes difficult to decide thin line between fighting back for the good & small revenge. Trying to remind myself for constant remembrance of Master. Also trying to mould living so as to rouse feeling of love & piety in others. Please guide me in this regard.**

If you read X commandment you will find that we seek the Master for forgiving us for our lapses. Forgiving is the Divine quality and when we seek to become Divine we need to develop this quality ourselves also. Of course this comes as we progress in the path but we can aid the process if we also think positively about this. Forgive and see the difference in your mental state. Then you will realise it is better to forgive.

**12. I rate myself as “Fair” in following the commandment 7.**

Have you ever thought revenge is a delayed reaction and is really useless? It is like trying to stone the dogs that barked long back and has fled the scene. It is a useless activity and consumes lot of energy. Awareness of our being nothing that we

realize during meditations should enable us to implement this commandment more easily.

### **Food habits in day-to-day life**

It is absolutely necessary that the food we take should be of the sattvic type and there may not be any exception to this in the name of work etc.

**13. I still eat chicken/fish when I get a chance. Not that I crave for them, but can't deny either when there is opportunity. Also during office gatherings, I join them for beer! I don't know how to control**

I lived with a native American (a Jew) long back in 1970s. He and his wife lived with their son and daughter. He had a house near Cleveland in over 300 acres of land. He never ate meat or any non vegetarian food nor his family members. He did not take any intoxicants and that included Coffee. He was unhappy that I take Coffee and wanted that I try instead Sanka (a decaffeinated drink). He avoided even milk saying it is non vegetarian. IF YOU WANT TO HAVE ANY THING TO DO WITH THIS SYSTEM OF PAM YOU MUST STOP YOUR NON VEGETARIAN FOOD AND TAKING ALCOHOL

## SADHANA

It is to be a steady practice all the time keeping in view

1. Our own worthiness and trying to improve the same
2. Thorough grasp of the subject or means of sadhana which cannot be got by simply reading occasionally the books of Masters ISRC and more importantly get spoiled in the understanding due to study/reading of extraneous books and
3. Firm faith in the Master as the only means of deliverance from the cycle of births.

Regularity is the crux of sadhana and then only we will be in tune with nature.

I request you to kindly keep Your restlessness to reach the goal constant.

In our efforts to practice or do sadhana it might not be proper to seek help of the Master as effort we must do ourselves. The results are a different question which is decided by Him only. Surrender does not and shall not mean surrender of efforts.

When we know our lapses we put in our renewed efforts more vigorously and that stands well in our sadhana.

Studies are very important and sadhana is to be done without affecting studies so long as we are in college/school.

The control of sensuousness is not something that can be achieved without pranahuti and the meditation on points A and B and more than anything else His grace is required.

Awareness of one's own smallness while looking at the Sky is enough reason to progress in sadhana.

For a man who is very busy there is always time to meditate and do sadhana. It is not want of time but only our sloth that does not permit us to attend to our spiritual needs.

But please note that one has to learn to be grateful to Master for the moments of Nothingness and Void that is granted to us during meditation, that is the intimation of the Divine that He is with us. On this only sadhana should revolve.

Irrevocable determination is the only way to progress in the path. Master is ever willing to help

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us, but that cannot and should not be the reason for taking sadhana easy.

It is necessary that sadhana has to be assiduously practiced. That does not mean we should always be doing the same. Balanced life is the goal of life. All our spiritual and material efforts should be such as to assist us in reaching that condition.

It is good you feel peaceful and calm during meditation. This alone is the main motivating factor in sadhana.

Master used to tell me that women have lot of responsibilities and it may not be possible for them to sadhana strictly as prescribed but they should always remember Him in everything they do and think.

I feel that Sadhana is not for knowledge, but for wisdom to live in total harmony with Nature of which we are but a part.

Discrimination to study and learn is required in sadhana and it is not necessary to spoon feed every aspect.

**1. After coming back from Hyderabad, I had slipped in my sadhana a little bit, I am not sure how it happened but it did.**

After an intense exposure to the spiritual atmosphere, it generally happens we tend to take some less interest in sadhana. This was our experience whenever we went to Master/Basant Celebrations etc., and came back. So there is nothing special for you to worry about.

**2. Also in last 2-3 weeks there has been a lot of pressure from work side, that has affected my Sadhana schedule and I have had to adjust the timings of my meditation.**

If you understand that sadhana does not mean just the meditations and cleaning sessions and following the ten commandments of the Master is the path then your work itself becomes worship. Do not treat work independently of your sadhana.

**3. There is extreme impatience at times to reach Master bordering on despondence.**

When he is within you and radiating where else are you going to reach. It is always the task of undoing our creation and allowing him to express- that is sadhana.

## *SELF EVALUATION*

### **1. Was not feeling much progress, so didn't send the report.**

Many times many changes that occur in us are not visible even as we do not see the growth of the plant every day. But always there is progress in our condition. We should maintain our diary and note the apparently insignificant changes also.

### **2. How to know the condition?**

The thoughts after the meditation generally give us a clue of the condition of the aspirant. DONOT TRY TO NOTE THE THOUGHTS, AS THEY OCCUR IN YOU, - BE UNMINDFUL OF THEM.

### **3. Can I judge my progress? (I am feeling calmness all through out but is that all, I don't have any expectations.)**

The linkage between the commandments and the progress in the path is suggested in the book Practice and Efficacy of Rajayoga. You can evaluate yourself by studying the book Path of Grace also. Your trainer also can help you by examining your diary and giving sittings. Taking the help of another brother is the essence of this system of PAM.

#### **4. How do I ensure that I am not doing the sadhana ritualistically?**

How do we know we are sincere? We know it in our hearts. This should answer whether you are practicing sincerely or ritualistically. Ritualistic practice is for the sake of others. We should evaluate ourselves in our sadhana regularly and that is done by seeing for ourselves how well we are practicing the Ten Commandments.

#### **More on Self Evaluation**

Assessment of an abhyasi cannot be considered as condemning him to that condition only. We should asses and then work for the betterment.

I think the idea that we can know the spiritual condition of the other person just like that is wrong, Every one has his karma and is bound by it and unless they reveal or open up themselves by trusting the other person, their condition no one I presume can read others condition. Rev. Babuji stressed the need for the regular writing of the diaries.

In evaluation you must not be too critical about yourself and your efforts. Be fair to yourself

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and you will find that in fact you are doing better than you think. The commandments enable us to develop proper attitudes in life leading to a balanced living. So keep a vigil about your following the commandments. Of course these follow as we progress in spirituality.

Diary writing increases our sensitivity to the various feelings. Feelings are the language of Divinity. It is necessary that we develop proficiency in the language.

Writing diary I found recently enhances our vocabulary of feelings.

Practice should lead to progress and this can be evaluated with reference to the Ten Commandments. I am of course disappointed sadhakas tend to evaluate with reference to abstract notions of Vedanta and what they consider as Vedanta and Yoga and not in practical terms. That way the Masters' desire cannot be fulfilled.

The condition experienced in meditation and dreams is not what we feel in our day-to-day life. This most of the time we ignore saying that they belong to different realms and continue to be satisfied or try to be satisfied by such

rationalisations. But the fact is that unless the external and internal are the same to most extent we cannot claim to have reached any high spiritual condition, Though we are fully aware of this we try to fool ourselves with all sorts of explanations and logic's that seem to satisfy us for the moment.

## GOAL OF LIFE - REALISATION

### **1. Is it necessary to have a goal in life?**

You remove the goal in football or hockey. The play becomes meaningless.

### **2. What is the goal of life?**

To be a perfect human being.

### **3. What is the purpose of human existence?**

The purpose is only realisation or to realise one's own nature which is Divine.

### **4. Should we aim for Peace or Realisation?**

Everyone wants peace. That means Realisation is not the aim. In that case, one may get peace but not realisation. But if realisation is the aim, peace will automatically follow.

### **5. What is meant by Realisation?**

You know what you are, but you do not know what He is. When you know, or feel in yourself, what He is, that is Realisation. It is really a dumb state which is beyond expression. Really it is a tasteless state, unchanging and constant. There is no charm, no attraction and no anandam in the popular sense of

the word. It can more appropriately be described as "Sang-e-benamak" (i.e. a lump of salt from which saltiness has been taken away). One having attained the state of Realisation develops an unfailing will in the spiritual sphere.

### **6. What are the main obstacles in the path of realisation?**

There are three aspects 1.We try but there is no attempt.2.We try too many things at the same time3.We do not have confidence in ourselves.

### **7. What is conception of the man who has attained all the spiritual developments?**

Balance. One cannot become God for there can be no two administrators of the world.

### **8. Where to seek the Master, the God?**

Seek in you, and you will find yourself - The Master is there. But when? Only when you are not there.

### **9. What is the difference between knowledge and realisation?**

Knowledge is only an achievement of brains whereas realisation is the awakening of soul and hence far-beyond its scope.

**10. My Goal is complete oneness with Babuji Maharaj**

Goal is always the Nothingness in us and not the nothing. Secondly Rev. Babuji being the goal is only to ensure our identity with his extreme state of nothingness. Being more clear enables us to lift ourselves from emotional realms.

**11. Though I don't know what my goal is, at least I can feel what I am getting out of it. Perhaps they are all freebies, which in turn are building a strong desire for forever happiness, calmness and I believe that is only possible by being 'oneness with The God'.**

Philosophies apart. The only meaningful goal we can have is to lead a happy life even as God wants us to. For this there is a necessity to know what makes us feel happy. This knowing leads to the fact that we need to know Divinity. This is what Master means when he says 'it is our primary duty to realize God'. You have come to the point in a different way and that is good. After having known this it is your duty to realize the same with all sincerity and devotion to Him.

## **12. Sir, could you please kindly clarify what is nothingness?**

If I can clarify 'nothingness' do you think it will be 'nothingness'. God is nothingness; and that is what the Vedic doctrine said when used the words 'Neti. Neti.' For describing the ultimate condition. It is nothing of what we know. May be if you read some of my articles on the concepts of silence etc., you get some idea about this. But we do feel 'nothingness' during meditation when even everything is void. Wait and experience for your self.

### **More on Goal**

#### **1. There is no change in my Goal and it is complete oneness with Babuji Maharaj.**

It is good to think so. As my revered father puts it, see manual, the condition of the Master has to be in our centre of devotion. Nothingness and nothing short of nothingness is our goal. - sentiments alright.

#### **2. What is Realisation?**

Please do note realisation means making something actual in our life and cannot be confused as

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vedantins do with the merger in an imaginary Brahman. Brahma gati is the truth. Brahman as a person is an illusion. These are matters of experience.

As a matter of fact one of the means other than that of *Karma, Jnana, Bhakti* and *Prapatti yogas* is the understanding of the real nature of the Avatar or the Supreme Personality. One who knows this gets to be one with Him and attains the state of Realisation.

Goal clarity is if I may suggest is to become Suns of Spirituality which for me is more practical way of looking at the subject of Realisation even as Master has put it.

## *CONTROL OF MIND*

### **1. What is mature thinking?**

Have one Goal, one Master and one method.

### **2. What is the difference between thought and intuition?**

The developed stage of idea is thought, and thought, when it crosses its boundary, becomes intuition.

### **3. How do thoughts arise?**

Our mind has come from the Big Mind or Divine Mind, and therefore however much it may have become spoilt, purity is always present in it. This purity, because of its connections with the Divine Mind, does not wish to take on any impurity upon itself. The impurities are thus being constantly thrown off outside, and these thrown out impurities assume the form of thoughts and are experienced by us as such.

### **4. When we are in a thoughtless condition, can there be feelings?**

I am telling you it is not possible to be in a totally thoughtless condition, life would not be there. All that is necessary is to change the nature of our thought.

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Once a man came to me and asked me that I should make him thoughtless. I agreed in a humorous way but I told him that I would do it on one condition. If he would put me in a thoughtful condition then I would put him in a thoughtless condition.

## *CONSTANT REMEMBRANCE*

### **1. Does constant Remembrance develop naturally, or does one have to work upon it?**

If there is a great deal of love it can develop naturally.

### **2. How to start constant remembrance?**

We take up Divine Quality and rest our thought on it. From quality we reach the substance and then reach its ultimate.

### **3. How to increase the constant remembrance? Is there any way?**

We must think one thought, and only one thought repeatedly. The idea must be there in the heart. It should not be repeated as a sort of mantra.

### **4. Why should we practice constant remembrance?**

When remembrance is there, the remembered must also be there close by. Master's remembrance is an important factor in overcoming the distraction of thoughts and it is indispensable for easy success.

**5. Can you give us a practical method for constant remembrance?**

One must link oneself to God first and then continue to do one's work. Then when one forgets, that is Real Remembrance. Do, act, hear and feel in terms of God, that is all His doings. This is the sure and only instrument. A true seeker is always obedient, maintains truthfulness and leads a moral way of life.

**6. I am trying to be in the thought of the Master during the day but in this month almost ten days I struggled to maintain the thought of the Master and I felt as if I am forcing myself for maintain the thought of the Master and felt pressure in my head. Since last ten days I lost my confidence on myself and felt very bad to loosing the thought of the Master**

Constant remembrance is a state and not a practice as in other systems. Losing confidence in oneself is almost saying I am committing suicide. Dejection is not a sign of humility but it is an expression of extraordinary EGO veiled in the garb of humility.

**7. After morning meditation feels light and calm. These days I try to maintain the same state of**

**mind as long as possible while doing my routine chores.**

That is a good practice: remembrance of the Master really means remembering the condition bestowed on us by Him during meditation.

**8. Thoughts of the Master automatically take over me, more frequently. Whenever I am in the thoughts of the Master, I find myself in a condition, similar to undergoing Pranahuti.**

This is the way constant remembrance is developed.

**9. I do not remain in the thought of Master at the beginning of every work but at sometime during the day I am reminded of the fact that I forgot ascribing doership to Master.**

Your orientation to Master is very good and it is not necessary that we should be aware consciously of Him as the process is mostly goes on in the sub conscious level as I have explained else where in one of my articles. A simple suggestion at the beginning of the day that everything is being done by Him or that every thing is being done as a service to Him is enough to carry us through the day as a practice of Constant remembrance.

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**10. The act of ascribing doership to Master before doing anything is happening only few times a day.**

Subtle suggestion given after morning meditation sees us through this aspect during the entire day. That is my experience.

**11. During all these periods, whenever I am in Sadhana OR reading literature OR speaking about our system OR conducting training program and related activities, I am totally absorbed in them. It is totally a different feeling.**

That is what we call single pointed orientation and also constant remembrance.

**12. If somebody hurts me or not behaves well, it stays in my heart. Even if I forgive them at that time, when a moment comes to talk about them again I get disturbed again.**

It is good you have learnt to forgive, learn now to forget also. Memory should always be of the Master and not others.

**More on Constant Remembrance**

Constant remembrance is a state and not a practice as in other systems.

I have only to suggest that you try to not only attend to abhyas in a routine way but with love and devotion to the Masters of the Order. This will help you to be connected continuously and is an effective method of constant remembrance.

Constant remembrance by itself will not stop formation of samskaras. The remembrance should be such that a feeling that all actions are done by Him, that He is the knower of the action and also the enjoyer of all actions. It is an advanced state in spiritual life which you should be in a position to get by your present attitude of serious sadhana and restlessness to reach the goal.

As a matter of fact the body by definition will always be giving us some problem or the other. That it should not hinder us from discharging our legitimate duties should however be borne in mind. It is a matter of experience that persons with sufferings remember God more than others.

# *LIBERATION*

## **1. What is liberation?**

Freedom from bondages is liberation.

## **2. How is it different from Salvation?**

It is different from salvation which is not the end of the process of rebirth; salvation is the only temporary pause in the rotation. It is the suspension of the process of birth and death only for a certain period after which we again assume the material form. The endless circle of rebirth ends only when we have secured liberation.

## **3. What is the way to liberation?**

Feeling of lightness is the evidence to prove that the real state has begun to manifest itself. It is necessary to control the speech and the thought so that you may become deserving to attain higher states of mergence. Attainment of pleasure, tranquility and peace are the sources of happiness to others but to us dissolution and feeling the pangs of love is the way to liberation.

# *SPIRITUALITY*

## **1. What is Spirituality?**

A state of perfect tranquility and moderation in complete harmony with nature

## **2. Can the recitation or hearing of Gita lead to moksha?**

None has ever so far become like Arjuna by hearing the Gita for years together. The reason is that those who recite it to others are not inwardly as they really ought to be, on account of which no effect is produced upon the hearers. The reciter must have a practical approach up to the conditions related therein and should possess a strong will and the spiritual force necessary for making his voice vibrant so as to carry the effect of the sound right to the hearts of the hearers through the process of transmission. Then alone can its recitation be useful to the hearers.

## **3. What do you mean by virtuous conduct? Is virtuous conduct necessary in spirituality?**

Virtuous conduct is quite essential for spirituality. Virtuous conduct does not mean that we should only mould our external life so as to rouse sympathy and

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love in others, but it is a wide term which includes all our actions. Virtuous conduct means that our life should be one with Nature which is always peaceful and maintains equilibrium.

#### **4. Master, How to overcome arrogance?**

Pride or arrogance constitutes an additional link in the existing chain of egoism. As a safe-guard against this grossest evil, one should, therefore keep himself directly in touch with God, through sincere prayer.

#### **5. Master, Is it right to act in self defense?**

We must never harm others but we must be right in self-defense of person and property.

#### **6. What is the greatest evil in spiritual life?**

Prejudice is the greatest evil, rather the deadliest poison to spiritual life.

**7. I am not sure but I thought I read somewhere (in Rev. Babuji's autobiography) that it is our duty to protect our belongings and there is**

**nothing wrong if you have to lift a sword in that situation.**

Yes, he did write so. That was a reference to Chisti swords. There are two basic sufi spiritual orders called Chisthi order and Naxabandi order. To accept everything as just and correct is the way of yielding and that is the core of Naxabandi order. Chisti order permits usage of swords to defend oneself in the name of the Lord. As a representative of both the orders he wrote so; but ours is essentially similar to Naxabandi order as you might see from the lives of the Masters.

**8. Is killing of cat by the birds justifiable(In the story: The blind vulture, the cat and the birds)? Does it go against the commandment “Be not revengeful”.**

It is a very funny question. Preservation of self and progeny is a basic drive of all animals including human. Further it is one of the basic laws of life. It is for persons who strive to live at a higher level than human the concept of accepting everything as a divine gift has meaning. That is the presumption behind this - that there is a life to live and a value to

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live for. Preserving life is a fundamental duty and even suicide is considered as sin only. Survival of the fittest is the law in the animal kingdom. Sage Vishnu sarma was teaching idiots and was not addressing a sanguine student population. I do not know whether I answered anything at all but that is what I thought I can say.

# RELIGION

## **1. What is religion?**

Certain dogmas collected at one place is religion.

## **2. What is the difference between religion and spirituality?**

It is the difference between the wooden stool and polish.

## **3. Is God inside us?**

God is inside everything, but the real question is, are you inside God?

## **4. God is very cruel because He sees us suffering but does nothing to remove our Miseries?**

When energy came down from below the centre, creation was the result. When it left the centre and came out of it things here began to form. The mind we brought with us began to weave us and we came into that physical form, as we are now. It is our own work that we do not apply the mind correctly, and so misery, is the result. Therefore, we are responsible for all the sufferings and miseries. That is why I have

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said that the proper use of all faculties is saintliness. Why did this thought to do good and bad things arise in our mind? Because the energy in us cannot remain without action. Since the original showers came out of the centre and traveled some distance, the environment was changed and a little impurity in the mind was the result. Still we get help from the Central force. Where there is poison in the body, fever is the result. Why it happens is because the Real Force which is working in us wants to throw out the unwanted. I am telling you all these things but I do not know if they are correct. I have only studied in the University where there is no A,B,C and D.

## MIRACLES

### **1. Is a saint recognized by Miracles?**

No. Miracles are no criteria for a saint or a yogi .It is on the other hand, a deliberate fraud played by dexterous gurus upon weak and credulous people to entrap them in the fold of their gurudom.

### **2. What is the best miracle?**

Putting a man on the right path is one of the best miracles

### **3. What do you think of people who perform miracles?**

That is coming from one world and jumping into another world.

### **4. Please comment on the miracles being performed by people who have started a sort of personality cult?**

What can I say about it. They are responsible for their work.

### **5. Are the miracles of any use to humanity?**

Miracles are of no use to humanity. That is some thing different.

**More on Miracles**

I do not believe in miracles nor advocate them as arguments for showing the greatness of my Master. Miracles if supported mean that we are supporting unnatural things. Several things happen and some appear to be good for us and some bad. It is all a matter of judgment and perspective. I have had many occasions where death was just by the side and I never suffered from the feeling that I (an insignificant being before God) merited His attention to save me. That is the humility and also rationality.

In our system there are no miracles, everything is systematically delivered to the aspirant according to merits.

## ATTITUDES

### Love

#### **1. What is love?**

When you do not know why you love and what for you love, it is love.

#### **2. Love is that a feeling of reality?**

Love? No, it is not the feeling of reality, it is the way to reality!

#### **3. How universal love can be achieved?**

The real thing is to transfer all love to God. Remembrance of one brings remembrance of all. If I love you, I love your children also.

#### **4. Does love develop attachments?**

We should love all but without feeling attached towards individuals as such.

### Discipline

You know there are three disciplines that are to be followed for a seeker of the Ultimate. One is the discipline covering the codes of conduct that cut off all evils and other things which are detrimental in achieving the goal. The second discipline covers

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good practices which gather together all the forms of good which are conducive for the sadhana. The other and perhaps the most important for advanced persons is the discipline that benefits are sentient beings so that all are saved.

#### Orientation

Study of books and hearing of the tapes help you in developing firm determination to reach the goal and that is what we generally call as orientation.

It is good that you are engaging yourself in the study of Masters work. This is one of the ways of remaining in the thought of the Master and develop Constant remembrance.

Single pointed orientation to Master and absolute goal clarity enables us to move further.

As for persons coming for Satsangh it depends upon their wisdom and also how they evaluate us. I have nothing to say on that. To say that you are working on them again is beyond my capacity to understand. When they are not oriented how can any work be done?

**1. I find the problem in the form of sleep embracing me whenever I start to read any of Master's books.**

It is a matter of common experience that persons who read Masters work get into a state similar to sleep. It is nothing but the effect of the words and thereby the thoughts of the Master being received by our real self. Do not bother, but continue to hear Master or read his books. That will clear lot of *mala*, *klesha* and *avarana*.

**2. I am also spending fair amount of time in reading and contemplating the works of Rev.KCV and the Master in an attempt to enter the consciousness of the Masters and try living in that as far as possible.**

Any amount of reading and searching for consciousness in the books will not help you in getting at them. Not that you should not read them but that is not enough. We may read about Sacrifice and will never do it, unless there is something that is more dear than our life that is felt in the core of our being. The love of self is far superior to any of the other loves we have. I think sage Yajnavalkya is

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least understood here thanks to the Vedantic blue glasses.

**3. During Basanth predominant thought was every one is developing true love and devotion towards Master and all are taking benefit of His grace.**

During Basanth our approach should be to be totally oriented to Master instead of thinking that others should benefit etc., If we do not have the condition required to help others what help can we do?

#### Contemplation

**1. My trainer asked me to contemplate the given condition through out the day. I am not able to do that. Sir how can I make a thought remain active while doing day to day works.**

The conditions endowed during meditations range from total lack of thoughts to disturbance and yet absorption. It is not easy to remain in that condition consciously through out the day while discharging our duties. If a suggestion is given at the end of the meditation that the condition is retained at the subconscious level it will help to remember the same while we are not actively associated with any other thought or work.

## Yielding

We should be restless but at the same time not expectant. Please cultivate this habit which will help you in sadhana always. Yielding to the Divine starts with a simple Namaskar but finally it ends up in total surrender where neither the devotee nor the Divine is in consciousness. We are all rishis and we are doing tapas: with a small difference that we seek only the Ultimate and are not prepared to accept any penultimate goals.

Yielding you are to develop in such a way that you do not mention it at all. Unless you know your smallness yielding never arises and when you demand a type of experience where is submissiveness leave alone yielding.

Restlessness to achieve the goal is different from impatience that is exhibited to claim for oneself higher conditions. But this happens and yielding to the Master alone is the way and that everyone has to learn for himself.

### **1. Thoughts that were noticed were on the Goal and yielding to the Master.**

That we have feelings of yielding means, there is some resistance. Please find out the thoughts that

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are hindering such a submission to his will and try to avoid them. The thought of yielding is only a phase, we should move on to the stage where we do not feel the need for yielding and should have a state of mind of submissiveness.

#### **2. I did not fully understand yielding**

Yielding so far as I understand is accepting the version of our good nature and rejecting our lower nature. Do you know in great religions both in the west and the east, in the early days Good is the word for God.

#### **3. Spent days thinking of how can I make my yielding complete.**

This is done easily by thinking that you have already yielded and go on strengthening the same thought.

#### **4. I need to do More and More yielding. Feel Gentle vibrations at Sikhar. Felt expansion through out.**

Yielding means that there is something to yield and so far as there is something to yield the statement of Nothingness etc., has no reality content. Expanded awareness is possible in Brahmand but who is expanded and who sees it? The locus is self and so long it is there rings of Egoism are not even touched.

## Determination

Determination in achieving the desired result goes a long way. But please note that it is your effort assisted by the Master. Without effort feeling empty disappointment and guilt achieves nothing. As a matter of fact guilt repentance etc., are qualities of the sick soul.

As I was meditating this morning on the message of the Master given at the top of the Diary 2001 for today, I was deeply moved by the message which assures that the Centre itself is moving towards us. What a compassion and Love of the Divine? How we have all been indoctrinated that we cannot reach perfection because we are sinners, hopeless individuals etc., What is great about any Religion except telling us that we are worth nothing. How much relieved is the mind when it is assured that the Centre is moving( yawning) towards us. How much more reassuring it is when the Master says that everything is tending towards the Centre. We feel many times out of brain washing that we have had in the schools of learning of all sorts that we are incapable of having a determination to seek the Ultimate good because we are all men/women of

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flesh and weak willed persons to seek higher values in life. In another context the Master says "...you will surely come to the conclusion that you are sailing towards your own home..." These two features of our system namely 1. Our moving towards Him definitely and 2. That He is moving towards us steadily should enable us to gird up our loins and start with firm steps towards our Goal of Life.

Help from Master is essential but to seek help from Master on matters of practice is not correct because that is our duty. We should gird up our loins ourselves and seeking help of Master in this regard is not proper.

#### **More on Determination**

**1. I feel that the task seems to be a big one and I hope that I can do it properly throughout my life because at the age of 50 or 60 years I do not want to have the feeling that I did not do my sadhana properly.**

I am happy to find that you are determining yourself to reach the goal and that is half the task. You can and you will attain the desired goal within this life time only, by following the meditational practices as advised with love and devotion to the Master.

Following the commandments is a matter of time and with the Imperience you have, it will not be difficult.

**2. Started feeling that miseries are not in my control & thinking of them as Divine blessings.**

Quite a brave attempt. Masters blessings may be remembered to maintain this attitude.

**3. I pray that I develop the 'Yearning' to be with Him all the time.**

Prayer does not help much in this regard. It is our determination and girding up the loins as Master puts alone helps.

**4. How to generate the craving for internal transformation in abhyasies. Can a trainer really do something in this direction or Karmic matters play their own role and one has to be patient with those.**

If there is a little inclination towards the goal and the aspirants are serious the method we have of diverting the flow to the upper portion of the heart and also to the Atma chakra will have better effect. Even in the case of X the work we have done is not lost and will return to the path either in this life or later. True it is that Karmic influence will be there

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and one has to clear off the debts before any movement in the real sense towards the homeland happens.

I think you feel that despite working on a person there is a slip. As I always say that disinterestedness in sadhana develops even after a good start because of the necessity to go through Bhog. If a person is wise he clings on even if he does not practice as prescribed and picks up later; otherwise the great Master helps him in the way he should be. We should never feel attached so much to abhyasis as we are only trustees and Master knows how to help them.

**5. I am realizing my own defects and shortcomings. From the bottom of the heart feeling repentance for the lapses committed. I am willing to change.**

It is not enough to realize our lapses. We should have firm determination to get rid off them and for that we should gird up our loins as Master puts it. We can always find excuses and explanations for not doing our best and also feel satisfied with what we do. Also certain times we simply accept our mistakes and expect the Master to rectify them.

**6. There was predominant feeling of helplessness, which I am unable to describe. I feel that only Master's instructions and his ideas are to be done through me and all my own thoughts, which obstruct to follow his commands to be removed from me. I am unable to put in words.**

Until and unless our wishes die down thoughts relating to other than the Master will not go. Any amount of lamentation is of no use. We should clean ourselves well and also give up notions very consciously that are detrimental to the implementation of his commandments and attainment of the goal. Asking some one to remove will not work and that is not the system.

## Faith

### **1. What is Faith?**

Faith, in true sense, is a lively link connecting the mortal with the immortal.

### **2. How does it come?**

It is no doubt effected through the medium of the Master who is Himself connected with the immortal.

**3. Speaking of faith, is it a gift or is it an act of will?**

Both things are right.

**4. How to have faith, or develop it in oneself?**

Master says “Really speaking, faith is not necessary. What we have to do is to trust in someone and begin. And then if you find you are progressing, Faith will automatically develop. Now I will tell you, people speak so much of conscience. Conscience should guide us but we guide our conscience as we choose. Now what is conscience? It is really of four levels, the manas, the buddhi, chit and ego. Where these are balanced and merge into the one original thought, then that is the real conscience.”

**5. Is faith necessary for meditation?**

Faith is really the foundation of entire structure of spirituality. Faith in reality, faith in the right course you have adopted for realisation. Faith in the worthy Master whom you have submitted to, this is the rock upon which you must build your edifice of spirituality if you really aim at success.

**6. Not being able to discharge duties in complete thought of Master with strong faith in God and justice**

I have a definition for faith. 'Faith is belief under circumstances that are impossible.'

**7. I have had the problem of expecting from the Divine knowing that this is incorrect. Sometimes I have the feeling of expecting the same feeling that I had experienced before. I find it difficult to come out of this feeling. To certain extent, I have succeeded to come out of it.**

Faith in God when it is properly understood would teach you also the knowledge that He is Samavarthi and therefore whatever we deserve we always will get. When this matures you will be in a position to come out of expectancy. Wait, watch and progress with practice.

**8. Confidence in self seems to be lost at times and there is utter helplessness.**

This is a tight rope walking that needs to be done. We can never lose Confidence and faith in ourselves and at the same time we should know we cannot reach the goal without the help of the Master. Please catch the spirit of what is said in this regard.

**More on Faith**

Life is a complex game. Play it with confidence in 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. Do not worry too much about anger, but try to see whether your habitual reaction is necessary at all and whether alternative methods of action are not available.

The point we should remember is that though we now and then find that our tuning to our beloved friend is not all that fine, His tuning to our situations is excellent. When things become tough it is not time to stop is a proverb that applies to the spiritual field more than others.

More than anything else it is the confidence in the Master and ourselves that weaves our destiny.

Regarding Faith in the Master as a precedent to practicing our system of sadhana, it is not necessary. Meditation on the Divine light without luminosity coupled with the meditation on points A and B should give ample evidence for seekers to know the effectiveness of our system. Ofcourse diligence in practice is a must. Also the assiduous practice of cleaning in the evening is very essential. For practicing yoga there is no necessity to have faith in the Master or God. As a matter of fact Faith and Surrender are states of consciousness gained in sadhana. But one faith is a must: that is faith in oneself that he/she can achieve the task.

Losing confidence in oneself is almost saying I am committing suicide.

### Openness

Sense of shame is a layer in the several rings of egoism. Unless we lose this sense of shame, nearness to Master is an imagination. You must be knowing the stories of Duryodhana who felt shame before his mother who wanted to protect him completely and also the story of the gopis who were blessed only becoming naked.

## **Renunciation**

In nothingness there is only total renunciation of all that is Godly and His attributes. If we seek something that is sensory and what Master calls amusements, I think that not being the promised goal we are bound to be dissatisfied. The *slokas* are beautiful compositions and so are the *pasurams*. But they belong to other realms than Reality and so the method of Revered Babuji is not likely to satisfy our curiosity. If we can accept Lord Krishna as almost a substitute of the Divine (God), I do not find any reason why we should not be satisfied with Revered Babuji who declared Himself as the Special Personality and through whom Nature (God) works now.

The initial renunciation is no renunciation at all. Further there is a great difficulty with intellectual approach which I have learnt with enormous time and labor. It is really difficult to renounce intellect. It breeds the worst type of Ego and our march to Freedom is impeded mostly by it. It does not matter whether it is pseudo intellectual or pure and simple intellectual approach. Personal renunciation first, *Adhibhoutika* renunciation next,

*Adi Daivika* renunciation at a later stage are a must as we cannot travel with all these loads into the realm of Nothingness. You know better the conditions in which Vacuum is possible. But unless we are prepared to shed all load or luggage as Master calls it, the chance of entry into the realm of Reality is not possible. God as conceived by religions is not of this type or nature it is invariably of a lower level, it is only a difference in degree.

### Tolerance

This needs to be cultivated by remembering the awareness of being nothing during meditations.

### Waiting

**1. After the individual sitting felt that He is very affectionate and taking so much care and I am not able to live up to His expectations.**

You are surely deserving but it is your greed that makes you think you are not; and this is because you want to have progress or growth without waiting for the process to take its own time. Master is neither affectionate nor otherwise: he is beyond all our adjectives and qualities; you need to know that Sri Ramchandra Consciousness is what we are aspiring

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for to become one with and do not have any personality cult. Please develop proper understanding by reading books and articles.

**2. I am yet to observe big transformations in my day to day routine and external behavior though definitely the quality of thoughts that take my time has improved tremendously**

Transformative process take some time and it is by small increments that changes occur. Once we know that the force is working it is wisdom to wait.

**3. Last 3 weeks felt long spells of silence with awareness and steady attention. Thoughts about the goal to reach the MASTER and to be waiting for HIM with a will is also felt during my morning meditations.**

The work I have done requires quite sometime to sink in and show its effect. Any growth is a steady and painful process. Waiting is another word for patience.

#### Acceptance

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. Whether Lord Krishna said or our Master said it is the same thing.

## Will

The word Hope leaves a sense of doubt. Instead we can pray that abhyasis become more regular in their sadhana. In spirituality Will is most important for achieving the task.

It is one thing to pray it is another to will. Wishes do not find place in spirituality. Be sure you feel and it is not a wish.

Pious intentions are different from firm resolutions. The *sankalpa* by itself may be for the mergence of all in *Brahm*. But how strong it is? Is it backed by the purity of consciousness that should be there.

## Reactions to Stress Situations

Our reactions to stress situations are classified in the modern schools of psychology as panic, inertia, striving, coping and mastery. Inertia is the response from persons who are governed by the

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consciousness at physical level whose first response is one of apathy and panic is the response when they are compelled to act. Panic is the response from persons governed by the vital consciousness that is the case with majority of human beings. However when the panic is overwhelming, many resort to inertia: giving up effort and take recourse to inertia which is sophisticatedly called resigned, vairagya of a kind. This is what happens in the cases of persons who say that they have surrendered to Master. However majority of individuals recover from this panic and inertia and learn to confront the problem that is called striving. Even here the individual is only at the vital level. When a person tries to use his mental level he gets into the state of striving, the consciousness is more or less engaged in a blind struggle, a groping towards ill-perceived and ever-eluding goals. Because of this, the individual's internal state is characterised by feelings of uncertainty, insecurity, conflict, anxiety and tension. When a person moves to the state of coping by ushering reason and exercise of mental will in the governance of life, a sense of direction, inner ease, security and confidence arises. Mastery is what is possible when

one meets the challenges of life with a sense of purpose and with poise and serenity.

### Owning up of Condition

**1. I understand that any condition can be owned by only constant remembrance. But because of my work pressure and busy family life I am not able to do that.**

It is not just constant remembrance of the Master, it is remembrance of the condition that is blessed by Him that enables us to own the condition.

**2. Two weeks ago I was able to own up this condition for more than 4 hours after satsanghs and was able to recall for brief moments later during that week.**

Owning up of the condition would always mean the spiritual condition that is had during the meditation with all the feelings and thoughts that are superior and belong to higher realms. Please try to note the thoughts of higher level that you have and then try to own them through manana(recalling) and nidhidyasana(contemplation).

**More on Owning up of Condition**

Owning up of the condition would always mean the spiritual condition that is had during the meditation with all the feelings and thoughts that are superior and belong to higher realms. Please try to note the thoughts of higher level that you have and then try to own them through *manana* (recalling) and *nidhidyasana* (contemplation).

Attending to various knots in the Pind Desh really means attending to owning up the conditions of those knots. The elements have a strong hold over us. The physical and vital spheres which were very broadly covered in knots 1 and 2 require constant efforts to come to their real nature. Their influence cannot be eradicated and one has only to regulate and move towards perfection. There are no other spheres except physical and vital that require constant attention. The aspirant if he moves to the stage of U in the heart from L will have the desire to move further with the help of Pranahuti which is offered by a fellow abhyasi called a trainer. It does not come from the *Akasa* or from somewhere from the blues. This conception has to be understood fully. These knots relate to the *Mooladhara* and

*Swadhistana chakras* and cover the bestial and emotional aberrations in the human also.

In our method, the Master brings again (again because we have come that path downwards!) into action the dormant emotional conditions with the help of transmission and bliss (settledness). This is done to such an extent that in the teaching process of our order the Masters make it start from 'intense spiritual intoxication' (*jasb* as Master calls it) and after getting all the aspects of it completed, the disciple is brought to the *Sulook* (spirituality) and after completing all the stages of *sulook* in all the knots the Ultimate *sulook* is taken up. This is the method and one who practices the process of owning up the conditions alone understands it, so far as I am concerned, it is not a matter of intellectual understanding even to know the method.

### Feeling the Presence of the Master

When we think of the Master and the yielding attitude is there it is a common experience that we feel the vibrations or other wise a peaceful condition descending to us. So that is what is your experience. Now that you have had enough experience of the

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assurance from the Master by way of His presence. A few thoughts on the awareness of the presence of the Master and the practical way that I have adopted with unfailing success are furnished hereunder.

1. When we concentrate on any thing we can also get it before us as a vision either during waking state or during meditation. This happens in cases where one concentrates on the Master or Gods and Goddesses.
2. The visions seen in the dreams are of a different category and do not fall under concentration.
3. But it is a fact that Masters and Gods and Goddesses also bless the aspirants by their presence.
4. How to differentiate between the items 1 and 3 and be sure of the actual presence of the Master and that it is not due to one's concentration?

#### **The following are very important points to note.**

In the case of (3) actual arrival of the Master, the mind will feel that the connection to the Master will acquire force. In the case of (1), which is due to mental construction of the form etc., due to concentration the connection to the

Master will not have the force associated with it. These two states can be understood if one is blessed with the Master's actual presence and observed carefully through feelings in the heart. When the Master is really before us, pure sincerity in the heart will be observed and this will have nothing to do one's spiritual aspirations etc., No expectancy will be there. We will just be waiting on Him with sincerity. There will also be lightness felt in the heart automatically due to the flow. One will feel nothing of this sort in the case of mental structuring (artificial).

**1. I am not making any specific efforts because by default almost always my mind goes to some thoughts on Master.**

Please do try consciously to feel the presence of the Master in the heart and you always get necessary guidance.

Humility

**1. Felt maximum flow towards Atman leaving almost no flow towards upper and lower heart.**

There is a limit to exaggeration. The flow to the lower portion of the heart will be there and is

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necessary if one has to be alive. The upper portion of the heart is pure and simple spirituality though Master calls it as super consciousness of the inferior variety be called it also as the place of landing of Rishis. Learn to be humble before great saints of the past who came there after considerable penance and sacrifice as Master puts it.

#### **2. This month feeling very lowly or humble before the Master.**

The lowliness or feeling of nothingness has to be not only with relation to the Master but that should be our general condition. Before the Lord all are lowly: the path of the saints is that one feels lowly under all circumstances

#### **3. Today I felt absorbed with a feeling of thankfulness to the Master for all He has bestowed. There was a feeling of my insignificance also.**

The more we feel our lowliness the more we advance in spiritual life. Of course this should not be something that is done artificially.

## LEVELS OF CONSCIOUSNESS

The conception of human consciousness, capable of being explained by the three levels of *Sattvic*, *Rajasic* and *Tamasic* (we may use any terminology we like as *Daivi*, *Manushi* and *Asuric* etc.) really does not work in actual sadhana. I have found at least 10 shades in our consciousness which I prefer to put it as levels of our being.

The levels below the human are as follows:

1. **Human level**: When we feel that we should firmly uphold the five precepts of Non-Injury(non killing), Non-Stealing, Non-Lying, Non-Sexual misconduct and not taking intoxicants are in human plane. That we are not always successful in doing so is the awareness which propels us further in sadhana.
2. **Asuric level**: When we cultivate the qualities mentioned for the human level and do good karma but constantly harbour the attitude of competitiveness and anger and arrogance we tend to be asuras. Awareness of this folly alone can lift us up and take to sadhana

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seriously. When we fail to do so we live in the asuric level only.

3. **Pisacha level**: When we indulge in selfish craving, feeding ourselves by deceiving the group, we are only in the *pisacha* level. We should remind ourselves of the true level to which we are entitled, at least the human level so that we come out of this. This is the level to which most of our gurus belong however horrid it is to think so.
4. **Animal level**: When our actions are out of ignorance, stupidity, error and evil we are in the animal plane, and it is necessary that we should take to *manana* and *sravana* to lift us out of this level. Company of Masters is an excellent method provided we have also the wisdom to know the greatness of the Master.
5. **Hell level**: When we disrupt or slander the Master, good souls, and commit evil acts we live in the hell. This level makes us feel the giddiness, utter restlessness and a feeling of reeling etc. because this is totally against the order of Nature and we should attend to cleaning thoroughly and also pray with a

feeling of repentance and also resolve without any conditions not to repeat such acts. Once the insult is done to the Master it is really difficult to come out of it and only after sufficient suffering we can lift ourselves to the higher plane, i.e. The human.

The realms above the human level are:

1. **Deva level**: When we cultivate the five precepts of the human levels and also are devoid of greed, anger, gossip, slander and delusion we enter the realm of gods, or devas, i.e. we are granted work by the Master for His purposes as He deems fit.
2. **Brahmand level**: When we are devoid of fear of death and birth and desire to get liberated and do so we are residents of Brahmand. Higher approach becomes possible only when the aspiration of Realisation gains a strong hold on the consciousness.
3. **Para Brahmand level**: When we know the causal condition of all phenomena, and enjoy solitude and think stillness is the best we are

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residents of Para Brahmand. Higher approach becomes possible only when we learn to yield to the will of Master in all respects.

4. **Prapanna level**: When we have learnt by practice that 1. By giving we transcend the stinginess and craving 2. By upholding discipline we transcend destructiveness and sin 3. By patient forbearance we transcend anger 4. By energetic sadhana we transcend laziness and sloth 5. By meditative concentration on Master we transcend scattering and oblivion 6. By wisdom we transcend ignorance. When we are established in this realm, we are ever devoted to Master and are potential Masters.
5. **Realised level**: When we know that all sentient beings have the nature of the Master and the true-thusness is everywhere equal, and know and act as if all sentient beings are sharing a single essence and when we know that everyone is a Master who is veiled, and when we work incessantly for the salvation of all, all the time we have

realised our potentiality and are what Master calls Real Man.

The dynamic interplay of the various levels of consciousness is an amusing play several times and yet very agonising many times. The total yielding to the Master is the only way out and how we go about it is the individuals concern. It is true that many sages and saints of the past had their sway over our consciousness and we carry with us those samskaras. As Master puts it, the impressions created on us by the great Saints are the toughest of the grossness we have to tackle with.

### Purity

It is necessary to be more attentive to His calls as we advance more and more in spiritual life. The new Era of spirituality is based on the system of Pranahuti and it is nothing but having a hold on the Pranasya Pranah which is the Universal Prana enjoyed by all beings, and offering the same to all according to the need. The more we stabilise in the Brahmand the more the hold over the capacity for

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Pranahuti. The system naturally depends on our purity in thought, word and deed.

The Ultimate Union is something that is only to be hoped for, as that is possible only after physical veiling. Please watch yourself always and maintain the purity that is expressly needed for the purpose of onward march which is had only through his pull.

### U/L

The study of the flow of consciousness from L to U in the heart is not dependant on our suggesting any flow. All thoughts in general for any person, naturally tends to flow to the lower portion of the heart. This L portion is the region which supplies power to the Physical and Vital parts of our system. This flow has to be naturally shifted by the aspirant to the U portion which represents in a sense the Rishi Consciousness. (Please do read Efficacy of Raja yoga carefully) Master calls this the landing place of the Rishis. If the abhyasi is regular in sadhana and if the trainer exerts to cleanse him such a diversion of flow is observed.

## Nature of Knots

Every knot has its own original condition and that is not the Ultimate condition as many persons think. I can only guide persons in the line in which I am guided and my effort has been only to clarify what Master has stated in His manual as also His works. The various conditions of the Knots were clearly mentioned in the books of the Master and to some extent I tried to clarify them in my commentary. If at each centre or Knot the Ultimate were to prevail (that is Void) then the question of nature of Knots itself does not arise. Various states in the Vairagya and Viveka have to come to a state of moderation. The aberrations of these states are well known to tradition and they are extolled. But the moderation we have to arrive at is possible only in this system. The same applies to the states of consciousness relating to Devotion and Surrender. Volumes may have to be written if one tries to explain further. Suffice it to say that, continuous cleaning of these knots is meant only for the sake of finally to "summarise" all these conditions when the expansion is through the Mind Region. Access to Central region is possible only when these are

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summarised as Revered Babuji puts it in the book Towards Infinity. I am afraid any amount of clarification will not help in the matter and only when the conditions of Layavastha of the knots are fully grasped (not intellectually). I am not able to understand the word "Mergence in the Base". This is possible only when the conditions of the Knots are in their "original" nature. A horse will be a horse and an Elephant would be an elephant and they never become Base. Kindly also appreciate the statements of Lord Krishna that He is the Himalayas among mountains and Arjuna among men etc. Perhaps that would clarify some points, if at all. Unless we "initiate the value of our existence" as Revered Babuji puts it, entry to Central Region is out of question.

#### **1<sup>st</sup> Knot**

I shall comment on the nature of the first knot first. This relates to the knowledge relating to the Asat and Sat. It is all discussed enough in the Vedantic tradition. But any amount of intellectual knowledge does not lead us to acceptance of the Sat as against the Asat, Unless the knowledge seeps into us this is not possible. On this is based

entire Vairagya. The characteristic of Peace has nothing to do with the Ultimate Bliss. It is peace that is gained by us when we are able to develop detachment or due attachment. Restlessness will be there and at the same time settled condition which we may experience as peace of a kind is also there. In spiritual life we understand many types of peace, this is the base of all. This settledness in the awareness and need to detach ourselves from the worldly and transient, lies the foundations of the spiritual life. Naturally the concepts of Divine presence and Peace (as is explained in books) has no relevance here. The experience of seeing colours (in this case yellow) is only an indication of the arousal of this knot. That it is not bright or tainted with red or orange does not matter. The settledness is experienced as calmness. This calmness has nothing to do with Nothingness as such. The idea of merging in the condition of the knot in the Real and hence to the Ultimate is not clear to me. The knot comes to its original condition. Here original condition of the knot alone is in question and it has nothing to do with the Ultimate.

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**1. I feel that unless we go through all the knots, we cannot feel the freedom.**

What is this about? Master is univocal and so am I in saying that after the completion of yatra in 5<sup>th</sup> knot in the real sense you get to a state of non return. What is this freedom that you are talking about? Please note the ultimate condition is still one of being dependant and devoted. But then why are you mentioning that now? Delhi is far off and one should learn to wait. Further there is much to be done after the knots also.

## COMMON MEDITATIONAL STATES OF MIND

### Vibrations

There are two natural places in our body that vibrate or where there is activity. One is the heart and the other is the *Sikhar* (where the vibrations are more clearly felt at birth). The vibration in the *sikhar* is natural to those who progress in the path because with the steadiness of meditation in the heart, the other one also vibrates.

The experience of vibrations during meditation is indicative of the Pranahuti at work.

Jerks and similar feelings are common in the path and they are indicative of the cleaning of the Nadis spoken of much in traditional literature. It gets done naturally (*Nadi Shuddhi*) in our system without much effort from our side. The feeling of purity gained is an indication of the starting of the Yatra though we find other centres are also activated. Jerks are due to blemishes in us which obstruct the flow of Pranahuti.

Ajapa and Anahad conditions do not last long in our system.

## Inter-dependency

### **1. Could you kindly explain what is inter-dependency on God?**

Being aware of the inseparable relationship with the Divine in all walks and ways of our life.

## Absorption

If absorption is well understood it is a state of non awareness. We are always in this world and shall be so till we leave our body. There are finer and super finer states of consciousness but they do not belong to any other world.

When we talk of absorption we should be clear as to what we mean by that. Absorbed in hearing music, doing work, etc., are understandable terms but when we say we are absorbed in meditation what we mean is not all that clear. There is a thought or a pattern of thoughts in which we are lost and that indicates our level of existence. So try to note the thought/thought pattern into which you enter and feel absorbed or note the same when you come back to consciousness/awareness. That gives an idea of our plane of existence.

## More on Absorption

### **1. I have absorption without consciousness**

Absorption is good but we should be aware. The Sakshi has to be there otherwise it is to be concluded that we got into tamasic ananda. There is nothing of course you can do about that. Cleaning is the only solution that we have.

### Service and Sacrifice

The commitment to serve in the area of handicapped children/persons requires a high degree of empathy and what the Vedic seers have said MAITRI which Lord Buddha expressed as Karuna. For that we require to grow in consciousness.

This leads to the main point why we meditate. Ordinarily so far as a person lives at the base level of animal, namely, attending to food, shelter and progeny one thinks that life is only the body and its needs. No one will deny needs or drives and urges. But human beings have an extra faculty of mind and also awareness of consciousness. Mind and Body are derivatives from our Mother (called Sriya (Lakshmi), Bhuma, Ammavaru, Ranganayaki etc.) which in philosophy is called Prakrti. But

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consciousness is something other than mind and that is the nature of God or Purusha (called Narayana, Krishna etc.,). The mind we have is bridge between the matter and consciousness. Usually we do not know our real nature, busy as we are with the needs and urges. During meditation when we close our eyes and try to look into our heart, we usually find a blank space often in the colour of orange or pink or reddish yellow. This is due to penetration of light through even closed eyes. It is essential that we meditate where there is light or lamp mainly for this purpose only. This light when we experience we understand has no borders as we go on meditating. We also know that our sense organs and sensuous feelings do not go beyond our body but our mental sphere i.e. our ideas and feelings have no limitations of the body, and in fact time or space. Thus we become aware that our life is not limited to body but extends far. This extension experienced during meditations/contemplations inform us the great frontiers of our being. This is what Vedic Seers said as Atman(self) becomes Brahman(Greater self). I prefer to use the words particular consciousness becomes Universal Consciousness. But particular consciousness is

more intimate because of its close proximity to body and we tend to get influenced by it. In fact all our problems are because we tend to limit ourselves to this particular consciousness. During meditations we try our best to live in the universal consciousness and through practice influence our particular consciousness to expand and grow into greater dimensions. This we accomplish easily so far as near and dear are concerned even without meditational practices. But real expansion is possible only when we try to shed our attachment to the body and near and dear. This is what technically Vedantins called Viveka and Vairagya. But there is no negative factor in Vairagya as we are getting attached to the Universal. This is what our beloved Babuji stresses.

Universal Consciousness has got along with it Universal responsibilities also. It is necessary that we dwell in Him more and more so that we may be used by Him for His purposes as He wills. Our will has to get replaced by His Will and then real life or life in life starts.

**1. Even though one wants to serve and help, there seem to be so many institutions, causes etc and where to focus and how exactly to make**

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**a correct and meaningful difference becomes a rather confusing and difficult task. How can I better serve the Master.**

You should naturally give funds to organizations who do not misuse the same. The organizations should be connected to promote spiritual way of living to be eligible for assistance. As for others they have their means also.

**2. The feeling of fraternity frequently occurring to me during the day.**

Seeking fraternity is selfish. Seeking the progress of the fraternity to move towards the Divine is self less service. Please try to understand the method well.

**3. On one occasion I prayed to the Master, during my commute to work, to give peace and calmness to a person who has been very restless for quite some time. When I opened my eyes and observed the person I found him calm and peaceful for the rest of the time I observed him. This has happened on another occasions too with different person. Is this real or my illusion ? How does this happen ?**

When the will of a person is fairly developed and if he maintains a good selfless thought for another person it works. After all who is the other and who are we?

### Method of Serving

This includes introduction to the system, individual sittings, group sittings and other works of Nature that we do. For this the foremost consideration is that one should think that Master in his form and person is doing this. To maintain this thought during the period of work will only be failure if the proper orientation is not there. It is not enough that we suggest to ourselves that Master is doing the work. One should clean himself bodily and mentally to the extent possible for him and then feel committed to the work of the Master. This again is an abstraction. He should feel how low he is to do His work and experience the gift to do service granted by Him. This lowliness of his being makes it possible to enter into the field of humility. Then having had proper orientation of submissiveness to his trainers and the Master he should offer his self including his mind and will to Him to be used by Him as He wishes and follow such directions as may be given to Him. All this and much more is

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meant by the words that we should think that it is the Master in his form and person that is working. Then he should think that the person sitting before him is really the Master and his natural condition is that and it is clouded or is enwrapped. Then attend to the work. There is a time frame that has to be worked out based on the task on hand. This becomes the first lapse. We would like to clean the atmosphere in a time frame that is convenient to us and not the requirement of the task. This is nothing but our own egoism, ofcourse of a higher order.

#### Devotion

No one can interfere with another's samskaras without his consent. That is the essential truth in Spiritual life. Without the basic awareness and realization of the dependency of the individual on God, there is no possibility of real devotion. Unless the Atma point is cleaned thoroughly and the nature of the Self is understood in the real sense (It is not Aham Brahmasmi – it should be Brahma Ahamasmi) devotion in the real sense does not arise. 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.

**1. Could you kindly explain the meaning of 'true' in true devotee and who is a true devotee?**

Love as ordinarily understood is a reciprocal issue and relates more to the inter relationships all beings have. The concepts of Sneha and Maitri help us to understand this aspect of the matter. True love however involves Sacrifice: an act of sacrifice as was done by the Purusha (Purusha suktam). In any event of birth sacrifice is involved as we know in the case of mothers. In spirituality the role of the Master is similar to the Mother. The Prime mover is understood both as Siva and Sakti and it is the Sakti aspect of Siva or the Sri aspect of Narayana that plays the role of Mother in matters relating to spirituality. That is why God is the Guru (mother). However in the case of devotee the extent of surrender to God decides whether the devotion is true or not. You may kindly note that Surrender is the toughest to make though every one is very loquacious about it. Usually people discuss about to

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whom one should surrender. In fact the issue can be better understood if we are clear about what we are prepared to surrender. Does the surrender cover all the five kosas or not also decides the nature of the devotee. In the book *Silence Speaks* the types of devotees are stated by the Master and a true devotee would be one belonging to the category of Murad. Please do read Master's thought and you may gain better understanding.

#### **2. What exactly is devotion.**

So far as I understand it is a state we do not remember anything other than the one to whom we are devoted. It is not flattery or praise neither song nor bhajan. It is neither karma (duty) by carrying out orders nor knowing about His nature etc., (jnana) but is a dumb state of waiting on Him for what and why for we know not. May you be blessed with this indescribable condition?

#### Surrender

Dependency and devotion pave the way for Surrender. Surrender in thought, word and deed takes some time to develop. But if we keep the practice of remembering our Master it becomes relatively easier.

Surrender becomes possible only when we surrender and not when we wish to surrender; Perfect purity of course is a Divine Gift but efforts at attaining purity is not through words but through action, No one gets a gift when one does not deserve the same. You will not gift a pen to a person who does not write well.

Devotion point is too tough mainly because it is very subtle. Surrender never develops in the real sense unless the awareness of the Master is silent. However much one may beat about his heart, work is done by the Master only. *Kartrutva Bhava* is the basic ego which never leaves unless one surrenders totally. Understanding the Prayer of the system from all the levels of various kosas perhaps enables develop this attitude.

Helplessness precedes the state of surrender. In fact it is the establishment of the helplessness, deep in our heart which is the main sadhana. Ego being what it is feelings of confidence arising out of competence or awareness of competence arise. Allow your self some time through contemplation to sink these ideas/feelings in the heart, That is what I call owning up the condition, You will agree many of

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the feelings listed by you cannot be totally owned up that quickly. That is the reason why we get the same feelings often. Once something is owned it never recurs and that is the way to evaluate our condition.

#### **More on Surrender**

##### **1. What is Surrender?**

Absence of "I" is surrender. First thing is devotion to God, Second, always feel dependent. Suppose you have surrendered to God; If the surrender is real, there will be surrender to the whole humanity.

##### **2. How to surrender?**

To effect the surrender to God in the easiest way, only an act of will is required. Self surrender is nothing but a state of complete resignation to the will of Master with total disregard of self.

##### **3. I seek your help and blessings to become deserving and worthy of His grace.**

God when asked for strength gives problems and difficulties so that we can prove our strength. Do not ask for anything from God/Master. Learn to surrender to Him all your wishes and do not suggest the solutions you like and seek them.

**4. During last two - three satsanghs there has been a feeling of giving away self totally to Master. Faith in Him as the means and the goal has increased.**

I am not discouraging you but you must note that Surrender (giving away to Master) is neither that simple nor easy. If you understand the role of the five kosas in our lives you will understand this better. However my best wishes for you to gain that condition soon.

**5. Strongly feel Master's assurance in surrendering all unto Him.**

To say we surrendered is easy and all say so. To feel having surrendered makes one confident and doubts vanish. That is the difference between the conditions of 4th and 5th knots.

**6. During morning meditation had feeling of surrender after coming out of absorption.**

Surrender develops slowly as we realise our incapacities in the various planes of our existence. The individual creation is our own and that is because of the distortions we gave to the buddhi, Ahankar, manas and chitta. These distortions and twists have to be straightened and that is a slow

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process made faster through Pranahuti and sincere sadhana.

### Balance

The freedom has been given by God to Man by birth. The pity is he chooses to misuse the same instead of as a man of courage restore the freedom. You can see my articles in this regard in the patrikas. 'A' point can be used to acquire good states but that is not the thing to do while doing the meditation at 9 p.m. 'B' point also has to be attended in the way Master has stated. If the condition so far bestowed by Master are honestly and sincerely owned up most of the problems of concern for sex urges, children welfare would not disturb. All said and done the question is do you seek to be balanced as Master desired all of us to be. If so you must have by now understood this balanced condition that he is talking about is the state of mind of a seeker as explained in Bhagavad Gita by Lord Krishna in the 2nd chapter. Sthita Prajnatva is possible in four ways.

1. When a person is totally merged in the Master from birth – Nammalvar, Suka maharshi.

2. When a person is totally drowned in the service of Master - Laxmana.
3. When a person discharges his duty as Masters order - Bharata.
4. When a person performs his duty as if Master is doing - Babuji.

Master has advised us to resort either the 3<sup>rd</sup> or 4<sup>th</sup> method. He said thereby no further samskaras will be formed. It is for you to judge which one you follow. The way we do usually is to think we are doing or in other words we suffer from Kartrutva bhava. Unless this is understood the problems of day to day life cannot be squarely met. That is my experience. To seek help for spiritual progress is natural and that we got by way of Pranahuti already. If the goal of life is fully understood and we discharge our duties in office and home resorting to the 3<sup>rd</sup> or 4<sup>th</sup> method above we should neither have retirement blues nor concern about the children beyond a due limit. What I say may be difficult to accept that is precisely the way I have adopted. We should have concern but should not get involved in the problems of others. Everyone whether one is the spouse or son or daughter or one of various other

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family relationships has his/her karma to work out and while we can assist to some extent cannot modify or avoid any of them. It is their seeking that matters. The commandments of Master clearly give the message. Yet we are slaves of wishes. But instead of overcoming this stage we try to seek relief from the wishes by satisfaction and plead Masters and elders for blessings! Writing further on this topic is not etiquette. It is one thing to aspire and another thing to seek. To aspire is the state of a person in the state of coping and moving towards mastery. For this effort, dedication and enormous perseverance is required. This is the way of the mental plane. To seek means only to beg--Begging is the method resorted by those who act from physical, or vital planes.

#### **More on Balance**

**1. Is the Balance something that we get after sometime of this turmoil and turbulence? Or is it to be had and experienced, during our day to day life during sadhana in initial stages like I am in?**

Your query regarding Balance is quite amusing to me. It is a state of dynamic balance in all planes and the question of before or after turbulence/turmoil

etc., has not much relevance. No Situation is turmoil unless we make it with our intentional consciousness. The goal of life is balance and it should be happy for us.

**2. I noticed that for quite some time now I have a great craving for reading our system books and my interest in reading technical books (so dear to me once upon a time) is totally lost. Sometimes I need to read technical books to keep myself updated or to resolve some issues but there is no interest. Also, the interest in work is fading.**

Our system of training talks only of moderation. It is necessary that you should update yourself in your profession and also do the reading of the books relating to sadhana.

**3. There were times feelings of words such as “I am doing” occurred in me. It also came as words. Immediately I realize the mistake and feel the mistake and apologize to Master. Master is doing everything. I must orient myself so that, such feelings / words will not come inside me. This type of thought has reduced a lot drastically since coming into the system. But I need to**

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**improve a lot further. When I think about this mistake it shakes me up.**

Me and Mine are the two early lessons we are to learn in any society. The organising principle of Ego cannot develop otherwise. In spirituality we learn these two are our creations and learn slowly the art of recognising actions, knowledge and experiences as phenomena that naturally occur and move towards the condition of *Sthitha Prajnatva* - abiding calmly with awareness only. That is a good state that comes to us in this path early; but artificially that cannot be developed. Please kindly note and do not get upset.

**4. Some times I get a doubt that we are trying to see Divine in every person (every living being) but when someone ask or tell us to do something how to take decision on that when we are also not sure about it. Shall we take them as granted by seeing Master in him/her or just ignore it and leave it to our fate. Especially in the family matters between Wife and Parents. Because both of them have Love, affection and care and seems to be right what they are saying but whom to follow? Please give me some**

**advises how to proceed in these matters and also in general.**

It is true that we try to see God in everyone. Actually we come to a stage when we do feel them to be so. But our duties in life are varied and everyone has his/her place and we should attend to duties as we are supposed to and as expected to. This is the clue for arriving at what is due regard to all. God of course manifests everywhere but it is not to be confused as that we should obey everyone because they are Gods. God does not expect us to do any favour to him. He only demands that we discharge our duties dispassionately. I think this should be sufficient for you to take necessary decisions with reference to relatives and friends.

### Happiness

The problem of life is how to be happy. Our method gives the answer candidly and you will realise that the company of the Master is the main source of happiness.

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

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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.

Contentment is the core of happiness. If you develop this attitude you would see how Master is so kind to all of us.

There is no activity in the world where the 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 interrelationship with the Divine in all aspects of life.

Happiness is a disposition. It is to be cultivated deliberately. This is achieved by remembering the presence of the Master in our heart. Faith has many shades and only when faith in us is lost the question of surrender arises.

### Knowledge

The state of helplessness simultaneously with restlessness is the condition that is one of the last stages and this will continue to be there. If what you are expecting is knowledge about everything consequent to this I am to clarify

that you will not have it for curiosity or for display. But knowledge that is required for the work that you do is automatically made available. This is where the scriptures and other literature have misled us to presume that we will know everything, though perhaps the mistake is in our thinking than what they have written. So the thought that "probably the mystical insight may succeed in grasping the whole at once and for ever conveys to me at least nothing that is specific and is only a figment of imagination. Knowledge is, always for some work. Knowledge about everything every minute is only a wild imagination of no use to anyone at any point of time

### Laya

Laya Avastha has no meaning if we are not in tune with Him and His purposes. The imaginative descriptions of the state of Laya resorted to by poets and philosophers have practically no meaning. Without annihilation of ego (which is of various shades) laya even in the lowest knot is not possible. I consider and I think I made it explicit many times that knot 1 (including 1a) is the toughest of all and to think we have moved out of it may be only the result

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of delusion. This is the reason for the Master to suggest cleaning of the heart regularly and this is a tedious process. According to *Fana* (Worthlessness) is the *Baqa* (laya). What more can I say. Unless laya is achieved to some extent (happily we do get such moments often) Divinity will not be able to get its things done. Any desire to have conscious awareness of the work of the Divine is only an expression of the ego and is therefore bound to fail in the attempt.

#### Fana

1. Regarding Fana: The development of fana starts the moment we start yielding to the Master. When it is total and perfect there cannot be any awareness of that. This is the condition that is prerequisite for any Divine work. Asking for awareness, (in your language seeking to recognize himself in that state) is out of question and is meaningless. You seem to understand it yet your philosophical knowledge (may I say unreal knowledge) seems to insist on that.
2. That such a condition should be something that is recognized by others? Do you not think that it is just ego of some sort that is demanding this? Who

are others to recognize our work? It is Master alone we serve and not all sundry in the street. (Ego).

3. Feel suitably elated about that condition (Ego?) and enjoy the glow of satisfaction (*Anubhava virodhatva*). All these are no states anywhere near *Fana*. Your statement that when Ego is pressed down in one sphere it merely buoys up in another area is surprising from a person who has done sadhana for quite some time. We are taken by the Great Master to the higher realms almost in Airplane. You seem to be demanding the awareness of walking the distance from Chennai to Shahjahanpur while in fact you were pushed through.
4. At any rate unless Viveka and Vairagya are developed to the required extent, the understanding does not become possible, though you may have knowledge about such things.

A) Life is so temporary and that it might end at any point of time. Now planning as logic does not have a metaphysical basis once we accept spirituality. So quite a few questions about employment etc. are from my point of view deficiencies in the Viveka. Dependency on

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Master or God is a tough one and has to be developed over. Unless *fana* is fully established the contact with the Masters is but an illusion. As is the *fana* so is the *baqa*.

B) I am happy that you feel the need to serve others. But without the *fana* not much can be done more than a lecturer in philosophy or religion. Unless preliminary state of *fana* is developed even giving sittings to others would cease to have any impact. This I have stressed often but somehow the doer concept does not seem to leave you. May be your orientation to the Masters of the order needs correction.

### Bliss

Bliss is a state generally confused with Anandam of Vedanta. Bliss is a state experienced in our system after one crosses the realms of religion, spirituality and reality. The Bliss of this condition naturally does not permit any blemish to be seen. Mergence in the ocean of Bliss should follow by the idea that it is cleaning us totally. Naturally our attention during cleaning goes towards enjoyment of the state of bliss due to lack

of comprehension of the state of Bliss in this system rather than think of the blemishless condition of the Master. You would appreciate however much we tried to tell Master of the mistakes of some he said that he is incapable of seeing blemish in others. The grace of the Master is there for the sinner and the saint alike, both these words have no meaning in his dictionary as a matter of fact his dictionary does not contain those words, So the method of practice of this cleaning is more tough as it requires complete awareness of the nature of Master. Once the nature of Bliss is understood our aim is not to think about it but know the blemishes we see in ourselves and more so in others which we want to get rid off and work for the same during cleaning timings. You would agree that comparison with others is the main reason for our envy, jealousy and covetousness. While *Kama* and *Krodha* are attended in a different way by doing meditation on point A, *Lobha*, *moha* and *ahankar* are to be gotten rid of during cleaning. Nature of Bliss if taken as the goal for us then comparison and competition and resulting conflict which cause our samskaras must be got rid off and for this we work hard and also seek the

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help of the Master by contemplating on the nature of Bliss which is his condition of being.

#### Rings of Splendour

Regarding the conditions in the Rings of Splendour there we do not feel separateness from the Master and it is all a realm of Joy. There is only a single pointed attention to His nature which is nothing but Bliss.

The rings of splendour have always been beating our understanding. Considerable amount of Prayer to Master has to be put in.

#### Brahmalaya

Devotedness is the identity that is there in Brahmalaya and devotedness alone is maintained. As I have already clarified identity is there but individuality is replaced by devotedness. The runner does not have an awareness of run or running. I know this makes no sense but that is what I know.

## MISERIES AND AFFLICTIONS

Everyone of us have our miseries and afflictions which are all the results of our past actions in this life and in earlier ones. This is what the principle of Karma stresses. Master in his commandments, more clearly in 5th Commandment clarified this position. Faith and Steadfastness develop only when there is opportunity for such development and which opportunity is what our problems pose for us.

### Sufferings and Miseries

#### **1. What is misery?**

All that is born of attachment is misery. Pain and pleasure both contribute to misery.

#### **2. Is it necessary to have pain to get closer to God?**

It is not necessary. It is for me alone. My Master used to suffer from great pain. He had abscess of the liver and used to suffer very much, but when he was in a very great pain he used to sing. I asked him why. He told me that when a person is in great pain he has to groan or make such noise. My master

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once told me that he would easily have removed this trouble in one minute. But he did not do so because he felt the pain was given by God and who knows why God had given it. So that was my master-submission to Divine Will.

#### **3. How to remedy pain?**

When pain passes the limits of intensity, it becomes its own cure.

#### **4. Master, can afflictions lead to worship of God?**

Some times it also happens that an intense shock of some worldly affliction converts a worshipper of matter into a worshipper of God. It is because man being connected mostly with humanity, the shock affects a depression in the line of humanity, causing thereby a vacuum. The gap is instantly filled up by Divinity which is running parallel to it. The deeper the vacuum, greater and more permanent shall be the effect there of.

#### **5. Is suffering necessary for spiritual growth?**

No. They are also left behind. There have been saints in India who presented themselves before God with the petition that all the miseries of the

world may be given to them. Excuse me for saying this, but you now compare yourselves with them.

**6. Master, I have been told by some other people that colds and other certain kinds of diseases are caused to come about because of our negative thoughts. Is that true?**

Of course it is correct also. Well, heart attack, the chief cause of heart attacks is the confusion? When you are disturbed, your thoughts are disturbed. Then comes confusion. And spirituality cleans it. It is very good tonic for the heart and the mind, very good tonic. It brings in natural order. Although it is not that man joins this mission may not have heart attack. It is not that. But this is helped by it, not to bring that thing as a disease.

**7. Can I pray to God for deliverance from pain?**

Physical ailment is really meant for the cure of spiritual diseases because thereby it consumes some of the samskaras and increases the power of endurance as well.

**8. I have adopted a Guru, then why am I still suffering?**

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When you did the actions which caused the sufferings, did you ask the Guru?

**9. In conflicting circumstances how do we know which is right or wrong. Are there any things in the system which say this is right or this is wrong ?**

The question is vague. However, the Master's commandments should prove to be ample source to deal with any problem.

**10. I face a lot of troublesome circumstances in my office. I become more emotional. Are there any techniques that are helpful in getting out of this?**

Meditate on points A and B regularly.

**11. How to reduce day to day work tensions?**

Regular methodical practice given by the Institute of Sri Ramchandra Consciousness and regular individual sittings with the trainer and satsanghs help a lot in reducing the day to day tensions.

**12. Sometimes, I feel low and depressed. I try to transform it into humility.**

You should not waste your time in that. When you are depressed you are losing. If you meditate instead, you are getting. So meditate instead of feeling depressed. Brooding over it deepens the impression.

**13. Trying to own thoughts and things leading to brooding and too much of churning of mind. Clouded goal clarity.**

Brooding is the play of a diseased mind. It got stuck in the past. Know the past is ashes and we need to live only in the present. Resign yourself to the will of Master and let surrender be real. Tough though not impossible.

**14. The feelings of self pity which were there because of my own notions have been reduced greatly. My brooding has reduced considerably.**

Brooding and self pity are sure methods of down fall in any attempt and more so in spirituality. Avoid that and not just talk of reduction. You must learn that in spirituality it is always 'do' or 'do not' and never 'try'.

**15. How to overcome guilt?**

Guilt is not a healthy feeling; we should repent and seek forgiveness and never worry about what has

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happened earlier. Guilt is a delayed reaction to the past events and has no purpose to serve. Living in the present always ensures happiness and that is a sign being in tune with nature.

**16. Sir, Please forgive me if I misinterpreted incorrectly but for few days I am getting the feeling that unless we pass through hurdles in life may be ill health or any other problems, there is no way to go through the Bhog. I have to go through a long way to get to that stage of going through the troubles or hurdles as I do not find any problems and disturbances in my life.**

This is a bad idea and incorrect too in spirituality. The hidden dictum of Nature is that all should be happy and then where is the question of miseries and afflictions being essential for sadhana to progress? You need not wait for these miseries to realise your true nature. Bhog of our karmas will anyway be there and our liberation/realisation is not dependant on that. YOU MUST AVOID THIS TYPE OF STUPID SANYASI THINKING AND NEGATIVE THOUGHTS. I am sorry if I sound harsh but dear brother wrong notions are there too many spread by the mendicants and recluses.

**17. Couple of times so far, I have had a dream about narrowly escaping or hiding and then getting away from possible terrorist attack. This could be because of me being in Kashmir during the height of militancy there.**

Fear and Passion are the two things that get represented by the dreams and these or similar to these dreams will continue in a sadhaka for quite sometime till a stage of development arises when desire and fear bid farewell.

**18. Oh Master! Shatter all my fears and make my life worth.**

When you feel the Master how can there be fear. Fear of any type is due to the ego factor which feels independent. Feel interdependency with Master and all fear is gone. However I shall work on you in this respect and hope that you feel the relief.

### Emotions

Emotion is a very gross feeling which blinds reality. The language of feeling or the language of God cannot be clear unless emotions die down. But then whole of Bhakti movement, is emotion and ecstatic emotion at that.

## Gloominess and Dejection

A) Please note that gloominess is not good for spiritual life. As a matter of fact the feeling of dejection or gloominess etc., arise only when we think that we have a right to expect results for our actions or Karma. God is *samavarthi* and therefore whatever happens to our Karma is what is the best that can happen. Please do your duty and leave the rest to the Will of the Master.

Repentance if repeated again and again begets gloominess which is not good for spirituality. The past has to be treated as past only and we should never take it to the future after repentance and seeking forgiveness. Confidence in the Master will grant you the feeling of 'forgiveness'.

Dejection is not a sign of humility but it is an expression of extraordinary EGO veiled in the garb of humility.

## Brooding

Brooding over things not in our hands does not help in spirituality. It is only a sign of unyielding.

It does not make any sense to bother about the past and spoil our state of mind. It is a common

habit which we as practicants of yoga should avoid. We live in the present and move towards the future. There is little that we achieve by brooding over things on which we have no control.

### Hatred

Hatred is a bad emotion and is known to destroy all finer feelings in life. Make a positive attempt to love those whom you feel like hating. Love is the other side of the same coin. I am sure you will give thought to this and will feel relieved soon.

Hatred to any person is not good and it is hurdle in spirituality. Strong opinions alone lead to this condition. It is true that we suffer from it mostly because it is a powerful feeling. Cleaning regularly does relieve us of that problem.

### Depression

Depression is very bad in spiritual life even as in ordinary life. Feeling repentant is different from getting depressed. When we have faith in ourselves and our Master where is the scope for depression. Please leave this habit.

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Despondency or depression is not good. But it comes even as Swami Vivekananda has pointed out that to be one of the flaws in the system. It is our duty to transmit to ourselves the Divine energy more particularly to the face and keep our selves bright. Mundane issues are bound to haunt us through out and it is all part of karmic cleaning that we have to go through.

#### Natural Calamities

Regarding Natural calamities and the work there on, there is nothing to write. Nature's work is accomplished by Nature through various agencies and the agents will has no tolerance what so ever. Nature knows only Naturalness. Compassion is a good human quality and that is all about as far as I Know.

To demand opportunity for work is not correct. They come at His wish. Please do read again "Reality at Dawn" last chapters.

#### Heaviness

Heaviness of any experience is to be inferred from repeated awareness of the condition. That which merges hardly get recognised.

Negative Feelings

Do not have any negative feelings as the Masters presence can make such doubts true. Beware of such small lapses in thinking.

**1. I get often thoughts that something is lacking in practice and I am not doing my Sadhana properly.**

You are practicing regularly and as per guidelines and also feel the effect of Pranahuti. That being so what is lacking and why that feeling. We should avoid assiduously negative thoughts.

**2. Sometimes I feel that I am falling down and the required orientation is missing and that brings in some guilt feeling. I am not sure why such feeling comes, but after reading books or talking to other abhyasis, that feeling goes away.**

It is one thing to feel humble and another miserable. Avoid under all circumstances negative thoughts. Remember the benevolence of the Master when you feel negative.

Comparison

**1. I felt that “one has to understand that he is a unique expression of God” and conviction of**

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**this will lead to overcome the problem of comparison.**

Comparison is a disease and greed is the basis of that. Dependants on the Divine do not compare with others; they co operate.

**2. Feeling of a more personal relationship with Master and there is a lot of peace because I feel no need to compare with other abhyasis.**

Happy to see these sentences. Comparison leads to contrast and that in turn ends up in conflict. If you have to compare do that with reference to the Master/God.

## SOUL

Soul is a conglomerate and not a unit as thought by many. It has four parts namely *Buddhi*, *Ahankar*, *Manas* and *Chit*. They need to be purified thoroughly so that link with the Divine is established. God has willed that all should be happy and contented, it is only we with our attachments created problems for ourselves.

### Ecstasy of Soul

#### **1. Regarding the nature of the Soul:**

I am sure you have read Rev. Babuji's clarifications on the Identity. 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

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normally during later lives. 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. You are aware that 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 the consciousness becomes *Nistrigunya*. The identity as different from individuality has only consciousness as its body, while the individuality is invariably a conglomerate of sense organs, motor organs, Manas and ahankar. However my experience is that while simple and silent identity is felt it is also accompanied by the feeling of devotion to Master, Perhaps that is the nature of the Soul or identity, namely to be devoted to Master with total simplicity.

## SOUL

## Ego

No emotional overtones are there. No ecstasy is there. No prayers are there. It is just an awareness of being. Master perhaps refers to this when he says neither the beggar, nor beggars bowl is there but only begging. I do not know how to express it better. The Soul or identity is mere consciousness of nothingness. Neither the idea of vacuum nor the idea of space is there. There are no thoughts but simple awareness of nothingness. It is neither a bubble nor water but the memory of having been a bubble. I do not know whether what I have written makes the matter any clearer but that is what I know. 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*) and any other form of expression of this is only a residual effect of the individuality, These states are the agony and ecstasy of the Soul.

## God

As for God, I never sought nor am I interested. Except the *Kaushitiki* Upanishad no one has described God and His land, all others talked of Brahman. Our Master leads us to Nothingness through *Brahmagati* and nothing more. If we cling

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to our pet notions of God and His manifestations however great they may be I am of the opinion they are sufficiently heavy and the heart feels loaded with some stone.

**1. I am always told (and convinced) that God is the first priority, Divine work including sadhana must always override all other things. I am trying to give sadhana high importance, I know I am not successful all times.**

I do not want to dwell about God as a goal of life as no one for sure can explain anything about it to others. I think you need to read the book Ten Commandments of Sri Ramchandra.

**2. Another shortcoming on my part is that I am still not able to accept the Master in toto. I still see difference between God and Master**

Neither you know the Master nor the God then why do you bother about their difference

#### Atman and Brahman

*Atman* and *Brahman* first of all are not entities but only conglomerates. *Atman* consists of *Buddhi*, *Manas*, *Chit* and *Ahankar*. So long as these faculties function moving in a limited sphere it is called

## SOUL

## Ego

*Atman*. When the same conglomerate grows by its functions (obviously thought) it gets called by the name *Brahman*. *Atman* from its initial state of thinking and moving in its sphere grows first into the stages of *Rishi*, *Rajarshi* and *Brahmarshi*. *Paramatman* is the word that has been usually used in Religion to note the first and foremost expression of the Divine and is not a stage of the *Atman*. I do not know whether you are clear about these concepts.

## Ego

The Ego is not something that goes before getting into the higher realms. But that is what we were asked to learn. That Ego is different from the development of Ego through the rings of Egoism that Master talks about.

I am not able to understand the demand to know everything. Certain things are better not known: that is the system of Rev. Babuji. He in His wisdom has saved us from knowing everything, lest it develops EGO. Still you want to know because it is said so in tradition or in scriptures. If He spoke with authority He has the authority. Is it not enough that we are humble servants of the Master? Is it too small?

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Don't you think your craving in this regard is a product of ego? Please do not misunderstand. I am only trying to tell you our limitations and the limitations imposed by the Master on our work. What is the value of knowledge if it is not for action. When He says He uses us for His work without our conscious knowledge and will do you still feel that you are to get that awareness? Don't you think that the so called dissatisfaction arising out of this is only a fiction of the Ego? Having reached high states of consciousness and spiritual development it is only service to the Master that counts.

**1. Trying to feel lowliness and develop humility under all circumstances, but sometimes ego springs up and doesn't allow it. Praying to the Master for nullifying the ego.**

What you mean by ego is not clear. Ego has three types of expression- that it is the doer, it is the enjoyer and it is the knower. If all these three are converted to mean Masters' ego gets molded. And at the perfect state it becomes identity. Never is it annihilated. Annihilation of ego is the talk of vedantins and pseudo yogis. Please find time to learn the system well.

## **2. Feelings of Doership**

Our ego has basically three components: 1. I am what I do 2. I am what I achieve 3. I am what is my reputation. One has to come out of these and that takes some time; assiduous practice and dependency on Master are the means.

## GENERAL CLARIFICATIONS

### Divinity

**1. Had a thought that divinity is a conglomerate of divinity in everyone.**

Divinity is not a conglomerate. Its fullness is complete even without expression/manifestation. He expresses as Many.

### Union

**1. Had some moments of complete absorption with feeling of flow within. After the meditation, felt strongly that the moment of absorption, the state of which is difficult to describe, I had was the taste of Union with God and that is what is the goal of life.**

That is the taste or smell of the garden of God. We in this system start with Yoga and go on firming up our union with Him. (This has close relationship with the system of Hindu marriage where the union is established first and then the process of understanding and development of love between the couple starts.)

Craving

**1. Just before the end, there was a feeling of restlessness. My trainer said it was due to the fact that we are unable to take that much grace from the Master. After all the sittings, there is always a feeling of settledness, the mood is very upbeat and there is feeling that everything is good in life.**

Restless is not only due to the vessel being full but also due to craving.

Yatra

Yatra in each knot means we have to develop the positive qualities and get rid off the negative qualities. These things are achieved more by constant remembrance of the Master and contemplating on his perfect nature. *Manana* and *Sravana* are not excluded in our system. Masters Voice has to reverberate in our being and all the pores filled by him.

Dreams

**1. Sometimes I get nightmares which I am scared to recollect.**

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Nightmares are no good to have. You surely require a few individual sittings and you should be strict in cleaning your self in the evening. Doing prayer before going to bed placing yourself before the Master in total submission will help you

#### **2. Some times during sadhana and sleep I am feeling as if am flying and walking in air.**

Dreams of flying denotes that you are feeling insecure and there are unknown apprehensions.

#### **3. Dreamt that Rev. Master visited our house. Did not see His form but vaguely remember He asking to do just what He says. Then he has to go to Shahjahanpur and I opted to join Him as I have nothing else to do.**

Whenever we dream of the Master, it is but prudent we rise up and meditate of course after bathing. The next day also in the morning meditation we may specially recall the dream and submit ourselves whole heartedly to him.

#### **4. Sometimes I get fearful dreams, though few.**

Fears relate to adhi bouthika, adhi daivika and adhi atmika i.e. they relate to fear of nature, fear of gods and fear of self. Unless the frontiers of fear are

crossed the way to freedom is not even found. Try to analyse your dreams well and report.

### Trusteeship

**1. Many a times I do get irritated, but I think about Master and get back to normalcy. I thank you for your guidance.**

When we do things as a matter of compulsion, irritation is the result. Try as far as possible to discharge your duties as a trustee as our Master has suggested. It may take time but you will surely succeed.

### Doership

**1. You have repeatedly told me that the malady afflicting me is sense of doership, knowership and enjoyership. Kindly tell me how to come out of it.**

Doership etc., arise only when we anticipate the results in advance and in fact we really plan to get the reward. If there can be disinterestedness in the attainment of the goal the problem will be solved easily.

## Due Attachment

*Ahimsa, Asteya, Aparigraha, Brahmacharya* and *Satya* are the pillars on which the spiritual life has to be founded. There is no choice in this so far as I know. Of course of the 5 obstacles namely *Kama, Krodha, Moha, Lobha* and *Ahankar* Master asks us to attend to the latter three while only attempt moderation in *Kama* and *Krodha*. The attachments we have are to wife, sons and property; they should become due attachment only. To the question what is due attachment my finding is that which is coming in the way of spiritual path is undue and that which does not come in the way are due. There is no point in going to details. While there is need to arrive at certain basic parameters I do not think any one can say these are the only parameters in the sense of exclusiveness.

Strong attachments are good so long as they are also leading us/ or they also move along with us in the path. Otherwise in the Journey there are many halts for alleged need for water or rest or shade. Where is the time left for such a rest before we reach the Home? Do you know the search for water that we make is from the river *Saraswathi*? It is

invisible and according to some, dried. But for us we try to bathe in that water only. This is similar to swimming in the dreary desert. Words perhaps but we live in such circumstances that our thirst is quenched by only such waters.

Undue attachment to anything or any effort brings in certain amount of matter generated due to the heat of the subject concerned and the heart feels it. Awareness of fact that we are essentially Souls and our nature is that of Love and our instrument for action is Will helps us a long way. We should not think our efforts get anything nor is it necessary to consciously remember the Masters which only indicate our deficiency to some extent. We have been accepted by the Master and it is our duty to serve them. We should not remember them as we do not remember our heart consciously. Matured state of Surrender or *Prapanna Dasa* develops into its maturity when our orientation to Master is total. Fortitude and forbearance are small rewards of that condition.

You are right in understanding that the only attachment we should have always is with God/Master but that does not mean that we can ignore our responsibilities that emanate due to our

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being trustees of everyone under our care. Do not react sharply for everything think over and decide appropriate course of thought and action.

Denial is the path of Sanyasins and not of Grihastas. Our path is due attachment and no denial to anything that is there. Balanced living is the goal

#### **1. Sir, could you kindly suggest how to develop due-attachment to work?**

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.

#### **2. My Attachment to work is putting bar to my advancement in sadhana. I have gone (and still going) through lot of struggle with this. In a recent discussion with the trainer, we felt that hidden career aspirations could be preventing me, from surrendering to Master. Intellectually I understand the idea of not being a ‘doer’, the real condition is not owned up.**

There is nothing wrong in seeking what we are entitled. If that does not become an obsession it is fine. Everything has a place in life and their just and

due places should be accorded by us. I am not able to understand the link between efficiency in work and progress in the same with the state of Surrender. Arjuna was efficient in the use of weapons and did aspire for the kingdom along with his brothers and yet at the same surrendered totally to Lord Krishna. I myself moved up the ladder in my career to be the Head of a Govt. Department at the State level and was totally surrendered to my Master. They are compatible is what I want to stress.

**3. Attachments are verily some of the hindrances for my progress. Throughout this month I have been checking myself in this aspect. I felt I did not know the difference between Sat and Asat. I do not know the transitory nature of existence. I felt I do not know what is due attachment.**

Attachments are the problem for any person and it is that, that creates our wishes. Attachment to body, attachment to mind, attachment to property and so on are all capable of creating their own worlds of desires. But if all these attachments are replaced by the one attachment to the Divine the problems get resolved slowly but steadily. That you are having

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and therefore there is no need for you to be unduly concerned with that.

**4. I was feeling happy for myself that I have less undue attachment. But then my husband left for Hyderabad and my son too went to his friends' place for a sleepover and I realised that I have a lot of undue attachment. In my husband's absence I realised that I used to depend on him for doing my sadhana regularly but during that period I became responsible for my own sadhana and for attending satsanghs regularly and being oriented.**

Have you read/heard of Sri Ramas' pangs of separation when Sita devi was carried away by Ravana? Do you think Rama was overly attached? Or would you say that when Pradhyumna was carried away by a Rakshasa from the bed of Rukmini that she and Lord Krishna are overly attached? Please know we are grahasthas and we have a duty to perform and we have our own emotions and feelings and are not sanyasins. As for our own Master he used to feel bad even when his dog died.

**5. Not able to clearly distinguish between due and undue parts of my duties.**

Remember you are only a trustee and then due and undue becomes clear.

**6. Mostly, during meditation, I don't have the awareness of the self. I felt deeply absorbed in meditation but I could not carry on with that feeling throughout my day.**

If it continues through the day how you can work or attend to other duties? Kindly read more on Constant remembrance.

**7. When I am very much in Master's orientation, there seems to be a feeling of laziness leading to inaction. During this time, I may not be attending to work at my job to the best possible extent.**

Orientation to Master should lead to efficiency in our performance of our duties. That is possible by practicing the attitude of being a TRUSTEE of the Master.

**8. Had the feeling that if we were to give up our everything and focus on displaying the Master totally, we would not have any problems in life.**

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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?

**9. I realized that even unknowingly ego builds and prejudice creeps in even as one thinks doing Master's work. I will do my best to guard against such feelings by resorting everything sincerely to Him and His work and doing prayer most sincerely and with humility.**

So long as we remember our Master whose Grace is illimitable and whose presence is had for the asking by any trainer, the problem of ego may not assume any serious proportion to disturb our balance. There is no limit to humility and that we should cultivate

and at the same discharge our duties as effectively as we can as trustees of the Master.

### Undue Attachment

Attachment of any kind to anything or person or place is a bondage and one in the path has to get out of the shackles and he can only be bonded to the Lord. This arises only when there is goal clarity. It is for each one to know that. I can only say that if one were to analyse the thoughts and thought patterns that one gets aware of during waking state, dream state and during meditation practices there will be an awareness of the bondage. These invariably relate to the five *kosas*, five *vikaras* and the three *Ishanas*. The mosaic is so very difficult to decipher that it requires enormous amount of dedication to the goal and of course the grace of the Master. We are the lucky few that have access to the grace of the Master and the remaining portion is better left unsaid and it would be the sadhana of the individual. While one has access it is also the experience of the discerning sadhakas that one does not get it unless one deserves it. This is to be done through an effort to develop devotion. As the Master puts it “Our primary motive is to develop devotion and for that service is only a means. We

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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, both being INSEPERABLE from, each other." One in the path also understands that Devotion is a consequence of the *Atma swaroopā jnana* and is not something one has from the beginning as it is assumed with the recitation of slokas and mantras, poems etc.

*Kartrtva Bhavana* is the root cause for the formation of all samskaras and all bondages. Unless this is got rid off at every level the question of going beyond the chains of bondages of various categories already mentioned above does not arise.

#### **More on Undue Attachment**

**1. I request you to clarify me about undue attachment. "Undue attachment which is Positive (Raga) and negative both are poisonous to spiritual progress" This I saw in the "Thought for the day". My understanding to this is, Positive undue attachment is the one which can be had towards God.**

Your understanding is far fetched. We are attached to Things and persons and that is called Raga and we also dislike and hate many which is called

Dweshya. Raga Dweshya are the two subjects well discussed in traditional literature. Master is referring to that only. Both these are detrimental to sadhana. Attachment to God is only Bhakti and not one of these.

### Duty

**1. In spite of knowing the fact that it is He who is the doer, knower and enjoyer, dropping off of abhyasies disturbs at times. Trying to come out of that feeling.**

Our duty to pray for them need not be neglected. When they do not do their duty that also becomes ours and that is real love.

**2. If some of my relatives is not financially doing well and I intend to help him rather than donate that money to a charitable institution. Would this be my attachment because I feel a stronger urge to help my relative rather than donate to a charitable cause?**

It is sense and duty to help your relatives. If there is a quantum of money you intend to spend as Dharma and Dana you should also learn to proportionally distribute the same. Dana is giving the needy and dharma is doing a general good. The actual breakup

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you have to work out. But the total amount of dana and dharma may be not less than 10% our income. This is what I practice.

**3. Saw my mother during sitting. Later my trainer clarified that undue attachments are going away. It was surprising to me as was all along feeling that I do not have much attachment towards mother**

That is not right. We owe our life to our mother and father and there is considerable attachment in all cases. It is not undue attachment to mother (it can never be undue as pitr runa has to be paid). Her presence in the sitting means she is seeking spiritual fraternity with us and is seeking Masters' Grace. Be happy that you are discharging your runa.

### Tradition

**1. Sometimes I get a thought of going to Temple and feel I miss it also. For the past few days I am getting this thought. But suddenly I awake my selves and get into master's thought. I do not know the reason for this thought. It comes to me sometimes not always.**

When we think about God, we think of temples also. This has been part of our life. So long as we know that realisation/liberation does not come from visiting temples and also know that it is only social custom there is no problem about going to temples

**2. I am following the system more seriously for the past 1 year. First of all it took me some time to come out of my daily slokas, poojas and some vrathams. Now I am clear in my path.**

Poojas and slokas have their own purpose and surely it is because of such pious practices you have now come to this system that helps us move towards our real goal. God is samavarthi and therefore no effort goes waste.

**3. I felt that Lord Hanuman is flying in the sky and seeing all people on the earth and I am in Hanuman seeing all people.**

Our path is too straight to accommodate the personalities of yore however great they are. In fact none of them respond to us and it is fancy of our imagination that runs wild due to pseudo religious and pseudo traditional knowledge we acquired from our elders and well wishers. Please do attend to cleaning more assiduously.

**4. As for the question how long you should do the Shraddha and Tarpana etc.,**

I have no answer to give. In the present circumstances the way given by Rev. Lalaji in Truth Eternal, in the chapter on Karma regarding customs and religious rites may be the best course. You may think and take appropriate decision. I do not have any expertise on religious customs and rites, which if I remember right I, had always contempt for, the apparent hypocrisy. Whenever I did any such thing it was to please my wife and also to see that the poor Brahmin community is also fed properly.

Self-Pity

Self pity is a great luxury. Please do not fall into this pit. We can manage all other luxuries and get out of them.

**1. In your letter you expressed a feeling that you were not able to mould any person so far.**

Again is it any of our concern? Is not moulding ourselves so that it may arouse a feeling of piety and love in others the Commandment? Every Jiva has its own samskaras and vasanas and our task shall be never to tinker with them. It is a Divine decree and

sacred pact with the Divine the Jiva has as was well stated by Swami Vivekananda. Who are we and How are we to do the job of moulding others? Is the self-effort evident here? Comparisons with others in this regard thinking that they have moulded others, do you think are justified? You can see the play of Ego in all these views. We are participating in the great task undertaken by the Master and it is His work alone. The greatness of Revered Lalaji Maharaj is that he was able to make a plea and succeed in bringing the Centre yawning towards the circumference. Ponder over that. That is the basis of Pranahuti. The Pranasya Pranah has yielded to the request of the Grand Master How can humanity repay this debt? NEVER, NEVER, NEVER. That we are, enabled to work in this great task is our luck, perhaps that is itself the Grace: Don't you also see in this statement of yours a sense of self-pity? Watch out your feelings and come to the correct perspective so that this phenomena does not bother you much.

### Intellect

It is necessary that the manas should take a priority over intellect(buddhi). At the same time intellect is necessary to understand and explain the system to others.

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Regarding the role of intellect and intellectual presentation of matters and justifying it by the sacred Gayatri mantra, I can say the Dhi mentioned in the mantra is definitely not the buddhi. Further reality can never be appreciated by the buddhi and it is matter of the heart and feelings only. Love is beyond intellect and the barriers of intellect and its logic will not apply in the spiritual sphere. No one writing excellently using his intellectual prowess was able to change the nature of a single person. While everyone knows what is good only few do good. This is because intellectual conviction does not generate the love that is the basis of universal brotherhood. You know this yet the power of the intellect is such that it traps you. I went through this phase and after Master repeatedly pointing out this defect, with lot of reluctance and almost unwillingly I stopped this practice. Now I dare say it is a VYASANAM and we should come out of it.

A Prapanna abides in God/Master and never asks Him anything even by way of clarifications. Clarifications and explanations are in the realm of intellect which has no access to the heart and feelings which is the real language of God/ Master.

The drama of the manifested Divine were described to some extent truly and to a large extent with extraordinary imaginations and if we seek to tally our experiences with it, So far as I know it is not possible. The Omniscience that is supposed to emerge from an understanding the real nature of Brahman / God as spoken of in the traditional texts and what we have learnt from the learned is true only when occasion demands it. And Omniscience is not granted for idle curiosity or imaginary tasks that we seem to undertake. The Reality that is presented to us is naked and has its own beauty though it is dry and almost void.

**1. Undue attachments are verily decelerators for spiritual progress. By the time I am aware of it, it is like I was already in it. Is emotional attachment to Master an undue attachment?**

That is how the intellect fools us. Desire to reach the ultimate is no desire and attachment to Master is no attachment and yet the monkey(mind) plays its joke. Beware!

### Power Grossness

The power that is vested in the trainers should be utilised lest power grossness develops.

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Any amount of justification for lapses will not yield the desired results to get rid off the grossness once it develops. Attachments to our so called men and women who in reality are His, helps none in the path. Promises made to Master need to be kept lest Untruthfulness casts its mark on the soul.

You did not have individual sittings for some years. Therefore in addition to normal grossness you have developed power grossness also. This needs to be attended to immediately. Try to comply with instructions and come for individual sittings.

#### Karmic Law

**1. I cannot understand as to why you have to bear this ill health at current stage of spirituality what kind of samskaras(yours or ??) / cleaning/bhog . Please ignore if this does not require explaining or is beyond my comprehension.**

Your question is peculiar. Do you think that spiritually evolved persons do not have ailments? I am told by Master that our great grand Master Lalaji Maharaj was suffering. I saw our Master having never any thing that can be called good health. I know my father was also sick. I understand that Sri

Aurobindo suffered for too long and Maharshi Ramana was no exception. Ofcourse I am not all that spiritually evolved to merit comparison with the above persons. Perhaps your question is based on your affection towards me if so I thank you for the concern. So long as the body is there the samaskaras of the past go on clearing themselves and it may not only be through sufferings or pain or diseases.

**2. In our system when the trainer clears off impressions how does the requisite bhoga taken care off as per karmic law regarded as inviolable?**

Who ever said that the trainers clear off the impressions? In Toto ? It is repeatedly asserted that 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.

**3. Is it because of the connection established with the Special Personality the Mahaparishad there is this facility to redefine the karmic equation or Karma Vipaka that the whole load**

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**passes off almost imperceptibly, the Mahaparishad enjoying freedom to define the Karma Bhoga as he chooses in a particular case?**

This is total misunderstanding of the system and is a great wish that is based on greed and unaccountability. The Maha Parishad or even Avatar has his Karmic load. The question is totally understandable from a person who has been practicing the system this long. I have seen the Masters suffering the karmic load and if you carefully study the stories of the Masters I am sure you will understand the silly question. Law of Karma if violated the Rtam itself is affected and no spiritual person will ever ask for that. You may have to read the Commentary on Ten Commandments a few more times in a spirit of prayer.

#### Influence of the Environment

**1. I had different levels of calmness this month, may be due to stay in multiple environments (US & India).**

Environment has a influence to some extent: but we should be able to balance ourselves in all places. Orientation to Master instead of our self helps a lot.

**2. Maybe since I am staying in new place (hotel) for this month, I had less devotional thoughts while in hotel. Also Need to develop more viveka for effective Sadhana. Please advice regarding this.**

Please give a suggestion that the new place is cleaned by the force of your will and then stay in such places. Always have your own cloth or towel over the pillows and sleep on that. You cannot change the hotels you can adjust to them by cleaning the atmosphere in the room by the force of your will. Sadhana surely improves with Viveka and also it promotes Viveka.

**3. I was in India for the month of January and came back to US on 31st January. I feel sorry to state that my determination has not grown that strong as to with stand an environment that is not so condusive to Sadhana...meaning by my practice had many misses during my stay there. Which made me be grateful for the environment here (in Fremont) that is so much in tune with our goal.**

A) Okay. Many times the external circumstances are not that easy to handle and that is part of karma

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phala. But in the true spiritual order we are to maintain an attitude to accept the external rather than try to change the same. Here in comes the practices of tolerance, patience and fortitude. You will surely grow into those realms with determination and love to Master.

#### Effect of Movies

You had already observed that the cinemas have an effect on you during meditations. You may think over this and slowly reduce the time spent on them. Thoughts so long as they do not disturb our meditation need not be given importance. You may try to read again the articles on Control of Mind and Concentration of our Master.

#### Values to Children

**1. Sir I would like your advice on how to raise children with good values. I ask kids to say prayer in their own words before going to bed. They ask me who is God and where is God? They point to Bala Krishna's photo and ask is he God? (They are 3 and 5 years old). I tried to answer them that he is in sky and looks after us like how we were taught. Can you please give us**

**some advice on what to answer them properly and teach them good values and practices?**

A) It is good you are trying to explain the concept of God. Abstract concepts of God cannot be easily explained to children. The best method is to expose them to the stories of Bhagavatam where there is so much of interest to them in the stories of Avatars and most interesting Hanuman. Ask them to repeat Rama nam before going to bed as much as they can. Values are taught through fables and stories. panchatantra is an excellent book to start with for children. If they like Bala Krishna say that he is God; in fact Krishna is the Avatar till Kalki comes. Stick to tradition and teach them some good lullabies.

Perfection in action

**1. Thoughtless condition of previous month seems to be increasing also. Sometimes I try to think of something to break that mode. Along with that forgetfulness also seems to be there. Couple of instances it proved to be a little costly too.**

I am sorry the thoughtless condition we have should not lead to any inefficiency. It is not good to loose and least of all when the fault leads to expensive

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loss. Yoga should lead us to perfection. Forgetfulness of course comes to us because of the development of Vairagya and attachment to the Divinity. But we should mould ourselves to be more balanced.

**2. One day in a meeting in office suddenly I felt that I am not talking about what is being discussed in the meeting rather I am explaining the attendees about our system. Everybody seems to be quiet and listening to me very carefully. Startled by the awareness of this thought as I came back to normal senses I found that I am still continuing with the meeting matter only. It happened twice. Second time the awareness came much later.**

Yogah karmasu kausalam. Beware of being lost and become irrelevant. It is essential we should be very attentive to the task in hand. Treat work also divinely ordained and it is your duty to be perfect.

**3. My attitude about sadhana has changed. I used to think that I have to do everything properly. Now I feel it is my duty to do sadhana and the rest what ever happens during meditation or day to day life is Master's.**

Your attitude should always be to do everything as perfectly as you can. Yoga really means efficiency in action. It is not sitting in some corner meditating all the time. Meditation is only a part of our sadhana as you must have understood by reading the Commentary on Ten Commandments. Surely everything is ultimately possible only by the grace of God but that should not lead us to complacency or neglect of duties.

**4. Feeling less interested in work (less passionate) and other social matters**

We should be detached and yet our work should be the best and our relationships with others are that of mutual respect.

**5. Feeling less tolerant of mundane discussions at work or home.**

If it is all wasteful talk it is alright. But our participation in essential discussions is a must so that others evaluate as competent and efficient. Yoga should be such that we are competent: Yogah karmasu kausalam is the rule.

## Inner Peace

Be on the lookout for symptoms of inner peace. The hearts of a great many have already been exposed to inner peace and it is possible that people everywhere could come down with it in epidemic proportions. This could pose a serious threat to what has, up to now, been a fairly stable condition of conflict in the world. Some signs and symptoms of inner peace:

- A tendency to think and act spontaneously rather than on fears based on past experiences.
- An unmistakable ability to enjoy each moment.
- A loss of interest in judging other people.
- A loss of interest in judging self.
- A loss of interest in interpreting the actions of others.
- A loss of interest in conflict.
- A loss of the ability to worry. (This is a very serious symptom).

## GENERAL CLARIFICATIONS

Gunas

- Frequent, overwhelming episodes of appreciation.
- Contented feelings of connectedness with others and nature.
- Frequent attacks of smiling.
- An increasing tendency to let things happen rather than make them happen.
- An increased susceptibility to the love extended by others as well as the uncontrollable urge to extend it.

### WARNING:

If you have some or all of the above symptoms, please be advised that your condition of inner peace may be so far advanced as to not be curable. If you are exposed to anyone exhibiting any of these symptoms, remain exposed only at your own risk.

### Sensuousness

**1. In this month I was also feeling very sensual for couple of weeks during night times and pressured by my basic urges and I think it was the result of the impressions I formed during my college days and early marriage days. During**

**meditation also I was getting such thoughts on some of the days which I have mentioned below.**

You may kindly note that sensuous feelings and awareness of urges lose first their strength or the impulsive tendencies and slowly get into the stage of moderation. Even when a person is in Brahmand these urges have their sway (umpteens stories of Indra may be recalled) even as Master himself has acknowledged their presence in his auto biography. I did mention about this in the book Path of Grace also. So be kind to yourself and evaluate as a grahasta. I do not thereby say we can be indulgent.

### Astral Body

**1. Can you please clarify what is astral world and astral body?**

For any thing that has form there are three things 1. Physical form 2. The idea behind the physical form and 3. the reason or cause behind these two. Ex: a chair. It has a form. This has a design behind it and this is the astral form of the chair. There is a purpose for having the type of design it has and that is the causal form of the chair. Just as physical forms exist in physical world; the ideas/plans/designs behind the

physical forms (which constitute astral bodies) exist in the astral world.

## Gunas

**1. I recently read the book on Koshas and was wondering if there is any connection between the Koshas and the 3 gunas as defined in Gita. In Gita the Lord says that each Guna has its own characteristics and these characteristics match with some of the Kosha characteristics.**

The three gunas are always there and even Vedas deal with them only. Activity(rajass), indolence (tamass) and samatva (balance) govern everything in life. The koshas relate to the 5 layers of consciousness which are in a great mix. The koshas are also influenced by the gunas and we in the path of spirituality seek to use the Satva guna operate in all the layers. These things were all discussed in the workshops on the koshas and you may read them carefully.

## Identity

**1. What is identity of state?**

Gross ego is present in Pind desh, I ness remains in Brahmand to considerable extent. Identity is

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something that will be there even when we reach the central region.

#### Self

**1. For couple of days there was a question like what does self-mean? The only answer could find was "nothing".**

That is philosophy. Self is a bundle of Ego, Intellect, Feelings and Awareness. Nothingness is a condition that is arrived at after passing several regions. In Nothingness there is no self as it has to be sacrificed at the altar of the Almighty.

## *SALIENT POINTS ON SADHANA*

### Practice

1. Regularity in Sadhana is a most important thing. But ritualistic adherence does not help much as the practice in spirit is more effective. Therefore try to cultivate the habit of remembering the Master in all that you do and think.
2. One thing that we should learn in life is to be grateful and then count the blessings we get from our Lord. This attitude helps us to be happy and also develop contentment.
3. Absolute sincerity and willingness to yield to the Master is the only sure path to success.
4. Unless we develop the attitude of forbearance and fortitude many precious gems in spiritual life do not come. The tough the polishing the greater the shine of the gem. Take everything as a Divine Blessings for your own good. Also note that we are responsible for most of the trouble we have - it is our own samskaras and no one is to blame or find fault with.

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5. Faith in yourself, in the method and above all in Master will carry you through all the walks of life.
6. Learn to be grateful to the Master for whatever blessing you have. That is the proper attitude to develop.
7. There is no need to repeat our thanks for every occasion of happiness bestowed on us. It is necessary that the thankful state of mind is ingrained in our consciousness and our acts must express such gratefulness.
8. Knowing our lapses is the initial stage and correction the next stage, the last stage is not to repeat the lapses by offering prayer as advised in the 10th Commandment.
9. Please leave the habit of intellectualising and that will enable you to get out of the habit of comparison. Every one of us get what we deserve as the Samavarthi cannot do anything otherwise.
10. Do not worry about the past, always work in the present. That is the path of spirituality.
11. Never entertain negative thoughts- they weaken the will. Do not give negative suggestions to yourself.

## SALIENT POINTS ON SADHANA

### Points to Remember

1. Ours is always a positive approach.
2. Evening cleaning, Bedtime prayer and prayer at 9<sup>o</sup> clock are useful to rid of our undue attachments and avoidable attachments. Mellowness of heart and kindness to others would develop faster.
3. God gives opportunities to develop certain qualities and attitudes in life. Never He gives the qualities directly.
4. Humility is a virtue that develops in our system naturally.
5. Fortitude and forbearance are great virtues which we develop naturally in our system.
6. Patience, forbearance, fortitude etc., are preliminaries in the path which leads to the realm of humility.
7. Patience is a virtue that we need to develop in doing sadhana.
8. In spirituality the main thing to learn is patience, waiting, tolerance and forbearance.
9. Purity is something that has no limit.
10. Sloth and laziness of any type is not good. Many think that they should be in the

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meditative mood always. This is not correct.  
We should do our duty.

11. Circumstances are there and it is for us to tune to them and always try to attend to our spiritual as well as mundane duties as earnestly as we can.
12. Laziness and sloth are to be rid off with effort only. This can be done by keeping the Infinite journey in view.
13. Rituals have a binding effect and those who seek true realisation/enlightenment cannot yield to rituals.
14. Intellect has got its own advantages and limitations and most of the time the arguments we have is nothing but a scratching we do to get rid of itching.
15. The extent of humility we develop is directly proportional to the progress in the path of infinity. The more we feel our lowliness the more we advance in spiritual life. Ofcourse this should not be something that is done artificially.
16. Development of Viveka in our system happens faster due to the help from the Master.

### SALIENT POINTS ON SADHANA

17. Dedicating all work and experience to Master is the easiest way to stop formation of samskaras.
18. Falterings are never the problems it is only falls which disable us to rise that is the problem.
19. Please note that you are never the doer and it is He who works.
20. Persons on the path of spirituality owe an obligation to improve the environment. Cleaning and purification of oneself naturally precedes the attempt to better others.
21. The days of Basant (celebrations) are vital to spirituality and during those days we should maintain our link with Him consciously.
22. It is our duty to make every possible effort to spread the message of the Master.
23. If The Ultimate resignation is there then the journey is over.
24. It is necessary that we should understand that every individual is an expression of the Divine and if any one seeks our help it is our fortune and a great opportunity for service given to us.

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25. It is necessary that the self gets moulded to such an extent that the Master alone is visible for others or the display of Master through the self is total.
26. There is every need to own up the conditions of the Pind Desh if one wants to move in the higher regions.
27. To talk about transformation in the human life without its consequent effects being felt in the social and normal life, is a mere guffaw.
28. Greed and avarice in Spirituality is worse than it is in Materialistic life.
29. For every grain of knowledge ten grains of Wisdom are required.

## *VARIOUS ASPECTS OF SPIRITUAL TRAINING*

### **Worship of different Forms of Divinity – Implications on Sadhana for liberation:**

The concept of Prahanuti has been explained in our latest publication Imperience. Many points have been clarified in it. Trainers work with their thought force called 'Will'. If one has contemplated and meditated on the following message "We get power from our thought. It happens only when we create perfect harmony between things of our making and those of the Divine" - TC 43), it must have clarified to you that your thought must be in harmony with the divine. When we talk about Divinity we are entering into realms which are partially known and mostly unknown. Several gods and goddesses forms have been conceived each according to one's imagination and we have been dumped with 360,000 or 360 lakhs of gods and goddesses forms. Each vying with each other for giving petty benefits. Certain times those petty things are also big for us. All gods are not capable of saving. I don't expect you to read the books but at

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least, take my word. Whereas the Brihadayanaka Upanishad is very clear on this. People who worship forms and names of those forms go through the path of the moon called 'Rayee' and they will come back. They will be re-born, notwithstanding the protests of the temples and temple priests and shakti worshippers etc. who also say they will give liberation. It is a rank falsehood that has been universally perpetuated in our country and the gullible people have always been victims of that. Once we attach ourselves to any form it will be very difficult for us to get rid of it. Any form for that matter. With reference to the case of a Trainer when I gave a sitting I was very clear I was facing the Mother and I was having a doubt whether this man was doing any worship and then he came forward saying that he used to visit Vaishno devi. The impressions are there. It's a gorgeous experience. Another associate of mine corrected me stating that there is nothing that is gorgeous which is seen in Vaishno devi temple. There are few stones there in the rock ... How we form an impression is not exactly based on what we see there but what we think we see there. How we react to a situation is much more important than what the situation itself is. This is because of

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samskaras. No stone gets into us at any point of time. The impressions we have are mostly of emotion. Most of it is connected to emotion and it takes time for us to clean and it was good cleaning for me because it did not take much time. It is a question of one's yielding to get rid of what was there and already he was in the path very seriously surrendering himself to the Master and his method. Cleaning was a matter of one to one and half days. So people who tend to worship in these methods get stuck up before the third knot. They generally don't go beyond that. They cannot also. It does not mean that there is something impious with them, it does not mean that they are not socially acceptable, it does not mean that they are not good or they are not virtuous. All those qualities are there. Because those qualities are bound to be there at the knot 1 itself. Those who do not attach to any form but worship the god directly - the Brahman, such are the people who will move through the path of Archis or the sun and they are never to return says the Bhradaranyaka. Fortunate as it is we are in a system where we take only that path. So the goal that we have got in our mind directly or indirectly, consciously or unconsciously is not to return. This is not just

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something that comes to us because we want to have it now. This is something that is based on our samskaras. Those of us who have been in the system for quite sometime, most of us who have come to the system thought we stumbled on to the path. I have also used this word many times. We also thought that the Master came to us, we thought that some luck has brought us to this, or we thought that the circumstances led us into this. Possible! But please note that all these things are only what are on the surface. Deep behind them are the samskaras that we have got which tells us, “it is time to get back”. The homeland is calling us. The call of the homeland as Babuji Maharaj puts it is there. Otherwise we will not be sticking on to this path. Those of our brothers who appeared to have left us have always left saying that they will come back. Because once a person has been drawn towards Divinity it is very difficult for him to get out of it. The clutches of the Divine are much more strong than the bondages of others here. These people also hold us. Hold us very phenomenally, the Ishanatryas are definitely there but the desire to get back to the homeland is always there and this is after having advanced millions and millions of lives. This is the

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first awareness or Viveka that we should have that human existence is a boon. Because we are the only people who vibrate along with the Divine on almost the same wavelength as the Divine. We have, unfortunate as it is, because of our firm grave connections and very great connections with our lower self by which we mean the animality in us - passions guide us more.

### Need to emphasize about Point A & B Meditations more systematically:

If we don't have a passion for God we won't be here. There is a passion which is the basic motivating factor. If one does not have passion normally a man never achieves anything in this world. So it has got two sides which can turn towards inferiority or superiority. We have fortunately the passion for the Divine. This passion for divine is what is making us restless. Restless, always. This restlessness is our basic characteristic. All of us must have observed by now that we have got this. But at the same time we should also feel grateful for whatever we have got, i.e the human life. This is the greatest viveka that we should have. Next step is live like a man. Live like human being. Let us not

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loose our discrimination. Let us not do things, which are likely to affect our goal. We are human beings and we are fortunate for that. But for that we cannot be jumping. Because the challenge to protect ourselves from our lower self is also given along with our lives and such people are the people who are friends to themselves. People who do not live according to the human nature are enemies to themselves. Fortunately we are all friends to ourselves. There are moments when we also sink low and we are very conscious of it. But we try to come out of it.

In that area alone this system has got a value. Babuji Maharaj for the first time comes forward with a solution to this problem. This has to be emphasized for the only reason no person earlier ever thought of attacking this problem. They only gave some sermons as to how we should live. The meditations on points A and B, kindly note, are an absolute must. But it has to be done in a systematic manner. Enormous amount of deviations, distortions are there in spite of the fact that we have been trying to present the system in a systematic manner. Please do not compromise or change the system.

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We have no right for it. Babuji specifically stated in His message at Madras that, "if you follow my system I assure the result. But if you follow your system and ask for the results that I promise you are asking for something for which I am not responsible". I am fully aware that most of us have got our own backgrounds. If you are happy with that background there is no reason for you to move on to another path. The mere fact that we moved to something else is because we are not satisfied. The restlessness is still there. Having come to this it becomes necessary that Viveka has to be exercised whether or not we should continue with it.

### **About continuation of earlier sadhana practices:**

Two days back a trainer from Virginia gave a call and asked me, "there was a person who came for training. I studied his condition when he came for introduction and I asked him do you follow any system of meditation or what are the religious or spiritual practices you have". When queried as to the reasons for asking so, he said "there is a glow in the heart which is very perceptible to me so I asked him". The aspirant is stated to have replied that he does mantra in the morning. The question is should

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we ask the aspirant to continue with the mantra or should we ask him to stop with that mantra. In case the aspirant wants a mantra to be given should he be given any one of Om Tat Sat practices. It is a question for us to tackle at the Institute. Every trainer has to understand how he has to tackle this. The best thing for that person is to explain that the practice that he has done earlier has led him to this path and it would be wisdom to continue in the path leaving the mantra. But the difficulty of mental conditioning is there. There is a habit formation. One continues to think about the same mantra again and again, that will come during the meditation also. Those of us who had the experience of practicing a mantra earlier also faced the situation for some time and we were very firm on the path saying that we want to get rid of it therefore we got rid of it. Till one makes a decision to get rid of his earlier practices, this problem is bound to be there. If one does not want to leave his earlier practices, the only mantra that we can ever suggest to any person for practice will be the Gayatri. That is the only mantra which has been accepted by the Master as something which can be permitted along with the meditation and He even went to the extent of saying in some article that

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this is a must for all people. It does not mean that we will ask every person to practice it. Those who are practicing and have been not able to get rid of a mantra can be asked to change on to this first and then move on to the real meaning behind it, which is the essence of our meditation. Our meditation is taking us to the same place which the Gayatri promises by meaning and farther and much farther. Not only the seven lokas but something beyond that. This is the practical point that can help many people who ask this question.

#### **On continuation of religious rituals:**

A question that has been raised was on Karma theory and whether one can continue to have the religious practices. Christians and others who have come to us ask whether they can continue to have their religious practices. I have often told you the essentials of religion. It deals with three functions, namely our birth rites, our marriage rites and our death rites. Hinduism is not a religion for this reason alone. Because there is not one way by which we perform the birth ritual, there is not one way by which we perform the marriages, there is not one way by which we get rid of our bodies when

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dead. Hinduism does not satisfy the parameters of religion. Very few people appreciate this angle. Ours is a way of life, because religion means these three aspects. So the question has to be understood from this angle. And I personally do not bother whether a person is going to have a circumcision or he is going to be baptized or he is going to be put in some cold water in Tibet. These rituals are of no consequence to spirituality. That is why no spiritual person bothers about these rituals. Rituals belong to Religions, we have no reason to fight with them. Because what is there, what ever is there let it be there at its own place. The Marriage rituals will be going on. We have our rituals, he has his rituals. Whereas when it comes to the question of burials, fundamental differences are there. Some religions do not believe in rebirth and a person who does not believe in a re-birth does not have anything to do with spirituality. Because spirituality is the awareness that one has got a body which is not confined to this body. People who do not believe in re-birth are only talking that body will not be re-born. Naturally body will never be re-born. This should be conceded. But they will slowly understand that there is something called astral presence and it should not be a matter for us

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because so far as I know a large percentage of Christians do not go to churches. Very insignificant portion of them go to churches. Church goers are more in South Africa and Southern India than elsewhere in the world. Other countries need not bother about that.

### **On Continuation of Rituals:**

So far as religious aspects are concerned, here also one can say the same thing. If someone wants to do their small rituals let them do so. There is nothing wrong about playing with dolls. There is nothing wrong in playing with small marriages. I know, we used to perform these marriages as small children. Even at 60 years or 70 years if someone is happy doing so, let him be happy. Why should we disturb his happiness. We have understood that it does not lead him to the Ultimate.. When he understands this aspect we are happy and perhaps more happy.

### **Concept of Vairagya:**

Vairagya is a very complicated concept. Vairagya for a grihasta is something that is not known to the Westerners, thanks to the excellent

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services of the missionaries. Christian missionaries have projected us to be as those who are not interested in this world and we would always be interested to get into our grave. The fact is, they were such and we were never such. But they thought, that is the way in which they should present us. India has been presented to the outside world as a very poor country. If one can calculate the amount of gold each one of our household possess we can assess the wealth in our country. We do not really bother about these facets in our country. We talk about first being a detached observer and then detached in our action. Modern management theories tell this objective method of observation and the objective method of working as the most effective and efficient manner of work itself. When we are not involved in the work our performance is the best. That is what Maslow and others have been talking about. Most of us know what Maslow has stated. So we should know that the performance goes very high when we are not involved and Babuji Maharaj gives us a small story of a person who is sick, attended by two nurses one of them closely related to him and therefore always getting into confusion and the other attendant not attached to

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him and working most effectively. This has been referred to in “Silence Speaks”. One can read the anecdote and then say this is exactly is meant. When we talk about Vairagya we talk about the detachment to the result of our action. Not the karma sanyasa but the karma phala tyaga as we call it and in fact we don’t bother about the result. Babuji has said “if you think about the result in advance already your energy has jumped into it and therefore your performance is low and you are not with your full potential”. Two channels have formed. One channel has already jumped out of us and we have only got the partial power. If we want to be effective in our work we have to forget about the result of our work. This angle of a psychologist coming from Babuji Maharaj is something to be noted. As a student of psychology I appreciate it because of the energy jump concept and it is given in one of the messages. So please do understand the sanyasa aspect as stated in our system.

### **About other Religions:**

I am not here to give you a brief on Hinduism because Hinduism is too big a subject. Really what it means also nobody knows. I atleast don’t know.

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When somebody asked me what is Hinduism? I said I don't know. Then how do we come to know. If one is born as a Hindu one will know something of it. No Hindu knows fully about Hinduism. No Non-Hindu naturally knows anything about it. Only we can know something of it and each one of us knows some portions of Hinduism. This is the basic comprehension we should have. Never get into an argument with any person. It serves no purpose. If he is so much interested ask him to read Radhakrishnan's Hindu way of life. Because if they ask you what is your method of cremation? You have no answer for this. What is the answer one can give. We really don't have an answer for these things. The best thing would be to say we don't know and that this is the way of life. Hinduism is a way of enormous tolerance. If somebody queries us as to our way of life? Our answer would be that it is tolerance. Tolerance to everything conceivable and inconceivable. That is spirituality, pure spirituality. Hinduism is pure and plain spirituality. But that it has led into so many beliefs is obvious as every thing is permitted. These things will happen over time but wise people will think something different. That is

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what the great man in the Brihadayanka Upanishad said.

Babuji says that meditation becomes heavy. At higher stages meditation becomes heavy. It is not possible to be in meditation. Of course he does not elaborate. Because he was addressing people like us and we must be getting scared with these concepts. Whether we will accept it or not. But those of us who meditate, know we don't like to feel separation between us and it. Meditation means where there is something to be meditated upon. There is an object of meditation. So it pulls us out and we are out of it. When no twoness is experienced then we are out of meditation. And when we try to insist that we should sit in meditation we feel restless and feel like getting up and going. Many of us feel this. Many of the advanced persons must have been feeling this, whether they have expressed this or not I do not know and only their diaries will show that. But this particular feeling I have had many times. But we return again. Because the call of homeland or the call of the beloved is such that we would like to get back. We seem to be seeking some extraneous factor. We seem to be seeking and we are not content with oneness.

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However much oneness has been accepted as the goal by us we are not content with it. Oneness is experienced, nothingness is experienced. Still we try to push it out. Nothingness is made into an object. Funnily in our mind nothingness is made into an object and that object is sought for again and again. This is another fallacy in higher stages of meditation. We have to come out of that also.

#### **Karma Theory:**

Karma theory is something no body can question. Karma theory is absolutely right. Karma theory has been fairly established by various types of facts apart from the logical conclusions of the theory itself. There is no other logical way of trying to explain things. Cause and Effect theory applied to the moral plane is the karma theory. Simply said, Karma theory is cause and effect theory applied to the modern world. Some of the modern physicists may question whether the cause and effect theory is applicable now. I am very conscious of the modern theories that are there which question the validity of the cause and effect theory. Is there a cause? Is there an effect? It is very big question mark that is dealt by the people of electronics. I do not know. At

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present we are now satisfied with the cause and effect theory. Let us wait and see if they are going to give some other reason, some other theory which is logical. I speak and you hear. There is a cause and there is an effect. This is what I know, Simplest way. So the same thing applied to the moral plane will invariably lead us to the theory of re-incarnation or re-birth. On this aspect lot of books have been published. I don't think we shall delve into this. If one is interested in knowing something about it there are some messages which talk about the Karma theory.

### **Need to address the problem of Sensuality squarely:**

Messages, I think are something which we should read again and again, delve into that and meditate upon each sentence trying to make out the real meaning. Understanding English is something different from meditation on what Babuji has written. The thought that is expressed within the words is much more important than the words themselves. Only when we meditate do we get the real meaning.

So each trainer has to insist on the point A and B meditations and it should be done in the way in which it has been advised and it's also reasonable

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on our part to explain what are the benefits that are accrued from it. Because, sensualities are the basic maladies of modern life. These meditations on Point A and B attack these maladies. It is a remedy thing that Babuji Maharaj has given. Problems of sensualities are age old facts and many people are seeking relief from these, but we don't talk about it mainly because we have been accustomed to think according to the Victorian ethics and we know that certain things are not supposed to be talked in public. Today we are in an entirely different world where nothing is obscene in public. Whether it is an index of civilization or not an index of civilization I leave it there. So that being the case, it becomes necessary for us to very squarely attack this problem. Without any qualms, without any restriction, without any apologies. We have to tackle, but this is our problem.

### **Need to understand the Logic of the practices of PAM –**

“Surely what our elders have said is what has guided us. But what they did will not guide us”. Cleaning is one aspect, which must be understood

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very well and must be very assiduously practiced. Many comparisons have been given by Rev. Eshwar Sahai, Rev. Varadachari, myself and many others who tried to explain Babuji Maharaj's system with many of the practices in the tradition trying to tell but the main theme is not given up. We are trying to modify it, we are trying to suit it to the modern circumstances. But this seems to have given many people an impression that the old things as they are, are permissible in our system. They are not. This is where I had some tough talk with some people who said that they get up early in the morning and do their rituals and say that is what our ancestors have said. Surely what they have said is what has guided us. But what they did will not guide us. Each generation will work out its own methodology of finding its own salvation. Nobody succeeds by trying to copy a person like Chanakya. His was the best method on that day. There is no doubt about that because he succeeded. There is no point in saying that we want to do something trying to say that some old man Vipranarayana behaved similarly or some other Nambi had behaved like this. When we reflect on the great men of the past we try to get some inspiration. Under very adverse circumstances also

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they were able to keep up their goals and they succeeded. That is the lesson we have to learn. Not to go to temples which they visited. Not the monasteries they lived in. Surely not. Then we are just trying to go back into the past. Those of us who have been seriously studying the birth and death problems know that there is something of a sheath which requires to be torn for getting out of this cycle of birth and death. Some of you might have tried this also. I don't deny the possibility. I am aware of certain things. But there is a gap between that and the spirit. Beyond the mind, spirit is there and there is a gap there. If this is broken, spirit alone stays and that is what exactly is sought to be done when the diversion of the flow is turned towards the Atman. The thought membrane in the heart requires to be shattered. Then there is no question of rebirth. But that does not happen during the life time. It should become some thing which when touched should be get broken. It should become so very thin. The woof and the warp both will not exist. First it is the woof then warp. Warp is what we are trying to get rid of through cleaning. The woof takes time. That's what we attend to at the end of the day during cleaning. So long as these threads are there the superficial

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ash is always there, though it is burnt out. That gives the flame. These are visible things. These things become visible only when we become sensitive enough.

Sensitivity comes from the purity of mind. Without purity of mind there is no other way by which we can become sensitive. Sensitivity is not a gift. Sensitivity is surely not a gift, it depends on the purity. You must have seen the Muslims trying to really spoil all our WC's with enormous number of bricks here and there. That is the extent up to which they applied the purity concept. In a country where there is no water perhaps that is the only way. Suchi and subhrata has always been talked about as essentials. Our mind must be always clean. Without saucha and subhrata it is not possible to become sensitive. If we want to still say that with all our blemishes, we should be accepted by God maybe it's alright from a different angle. From a Yogi's point of view it is not alright. There is a difference in approach. Goals also are there. Once we are seeking relief that we want to be rid of all the burdens and all attachments we can't say that this particular habit of ours or a way of thinking of ours is something that we are not prepared to give up. That

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means our goal is terribly compromised there. When we want nothing then we have to give up everything. If one does not want to give up a particular thing, fine, keep it as long as one wants. Habits are peculiar dolls which we have. We continue having these blemishes and still try to think about the Ultimate. This may sound alright for some intellectual purposes. We may fool ourselves. But sincerity is what is lacking here. Sincerity means doing what we promised to do. When we have promised to do something we have do it and when we have promised something for ourselves also we have to abide by it. It is not for somebody else that we are sincere. We are sincere to ourselves, our goal. So in the process anything that comes in between naturally takes lesser precedence if our priorities are established. If our priorities are established and our sincerity is there, naturally we will not give excuses saying that under these circumstances one could not do meditation or one could not attend to the cleaning or one could not do their prayers. All these exceptions are given because our priorities are affected and our goal clarity is terribly compromised.

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**Distinguishing features of PAM vis a vis other systems:**

When we have used the word PAM we are trying to say that pranahuti helps us in this system. How can one stay at the higher plane of consciousness when every second he is pulled down. This is the common man's problem. He faces it. One thing is determination on his part and second thing is awareness that the Master is there to help. This awareness of help that we get from Babuji Maharaj, because of the connection that has been established with us on the day one with his consciousness, which seeps into our every pore of our being, every second whether we like it or not whether we are conscious of it or not. Every second this consciousness is seeping into us. This enables us to move forward. Awareness that there is a person who is helping us all the time is what we stress in Pranahuti Aided Meditation. We have to meditate, we have to do the exercises but what has to be understood is that the effect of Pranahuti is there. Once it is given it is something that subsists. This has led many people to think that one has been introduced and that's about it. A person goes to a guru, he takes a mantra, the Guru tells a method of

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practice, the Guru may see us or he may not see us, he may visit us annually or he may visit us once in a decade. This is the way in which it has been going on. On the contrary in our system we say we give individual sittings, we try to watch the aspirants condition. An aspirant comes for a satsangh and in the satsangh the quality of meditation is different and we explain to the aspirants please experience this, understand the effect of the Pranahuti. From this angle alone we came forward with the Pranahuti article in Imperience which we have published. Pranahuti is not everything. It is some sort of an assistance that we get for our sadhana. Sadhana angle itself is likely to take a distortion in the sense that many people may say that their sadhana is capable of getting them to the Ultimate though there is an unwillingness on their part to yield. These aspirants do come forward with an answer saying that they are prepared to yield to the Ultimate. The word Ultimate has got as much meaning as it conveys. One doesn't really know anything about the Ultimate and then it is a belief of help of a source and which belief has no tangibility. Because whenever divinity wanted to work it has worked through some persons only. Divinity is incapable of

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working from the blue skies. Divinity requires a person to help. That is why we say you better take assistance from some person in the path and the best person is the one in whose presence your thought seems to get silenced. Not get silenced, seem to get silenced. Thoughts do not seem to have the same amount of force when an aspirant sits with his trainer or when an aspirant sits in meditation with his trainer it makes him feel somewhat better, some calmness descends into him. The strife is reduced, the stress is reduced, the depression is reduced. And that is the index that is being given and there is no change in this. When we read Aurobindonian literature, we get the same thing. The cases of Ramakrishna Paramahansa and Swami Shivananda are also the same. No person has given any other definition except quietness, quietitude, silence, peace, happiness, bliss. These are the words. Some of them are used alternatively. Some of them in substitute for each other. Some times they have been added as extra qualities. Maybe it depends upon the way in which they have presented their system. But none of them have given a set of people who would be delivering this peace or calmness or quietitude. Neither in the house of

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sadhana or in other places. In all those cases they said that there is a philosophical possibility also a psychological necessity in sadhana to experience those things. It is Babuji who gave these things for the first time. This is the distinguishing feature of Pranahuti Aided Meditation which shall not under any circumstance be confused with any other system of philosophy. It is a philosophy in action. That is why Dr. Varadachari goes to the extent of saying Aurobindo promises, Babuji delivers. The supra-mental consciousness is something that is delivered into us and much more than the supra-mental consciousness is delivered into us. The supramental, as per my understanding of Aurobindo is as follows- The upper portion of heart which Lord Krishna talks about is the Atma, the superior Atma we have got or the Daivi pravrutti that we have is the equivalent of the overmind of Aurobindo. When you come to the Ajna and Sahasrara it is the supermind. Aurobindo thought that the supra-mental consciousness once it descends into all of us we should be living in a different way. Whether his dreams have been realised or have not been realised, it would be improper on our part to talk about. Let us leave it to the wisdom of the followers

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of Aurobindo and Aurobindanian system to see whether they got it or not. But we talk about the consciousness which is far above that of the supramental consciousness and which is the same as that of the Ultimate.

The Ultimate consciousness or the zero consciousness or nothing consciousness or nirvana consciousness as Buddha talked about and much more than that is what we are talking about. Now will we be coming to the borders of Buddhism when we talk about Nirvana. The meditational exercises of Buddhism are as follows. In their system of sadhana they give various logics, first thing is one has to be conscious of his being a man, meditate on this particular thing, develop the qualities of man. This process takes about 15-16 years of practice, then one starts the meditations connected with the Metha meditation. Metha meditation is superior, Karuna is called as compassion and Mytri is called as Metha. Meditation on metha is for 8 years, then a man is permitted to meditate upon the Nirguna. Nirgunopasana is not something that is permitted in our tradition. To start with they said one has to go through all these things, understand the uselessness of all these things then come to this system of

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meditation. We have got the good fortune to straight away start at this level and some people would like to go back. If their exercises have not been done well and if they want to go back, I don't think anybody can prevent them from doing so. But eligibility for Nirgunopasana is not a stage, Nirgunopasana eligibility is something which has to be achieved i.e, by such time Nirgunopasana is attempted we should be capable of sitting in a concentrated way. Now this is something that is not possible. In PAM we start with this level. We ask to meditate upon a divine light without luminosity, Nirgunopasana straight away, we are going into that and how is it possible? Yes, it is a very very valid question. It is possible because of Pranahuti. It has become possible for us to meditate for at least a few minutes or few hours of the day because of the assistance of the influx of the Divine. Because the Ultimate is connected to us, we are able to do so. The claim of Master, the claim of Dr Varadachari is that on the very first day of our starting the meditation we are connected to the Ultimate. The Pranasya Prana is infused into us. Is it so? It is so is the point which will be proven by Imperience over a period of time. Namely, the quality of the meditation

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on Nirgunopasana will prove that we are connected to the Divine. Otherwise it is an impossibility. All traditions have so far proved that it is an impossibility and said that we should live for years and years together, “Bahunaam Janmanmanthe”, then one will get into a superior type of life and then in that superior type of life one has to put in effort of 22 or 23 years then one is entitled for Nirgunopasana. Because we did not appreciate this angle we have been projecting our system as if it is one more system to others. I don't know the damage done to others but the damage has been done to us. We have not understood the importance of the system. Then, once we understand the amount of uplift or the lift that we get in the beginning itself, some handicap in the race, is literally almost putting us near the goal. This is a very peculiar handicapped race where we are almost near the goal. Nirguna is the goal with which we start. That is why Dr. Varadachari goes to the extent of saying we start with the Yoga. We don't reach the union, we start with the union. Please do understand the implication of this sentence. We start with yoga we don't end with Yoga. Again Yoga is another word, it is a much abused word in the west. Yoga there actually means

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only some exercises. We have got to clarify to them Yoga is just not that only, Yoga is Raja Yoga and it is union with God which we have got to establish. That we can establish this after many years of practice is what other systems of Raja Yoga talk about. In our system of Rajayoga we say we start with the union and end with perfect union. It is like a marriage system just as a Grihasta dharma, we marry, really don't know each other but we are united. We get to know each other after about 30 years or 35 years or 40 years of family life. In the whole process enormous amount of turmoil, enormous amount of disturbances, discussions etc occur. Those who are not able to put on with this are called the bhrastas and then they are called divorcees now a days. They are called bhrastas. God save them, because they are not capable of living together. One need not bother about the reasons or justifications for these aspects. One can only say that they are difficult. When I say Bhrasta I mean, they lost the game. It's a big game. It's a tough game. Gruhasta is a tough game. So vairagya vs Gruhasta is what we should explain. Because we start with yoga we don't have it on the way. Just as one doesn't have to leave his wife in order to

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understand her, one doesn't have to leave God and put him up some where in Kailas and then search for him. There are very many reasons why we should go to those places. They are separate issues. Going there for union makes no sense. Going to those places for Realisation makes no sense. Because in our heart alone we have got to find peace, not elsewhere. Realisation is had only here not elsewhere. Yoga is very clear on this. Tradition is also clear on this. All that tradition says is it is not all that easy. Only when we do all these things will we understand the importance of God, only then will we understand inter-dependency and understand the importance of Saranagati. Therefore we have to go through all these things. But all these are not required. In our system we start with yoga and all other things automatically follow. When Babuji said they automatically follow it is not some sort of a drama that happens, but our own sadhana enables us to understand those things. Sadhana is a must. The word automatically should not be misunderstood. The word automatically has to be understood with reference to the context and that it naturally follows. It is so fast here, keeping in view the umpteen number of lives that we would have

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otherwise taken. If one keeps that denominator then he will understand the few years that he puts here in sadhana is something automatic. It is not automatic in the sense that he joins and therefore he gets it. That is not possible. This interpretation is what is there with some of the disciples of Babuji, I think we are trying to clarify our position as much as possible. Finally the truth alone will come out. We have to present our case very systematically.

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In order to develop sensitivity there is no other way except maintaining purity. One is as much sensitive as he is pure. It is directly proportional. To ask how to develop sensitivity is redundant, one can only talk again and again about how to develop purity. When all our Gnyanendriyas and Karmendriyas are totally oriented to the Cause of the Master and nothing else than that then you can say you are pure. During the past so many years we have been together, some of us have discussed on many occasions about the Shoucha, the Suchi importance of the body purity, we also talked about the mental purity and until one understands that body purity is essential, he will not be able to comprehend that the limbs also have to be dedicated to Him. That is the real purity. Dedicating our body in entirety, my feet shall go to Him, my hands should work for Him, I should talk about Him, I should only hear Him, in this direction when we should proceed. We have brought out a CD of Babuji Maharaj, the intention is to hear Him, to that extent one gets purified, our thoughts move on to a very high plane. When we hear Him, we never talks

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about small things, one talks about petty matters because we are not able to live at that level of purity. The Master was able to accomplish a very high level of purity. He lived in the level of purity, he never talked anything other than the system, other than His Master he never talked about anything else. We leave this room/meditation hall and talk about so many other things. Suchi, Shoucha aspect and mental purity are very important concepts to be adhered to. Mental purity we have only by remembering Him. This I might have said so many ways, “Yasmareth Punderikaksha, Sa bahya antara suchi hi”. This is an example stating that tradition also has a method of purification. We think of Babuji Maharaj and Him alone.

People find it very difficult to come out of their physical and vital levels. They are very elementary. That we have got a higher self than these is to be understood as Viveka first, not only am I a beast but a rational man is in me and there appears to be some supra-rational entity also above that. This is the Viveka that we should have. The Ten commandments give us all this. And I repeat again and again there are three aspects in sadhana, one is

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discipline, second is practice, third is the wisdom. Discipline is the Ten Commandments, let there be no hindrance in practicing that. You should be in a position as a trainer to say I perform the “Best”, anything other than the ‘best’ is jumping three-fourths of the river. You land up only in the river. Any person who says I could do only this, I am not able to do that is satisfied to sink. It is not possible. At the same time we should not err to the extent to write falsehood there. We should endeavour. Whenever there is a lapse, please note that it is the body and vital needs, it is only the animal in us which is pulling us down. It seems to be more powerful than us. And it is a fact. It is more powerful, if it is not that powerful, every person would have been a Yogi long time back. Divinity in its infinite mercy has accepted to yawn towards us, to help us every day. If we can’t make good of the situation and improve ourselves I think our Viveka has been affected to that extent. That is what Babuji says, if we know our lapses, and repent for it, it should be considered as the best form of the Viveka. Viveka can always brought under Vedantic terms Sad-asad-viveka or as temporary and permanent. Babuji’s angle is a bit different. The tenth commandment is linked to the first one. The

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first one says, meditate with purity of body and mind strictly adhered to and the tenth commandment states that at bedtime feeling the presence of God repent for the wrongs committed resolving not to repeat the same. He has asked us to submit to Him and feel repentant for the mistakes so that the next day's performance is better. But then I have been seeing quite a few letters saying that they were able to offer bedtime prayer, for few seconds or few minutes. They don't get into that state of supplicancy, they don't feel repentant for the lapses, and one person long back told me that there is no need for repentance, because I've committed no mistakes. This I have referred to several times which we are also capable of subscribing, because on that day we have done nothing wrong. We may say so, but is that so, so the essential humility that has to be developed which is the ultimate state is built on this wisdom. The purpose of prayer is to develop humility. The paradox on physical reason if you put it, unless you feel humble you have no humility, you will not pray. That is why we always say start with the drama and end up with perfection. Yagnavalkya, Bhrgu, Gouthama the Buddha, Mahaveer have all preceded as also many asuras. People who refer to

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the good old past, seem to be thinking that the Brihadaranyaka, the great forest, is full of Yagnavalkyas, surely not. People think of past saying that the good olden days were the best, the Vedic times were the best. Are you sure that all the people on that day were all that great? Is there any evidence to that effect? On the contrary we have several people telling that there are several theories which can be considered as animal or tribal faith. Why I am telling this is that time and again I have to bring to your notice that you have granted an Aura to certain people and certain systems of the past and are choosing to be blind to what is being given to you. It is true that Nagarjuna was the first person to come forward with the thought of non-duality, it is not Shankara, much before 5 centuries before Shankara , Nagarjuna from Andhra has come forward with the concept of Non-Duality or Advaita Bhavamu. Vedas don't mention this. We interpret that Vedas have said this.

The influx of the Divine, which is a matter of experience for us and the consequent awareness of the condition of Non-Duality or Void, which we are now calling Imperience, shall be the motivating factor for us to understand ultimately that going to be

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that Nothingness is going to be the goal. No attachment whatsoever is going to bind you except the attachment to that condition. If you don't think over that, if you don't convert it into wisdom, and getting in to the illusory notion that in vedic times some person was living in that condition all the 24 hours 365 days which is a myth and falsehood, you will never be in a position to get this wisdom. First shatter that myth. If you don't shatter that myth you don't learn from your Imperience. Your Imperience is there every day, it is given for asking. You sit in meditation, you get in to that state of Non-Duality, but the Nothingness that you have experienced is not translated into action. The disciplined action that is expected from us, this translation is what each one of us have to do for ourselves. That is the wisdom we can bring in that experience, that is what Babuji always used to say this, I give you Spirituality. That is what he means. How to use it, How to become wise out of it is your wisdom. Moments of Non-Dual experience for many of the Zen Buddhists, many of the Taoists many of the Yogis of the past to keep that one experience for entire life time. Kindly mark this somewhere. Babuji has written that he has taken special permission to give any number of

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these sessions of transmissions of Pranahuti. This used to be till his period once in a life time. Ours is a benevolent Master who is prepared to give this experience any number of times in the same day. In spite of it our determination to translate that into action so that that experience percolates in all the Ten Commandments is not there. Another myth is propagated that once you come to the fold of Ramchandra you are not going to re-born. Please note that is not the truth. You must follow the system. He is very clear on that. If we follow the system we want and expect the results as Master has promised, it will not work. This was the message given at Madras. Everyone of us have chosen to modify, alter or change the system and the instructions thereof. Some went to the extent of forgetting that they should be meditate on the A and B points, some did not think that it is necessary to clean, some thought they can give excuse for the night prayer. Some thought they can club the 9 O'Clock prayer with the bedtime prayer. Quite a few concessions were given by the Master himself because we are the only people who have responded to this system.

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The theory of Karma and the Principle of Samavarthi of God has to be totally understood in our system so that we may not fall into the traditional pits. We can resolve the conflict by going in to the higher plane rather than coming down to their plane and fighting with them. There is no point in wasting our time, energy and resources. It will be good if all people accept this noble idea, this is less than 1% of the Human population, whereas the religious beliefs are followed approximately 40% or 50% of the population. What I am trying to stress is these are the fallacies in thinking, you think certain things will happen, no they will happen only according to your Karma and Lalaji Maharaj and Babuji Maharaj in a very very categorical statement have said, no question of a curse or a boon, it is either postponement or preponement of the effects of your Samskaras willed by a great sage, whoever he be. I can bring in what you should enjoy now or I can postpone what you are enjoying or suffering to future date. So the mythical magical interpretations of the system will be polluting the system, will be distorting the system unwarrantedly, it is true many of you do feel certain amount of de-tensioning, certain amount of peace coming to us even when we have got

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problems, we say that this is something that He has given, but please note that also is an effect of your sadhana only. You are putting the effort, you are getting the result. You pray, you get the result. So the cause and effect theory is a absolute must. And the only reason why we are not prepared to follow the commandments or any other instruction given by the Master, is due to sloth, indolence, pleasure seeking, and we know that they are not our goals.

Our sensitivity increases along with our dedication and love to the Master. Another important factor is purity has to be increased in us day by day so that sensitivity peaks up and we get understanding of the rewards from Master.

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