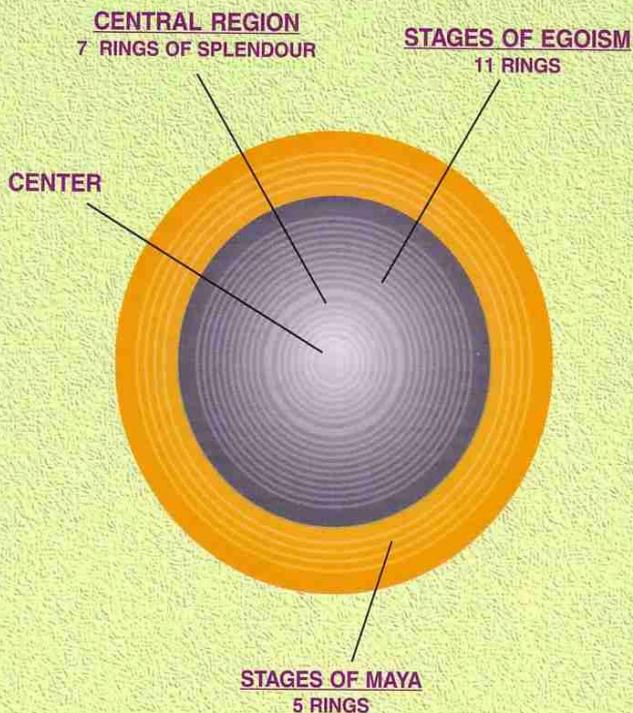


BODHAYANTI

PARASPARAM

VOLUME - I



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SRI RAMCHANDRA CONSCIOUSNESS

There is a Flow of energy in a form that is subtler than light and / or sound arising from the supra cosmic levels of existence. Some according to their belief and convention call this as the flow from the Base, Brahman, Absolute, Ultimate or God. It would suffice to say that it is from That or it (Tam). The Flow is observed in the supra cosmic, cosmic planes and it travels in its purity even in the worlds of space, time, energy and matter. This Flow alone is the cause for holding the Universe together and therefore it has been called Life Force or Prana.

Life in this earth is essentially a balance between the force Prana (dynamic) and the force of Kal (matter or inertia). To overcome the inertia in expressing the dynamic unity of existence by the Kal force, the Pranic force always descends and brings about a dynamic equilibrium.

The force of Prana is superior in nature and capacity to the force of Mind, which is not able to meet the challenges of matter. Further mind itself is one, which enjoys intricate puzzles and problems and takes

everything as a game.

Earth, the planet we occupy is unfortunately a warring planet. Any period of peace is invariably followed by one of conflict and war. It is the nature of life to have life and death, joy and suffering. Further, as we know life starts with weeping and ends with weeping and the joy or happiness is only a phase in between. If this Earth has to be made heavenly, it is necessary that our consciousness should reside at the Pranic plane, that is, a plane beyond that of matter, mind and soul.

The Life Force or Prana has been expressing itself at different levels of consciousness to help maintain balance. The task of balancing was and is being entrusted to entities who have progressed in Life and reached the super fine states of consciousness with full awareness and such entities or souls are working at different planes of existence. They are the Masters who do the task of maintaining the balance in the Cosmic and Super Cosmic regions. There have been and are, Masters in all the four corners of the Universe but all express only the Supreme Life Force or Prana.

Surrender in totality to the WILL OF THE SUPREME LIFE FORCE is the ORDER to which the Masters belong. They have no personal will whatsoever and their consciousness is controlled and maintained by the Pranic force. Such is the Order to which Lord Krishna, Lord Rama, Lord Buddha, Jesus Christ, Prophet Muhammad, Sri Ramchandra of Fatehgarh, and Sri Ramchandra of Shahjahanpur belong. It may be observed that there is a common thread running through all their spiritual life and teachings. Though we may mention these personalities and many more and show them as roots, the Spiritual Order is the most ancient and in fact Timeless. Thus we may say that Sri Ramchandrajī Maharaj of Shahjahanpur is the Sanatana Purusha. His message and teaching is LIVING.

There exists always a Living Master not necessarily in the Physical Plane to ensure the message of Life Force to be available for all those who seek it. Sri Ramchandrajī of Shahjahanpur, the latest among these Masters and the LIVING MASTER in the Astral Plane, is also entrusted with the task of overhauling the nature of human consciousness by even utilizing the force of Kal. Though in the plane of

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Earth, Kal is negative of Life or Prana, it should be understood that Kal itself is the other side of the expression of the original Life Force.

When we use the term Sri Ramchandra Consciousness we mean that Life Force which is eternal. The nature of that consciousness is PURE, UNALLOYED LOVE that does not distinguish between any entities of the Creation. It for the present emanates from the Heart of the Master that can be best described as Golden. The Flow emanating from the Original Source channeled through His Heart is a continuous flow of happiness that knows no limitations and that is experienced as the waves of the Ocean of Bliss by those who yield to the Master of the day.

This we know also is what we enjoy or experience as PRANAHUTI.

PRANAHUTI AIDED MEDITATION

The system of Pranahuti aided meditation consists of two parts. One is the practicant's role and other is the master's support. In no other system that we are aware of, we have this direct support of another person in the meditation. They give perhaps a mantra or tell a particular method of practising and the role of the supporter or the master ends there. The guru disciple relationship continues for a long time, perhaps for a life time for that person but still it is only an occasional meet and no discussion what so ever is generally held on the spiritual aspect of the life. Except the external behavioral aspect no body talks about the internal things. There are some who had developed certain intimacy with the gurus and perhaps also knew certain elementary aspects of sadhana but beyond that they said guru is god and he will guide you through.

In our sadhana, because of his level of approach a person who moves on in his yatra to the level of Brahmand, (i.e. when he is not confined to his Pind Desh or selfish interests) he moves on to the level of the parahita alone is permitted to impart spiritual training.

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Parahita actually means trying to do good to others all the time. This as a behavioral attitude may be possible for any person to develop. He need not develop to that level. Social service does not require a man to be at the Brahmanda level. But when a person feels his presence else where than his own body, when he goes out of his body consciousness, when the boundaries of his body consciousness expand, he is supposed to have entered into the Brahmand. A person who feels confined to his body, who is concerned about his body and its needs, he is definitely a man concerned to his Pind Desh or the physical level. He is confined to the jiva. So those of the people who are not able to go beyond the physical cannot confuse themselves thinking that they are at the higher plane of consciousness.

Some of us may be aware or perhaps all of us may be aware that during our meditations we do seem to have crossed the borders. Some of us are very conscious of a mosquito bite and some of us are not. So long as the body conscious is there one is definitely conscious of the mosquito bite. We will also feel sultry; or feel cold as the weather may be. Because these are all the conditions of the body and our consciousness is

attending to it. If our consciousness is outside this and if it expands naturally we will not feel these constraints. I am trying to explain to you what would be a Brahmanda consciousness. The person at that level naturally would help others. That natural tendency or a concern for others is something that develops in a person who has moved out of his Pinda consciousness. Such people are competent to help others.

Pranahuti is an act that is possible only for a person who has crossed the boundaries of his body. Body consciousness limitations should go. When we say this, we are not asking any person to die. But there is a spiritual growth, which is almost death to the physical body. These people are capable of putting in efforts without worrying about hunger, thirst or sleep. These are the three things that govern the jiva, a living being. These three things exist. People who have consciousness of these three can be considered as people who have not crossed the boundaries of their body. Because they are concerned with their physical bodies. Is it possible for a person who has not crossed his body consciousness totally to offer pranahuti? That's a natural question that comes to us. We find that

the other person who is helping us also having all these limitations. Yes, in this system that has been developed by Babuji Maharaj, he says that 'I do not lift you out of this body consciousness totally'.

There are five sub centres, in the Pind Desh. We make sufficient progress in that and then we put the man on to the Brahmanda level by a reflected power of the Master. Such people alone are competent to transmit the power or will for the betterment of others. When a person wants some sadhaka to improve and then he says now I will give transmission to you, he means that you are aspiring for the higher stage and I am assisting you with my will also to support that. Such a will should not be vitiated by selfishness. Otherwise we will be trying to help our own relatives, our own friends. Thus we do not want to cross that border. That is also body consciousness. We definitely get linked to our own people and we think that they are the only persons about whom we can think about. No body else is important for us. The moment you think that you can help others also, the question is whether you would like to have some importance, self-importance. Here is the person whom I can catch hold of and then tell him that I am going to help him. Thereby I can express my

importance to him for fame, for name also a person can cheat others with this type of thinking. Please note it. It is also a self interest. It's a body consciousness. You want your image to be worshipped in the real sense of the term. Not by putting the photos, not by keeping your photo in his house, but you want him to think in his mind. An idol or an idea is given to him and that idea is made into an idol and you get imprinted in the other person as their guru.

Just now I had an occasion to talk to some trainer who told me that somebody has written that his guru has left after his transfer. This happens, it does happen, unwittingly it happens. Because the other man is bound by the body consciousness and if you have given him the scope for him to think so, you will not be in a position to perform the Pranahti. Such people are available among us who are capable of working from the Brahmanda level because they have been prepared to some extent, not totally. So you will see blemishes in them. But don't concentrate on the blemishes of the person. See the good in him who is trying to help you and then you will have the support. So this support that is coming to us is from an act of will of another person, which is not vitiated by his

selfish interest. We must make sure then only it can be transmission. Otherwise we should cease to have any help from such people. Because they will make you a pashu. You will become a guru pashu. Don't become one. We are here seeking liberation. We are seeking freedom. We are not prepared for bondages. No yogi is offering himself for that, no man for that matter should become a beast. Beast is one, which is controlled by others. Man has to stand on his own. We have to go out of this lower level of consciousness to the higher. There is an animal in us, there is a man in us. We must move on to the higher stage. For that we are going to take the support of another person. That person should be one who is established above his body. He is the person who has got the indriyanigraha as Babuji puts it. A person who has control over his senses. That means body, as far as we know is nothing but a structure that is governed by the sense organs. We have got to be persons who are above that. Look if a person is above that or not. Then only can we take assistance from him. Other people are not competent.

Now the question is I am not asking you to evaluate the trainers anywhere. I am asking you to make a decision for yourself, whether we are capable

of getting assistance from somebody i.e. whether you are prepared to yield is the first question and the second question is whether the other person is capable of helping you. Here we can assure you with the help of the great master who has permitted people to work, you can get assistance and it is for you to feel. Many of us feel so. Some people do not feel. Whatever it is, support is required. When does one get Pranahti? We don't get it from the heavens. We don't get it from a stone, we don't get it from a tree. We get it from another person who exercises his will for our betterment. Pranahti is an act of will, let this be clear. That will is not vitiated by selfish interests is what I tried to explain in the beginning. In such a case what is that will? That will is just the support of the divine. When we are having our own selfish interest naturally it does not get the support of the divine. That is why when some of our trainers told me that they have worked on somebody according to them and they don't see anything of an improvement in other person, I found the person on whom he has worked is his own relative or somebody who is so close to him. He wanted to give some consideration for the other person overriding the interest of others who are seekers. It is governed by selfishness and such work never works, it fails. One

cannot have motivated behaviour. A person who doesn't have selfish motivation alone is capable of doing this. Make sure you get such a person. Such person's are available. God is always kind to us. He always shows a person who can guide us. Only we should be in a position to feel. These are all certain digressions we make to start with, which started mainly because some of us have got several notions about it.

If we go to a particular trainer he will be in a position to give something. Without our aspiration no trainer can do anything. Unless we have got our goal clarity he cannot do any thing and that person also cannot do anything on his own. It can be asked can we not do some thing to other person by transmitting to him continuously? Unless he seeks we cannot do it. These are certain wrong notions that we have got. No one can do anything. Unless the person also wants that improvement we can't bring in such an improvement. Unless we ourselves are established in a higher plane and then we go on the merits of the case rather than the persons we will not be in a position to do. Let these objective standards be maintained in our mind first and then we proceed further in our task. The meditation starts, the practice of abhyas, after getting introduced

we say. During the introduction three sittings are taken. Three sittings are a must. There is a gap that is required generally of 24 hours duration. Sometimes it is relaxed to 12 hours also. But there must be a gap. Three sittings means now one must wait for half an hour after one hour, we sit for another half an hour after 2 hours again half an hour and then we say that the person is introduced. That person is not introduced. The complaints regarding the constraints of time are not acceptable here. Fine, the trainer has completed in his manner, but nothing has happened. Because it takes time to seep in. The thought has to sink to the heart. What is it that we do at the time of introduction? We establish a link with the ultimate source of consciousness which, we are capable of touching namely that of Sri Ramchandraj Maharaj. Beyond that we are not conscious of what it is. Because he is himself void. Any other concept above him maintained by some people mainly because of their information coming from books of Vedanta and other sources make them think that there must be something above. Above void there can be void and void alone. When we say that the master has merged in the void and he is null, then he is null. That's all about it. Any idea that is maintained by any person as seeking some help from

the divine straight is a peculiar philosophical concept entertained by vedantin's for reasons of their own. I would not like to get digressed. There is no point in talking about things, which are not tangible. Absolute, Brahman, Divine, Ultimate, these words for me do not mean anything so far as sadhana is concerned. Because we have a master who is available to us on the one side and who is himself merged in the ultimate on the other side.

There are two portions of Babuji Maharaj that we have got to clearly understand. His personality is null. He is void that is one aspect of it. The other aspect of it is he is available to us and we can reach him. We can reach him through the connections that are going to be established. The very first sitting that we are going to have, we tell the new practicant that this person is getting introduced to God through the masters. We use the word Divine. Varadachari as a philosopher, as a scholar he used this word several times, ultimate. Babuji uses the word BHUMA, to refer to that condition which is not the last one, which is actually the penultimate. Ultimate is ultimate only - void. The Bhuma is the one that expresses. The mother is the one that expresses. That connection, that ensures the

source. The persons who are introduced, feel as vibrations as something that moves in their body, some force that enters into them. This is the first parameter that an Abhyasi can have to show that he is experiencing a consciousness of a higher type and during that time he is in an altered state of consciousness. He is not in the consciousness of his body, but something else. There is something of a change. At least temporarily an altered state of consciousness he has, that gives him the quiet, that gives him the calm, that gives him the peace. This is had in the very first sitting. In the second sitting what is done is we try to give the suggestion through the process of will that this person is moving from the animal state to the human state. Not all of us are born as humans, totally. We are human, we are also animals, it is our duty to reduce the animal and move on to the human level. That is our right. That is the only justification. Then only our existence is justified, otherwise we have wasted, squandered the opportunity. We enable the applicant, we enable the aspirant, and we enable the practicant.

When we say animal level we say that the person is governed by the instincts which enable the

physiological system to survive and the fundamental principle of life is trying to get the next generation, procreation, thirst. These are the things that govern us. Any animal does it. All animals eat, all animals drink, all animals procreate. From this level we have to move on to the human level. We cannot confine ourselves only to this level. If we analyse ourselves, we will understand that majority of our culture is devoted only for these two purposes. All our activities almost appears to be concerned to these two levels. That is, we are not behaving as men. We are behaving as animals.

The first transformation that Babuji wants or any sane man would like is to become a man first. So the suggestion that is given, the will that is given is that we move on to the human plane. That the aspirant tries to live as much as possible in the human plane and as little as possible in the animal plane. At present the twist is the other way. We are asking the people to live at the animal plane more and more thanks to all the advertisements that we have got and at human level less and less. So there is a shift that we are asking. That shift that you have to aspire, the practicant has to aspire for that and the help of the trainers is to will such

a movement. Such a will can become real only when he has established himself at that level, otherwise it will be fooling yourself and fooling God apart from fooling others. Pranahti is effective only from the persons who are able to move out of this level. That is why we will find different levels of transmission that are coming. According to the level of the trainer we will feel the intensity. Though the power is the same. The power is the same, the will of the master is the same but the quality differs. Quality differs mainly because they have not established themselves at the appropriate level for that appropriate task.

In the third sitting we divert the flow towards the Atma chakra also to some extent, so that the aspirant understands the interdependency with God. The flow has to move on. At present the man thinks that he is totally independent. Every animal thinks that it is independent. He does not understand the interdependency. Inter-dependency is the concept that is understood only by the man. The animals do not have the capacity. The moment we are established at the human level we will be also given information that we are interdependent. We are dependent on the Divine, the Divine is dependent on us.

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There are two aspects which have to be kept in mind here. Saswaroopa jnana occurs. Real nature of man is to feel the dependence of the man and also understand that the divine depends upon him to show its greatness, the manifestation, the beauty of manifestation, the work of God is present in the world and the universe. All of us are the work of God and it is our duty to present ourselves in the best form. We cannot present a bad picture of ourselves without giving a bad name to the creator. We may understand the importance of being perfect only when we know our nature is perfect and he is dependent upon us to show his greatness. If there is no world, if there are no men, then there is no question of anybody talking about the greatness of the God anywhere.

It is our duty as the expressions of divine to show that the divine is great in the respect in which he wants us to show. All of us are not given the same capacities. All of us not born in the same way. Each one of us is capable of perfection. We should move to our perfection and say this is our perfection. If we try to imitate other persons then we are trying to be other than ourselves and therefore we fail. We should express everything that is given to us by God, without

any inhibition as an offering to the divine and then say I have expressed you in the best form that is possible. That is the goal. That is the way in which we have to move. For that suggestion is given by the trainer that this man is understanding the nature of his self. These are all the three dynamic aspects of our system, which is done at the introductory sittings itself. Then a will that he progresses on the path is given and he is maintained at that level in the third sitting. These are all the procedures of introduction. This is how the Pranahuti or the support of the master is taken.

All the trainers are fully aware that we are not all that competent to do this task and we know that we would fail on our own. But we have got the confidence that the divine and the master is supporting us in our work. It is he who is doing the whole thing. Because when he tries to express, he has expressed me. He could not express himself. God has no form. God has no mind. He cannot do anything. He is dependant upon us totally to show his greatness. On his own he cannot do. What can void do. Void is void. God is void what can he do. Only when we know that we are expressions of God then we understand the value of life, meaning of life and then we express it well.

Imperfections should not find place. We should know that it is animality that is making us imperfect. We should know that it is our sloth that is making us imperfect. We refuse to accept all these things. We do not accept tamasik life nor rajasik life. We move on to the satvik life. We try to be as pure as possible, as fresh purity as possible. We maintain so that the divinity is expressed. It is our duty to be rishis. We are squandering ourselves to the level of animals. We are degrading to that level. Every person here is a Rishi. That is the call. When Babuji says that all my people are saints this is what he meant. He had the courage to say that my people are saints. Have we the courage to say so is the question. And if you have got the courage then you say, yes I have known. I have known that I am dependant upon the divine. I have known that I cannot live in any other way than expressing his greatness all the time, in our action in our being, in our thought everything. Everything is his. We come naturally to the condition of what we call as stithapragmatva, handing over everything to him. You are not disturbed. Kartrutva, Jnatrutva, Bhokrutva i.e. your knowing, your acting and your enjoying, if so long as we think it is ours, we will be in misery. But if we know that it is his, then we will be in bliss. Every act of ours is his. Every

thought of ours is his. Every feeling of ours is his. When we accept that, we will not definitely fall low to the level of an animal. We know that if our thoughts are bad, it cannot be divine. We will not entertain that. We will not be behaving in the ways, which are considered as bestial, or asuric. We cease to do such things.

It is that awareness that we are trying to give by diverting the flow towards the Atma chakra. When the Atma chakra fully blooms that is the condition that comes to us and automatically we move to the higher plane. The thought that has been given in the beginning as a suggestion becomes a reality by two things, our sadhana and the constant influx of the divine force into us. Many of the people introduced are not told that they should take regular individual sittings and they should participate in the satsangs. In satsangs and individual sittings alone we have got the taste of Pranahuti. When we meditate on our own if we think that we are getting Pranahuti it is an illusion. Don't delude yourself by the vibrations. Because those vibrations are consequent to the initial introduction. Initial introduction is so powerful that it goes on. The link with the divine is permanent. That cannot be cut off. A person who has been introduced to the system in

this proper way, as Babuji says it cannot be severed. It cannot be severed even if a person drops out of the meditation and does not follow the system. When I asked him that several people go away then he said, where can they go. I am holding on. I allow them. Even if he passes away from this present life he says in the next life also the connection is there. My connection is there. That is the value of the introduction, if properly done. I am sure every one of you has been properly introduced. My assurance is mainly because you feel the vibrations when you meditate on your own. That confirms my belief or my acceptance of the concept that the link is permanently established. Otherwise you won't feel that when you meditate. But you confuse that with Pranahuti. Don't confuse it. It is your state. Vibrations are the path of the nada. Nadhopasana is actually our method. If one reads Lalaji he says nadopasana is the path and then here it is. The vibrations are the finest forms of song or the nada, we are going beyond the levels of sensory. That is why you won't feel the Omkara many times. But vibrations we feel and if we know that this is the nada perhaps we will know what is the link that we get at the first instance itself. That is the one that we get as Ajapa. Many of us ignore these vibrations as something

that happens to us and assume that it is some physiological or physical phenomena. We don't equate it with Ajapa condition. Ajapa is that condition. After laborious efforts of reciting a particular Japa a person comes to that state of vibrations in the traditional path, whereas in Pranahuti Aided Meditation that is introduced in the very first sitting itself. We are linked with the ultimate through the nada. We know that after sometime the nada is felt throughout the body, not only in the heart but from top to toe. We do not have the viveka to know that it is the anahad condition that is coming to us, because we do not talk about it. Things are given to us so that we develop the discriminative intelligence to understand. That part is what is lacking.

The role of the Abhyasi is to be attentive and alert to whatever is happening to him. These are the two qualities that he should develop. We have got to be attentive and alert and these two things happen. With the first 5 months or 6 months we are already established at the anahat condition. When we talk about our system we talk about very positive aspects of it. We do not want to talk that it takes such a long time in other systems. We don't want to stress on that. All that I am asking you to understand is that you feel so

and please be grateful for the influx of the Divine and more and more get tuned to that Divinity which is supporting us, to that Master who is incessantly working for our progress. Whether we are working for our progress or not I am not sure about it but he is incessantly working for our progress. It is this point that we have got to appreciate to know the role of Revered Lalaji Maharaj here. It is he who could pray to the ultimate or the ultimate source of consciousness saying that you better help these weak souls. On behalf of all of us he prayed and then he obtained that permission of the Divine. He could enable, make the Divine yawn towards the circumference as Revered Babuji puts it. The centre is now yawning towards the circumference. That exactly is the basis of our Pranahuti. From where are we getting this prana, pranasya prana as Dr. K.C. Varadachari puts it. Yes, it is the pranasya prana alone that we are having in Pranahuti. This ultimate prana only is what we are experiencing. It is that centre only that is yawning towards us. It has yielded to us. The question is have we yielded to him and we say with confidence that we have yielded to him and say Oh Master. We yield to him occasionally, at certain moments. Most of us think that we are the persons to transmit. We do not yield to him. We resist. Revered

Babuji says don't alter the external situation. We cannot. We should modify ourselves and change our attitude. We have to yield to the Divine. So the yielding of the practicant and the Pranahuti from other side is what enables us to progress after introduction and through various stages we move on.

Coming to the meditational practices that we are asked to do, the routines, in the morning we are asked to get up, early in the morning. First and foremost we must get up. Rise before dawn. Cleanliness of body and mind are the two things that must be attended to. I am aware of many people senior people as well as new practicants who try to meditate without taking a bath perhaps even without brushing their teeth. It is a most irresponsible way of trying to reach God, most irresponsible way. Either the greatness of God is not implanted in them or they do not recognise that there is a God to whom they are appealing in the morning. The dawn is the hour of creation. It is the meeting point of activity and inactivity. Tam moves on towards the activity. Night is TAM totally in the presence of the Divine. We are moving towards the activity. The Divine is expressing itself and is coming out. That is the time we take advantage of, because the greatness of the

God can be seen only in the early hours of the day and not in the midnight. At midnight we can have the laya. One can have laya, a superior form of worship is possible, but for a person who is living a life of grihasta we see here the activity. Activity starts and we must be in tune with it. To be in tune with nature is our system. It is a natural path. We have got to be in tune. We have got to be clean. We have got to be pure.

Suchi (purity) and Subratha (cleanliness) are two different words. They are not the same. One is purity and another is cleanliness. Body cleanliness is a must. Our attitude should be proper, proper attitude to think about the divine. Without that we will not be in a position to meditate properly and we know that we are not pure in our heart. We know that our thoughts are not pure. They are impious. Therefore when we are trying to place ourselves before the divine in the morning meditation we have got to attend to the meditation of cleaning also. What is that meditation of cleaning. How do you cleanse yourself? He suggested a point called B, most of us are aware of this. We meditate on point B thinking that the impurities are going away in front and from behind it the divine glow is coming. The divine light is coming to the forefront.

What is this divine light that we are talking about? It has been made very clear many times that it is a super sensory concept or a non-sensory concept and we use the word divine light without luminosity. So long as we see some light we are trying to restrict Him to that physical form of light, however great light that it may be it is still a physical light. It is sensory, we have got to go beyond that. So the divine light is coming to the fore front, throwing away all the impurities from the front. This meditation has to be done. We have to do this for 10 minutes and continue our morning meditation, normally not less than one hour duration. Many people try to restrict it to half an hour. We do say start somewhere, you will yourself be motivated to do for one hour. But then our sloth is such 30 minutes becomes 25 minutes and 25 minutes becomes 20 minutes, 20 minutes is nearer 15 minutes, 15 minutes is nearer 10 minutes, 10 minutes is nearer 5 minutes and then the prayer is over the moment you sit down, get up and go. Its all sloth, giving all sorts of excuses for our laziness, unpreparedness to start the meditation, unyielding attitude to the divine, refusal to be in tune with nature.

Nature is active, we ought to be active. The need is to be in tune with nature. Man has become so

much bestial, so much of less than a beast. Because I see all the birds getting up early in the morning and going away. The animals also start their activity. It is the human being, which is a peculiar animal. Humans even have got the capacity to come down to the level of matter and then like a log of wood or a stone he is still in the bed. Even when the world is awake and running he is still in the bed, not active, not understanding his origins. Not understanding his duties. Not attentive to his task. People are doing such things. This must go. This has to change and this will change only when all of us pray for such a change and then we ourselves change. We should change, we should also pray for other people to change then the world will be a bit better than what it is today. So the importance of that is stressed. The purity is stressed and then our cleanliness is stressed. Without these two things don't try to meditate. It doesn't help. Any attempt to pollute God will land in failure. He refuses to get polluted. Ultimately it is you who will fail by such methods. Then Revered Babuji says try to find a place in your house where you can sit in meditation comfortably without any difficulty. It can be a room if you can afford, it can be a small 3/2 space some where else in the house. But let it be a fixed place where you

pray and have your own carpet. Note that everything is and has vibration. People often forget this. And we think that we can sit anywhere. After all we can say that God is everywhere and it should not matter much where one sits and how he sits. That is philosophy. Yoga is different. Yoga demands discipline. Yoga demands regularity. So regularity in practice is a must. Discipline in practice is a must.

We say sit in any comfortable posture and maintain the same posture. Comfortable posture we take surely, but then we go on changing it incessantly. There is no control over the body. There is no discipline. We change our posture. Try to remain in the same posture. It is very difficult, but when you are asking for mergence, when you are asking for a goal where you will be totally balanced, to maintain balance is not a joke, you have to strive for it. Balance is a tough concept. Static balance of course we can have. We can sit somewhere. Even there we are prepared to, but our body is such it refuses to be balanced even at the static level. We are not doing any gymnastics here. We are not doing any hatha yoga. We don't do such things. To sit like this itself consistently for one hour becomes a big tedious problem for us. That is the

amount of indiscipline that has got into us. There must be discipline. This is foremost. Then if we meditate, it makes some sense. Meditation is always for seeking our oneness with Nature. We are trying to feel one with Nature. That is laya is it not? Oneness with God. This is what we are asking for. Our morning meditation should be for one hour for this reason, otherwise we will be disturbed. We will not be in a position to have our thought firm. In the beginning it is only at the 55th minute that we will be in a position to have some idea of what we have got to meditate up on. As we gradually progress it starts even at the first second. Progress enables us to meditate for one hour, though in the beginning people are asked to sit for one hour, we should know that our meditation is less than few minutes. Meditation usually will begin thinking about what we can do during the day? What are the other plans that we have got to do? What are our responsibilities? All these things come to us. The meditation is a must for one hour, if we want to control our thoughts. Later on once we learn to sit for one hour and meditate, it becomes easy for us to meditate for longer hours. Once we get absorbed in his thought, time passes off. I don't ask you to do that, but then that's what happens. Meditation is one aspect of it and

the evening cleaning is another aspect. We have formed so many impressions in our heart. We have got various values in our mind. We have given certain people some positive marks and certain other people some negative marks. Several notions are carried by us and they are our own. It has nothing to do with others and the circumstances. The general question is, how is the day? It is beautiful. The day is always beautiful. It is warm. Either it is warm or hot or cold it will be according to its nature. We are not the persons to decide. It is as it is. We have to adjust to it. It dictates circumstances. Nature doesn't accept our ways of doing things. It has got its own ways. Because it is the mother. The mother knows how to dictate and how to love. Both the things she knows better. We have unfortunately formed various impressions. All these thoughts keep haunting us. We have to clean ourselves. This cleaning is a must otherwise our mind will never be clean.

How to clean this mind? There is no external way by which we can do that. They said *sravana* and *manana* will be in a position to clear us off these things. That's what they said in tradition. To hear good things, try to be in good thoughts, try to be with good *satsang*,

avoid bad associations, try to get good associations. By these methods we will be in a position to control the mind they say. We try, still the mind troubles us the most. The cause for this is our mind only. It is our mind which is the cause for the troubles of the mind. So it is the same mind that has to be applied to get rid of that. We got attached therefore we should get ourselves detached. This is the process that is advised in the evening cleaning process. We have to detach ourselves with a firm will that the impurities are going away. Are we capable of doing this? Surely not. But we have to. We have to carry this load. We are not capable of doing this on our own, we have to understand that. That is where the Pranahuti support also comes in the form of taking the concept of God itself as the divine light coming to us. We are linked to it. There are two or three types of methods, in every method we are trying to bring the Divine into the picture and then say we are linked to the Divine. In the three different methods we tell you as how we can get rid of impressions. We try to tell one of the three methods according to the temperament of the person. No one can practice all the three. A person should practice only one and that should be suitable to his temperament. We think that everything is going away in the form of

vapour or smoke. When we give this concept we are using the concept of fire. It is the agnitatva that is being invoked. It is the god in Agni that is being invoked to get rid of these things. He burns it off. Whatever comes to him he burns it off and throws off, this is one method of purification.

There is another method in which we think that it is ocean of bliss in which we are seated and then it cleanses us. Here it is the jala tatva, another purification element. The divinity in the water is being utilised by us for our cleansing. These are all the things that enable us to clean. What are all the things that we use? Because the system is scientific. What are the things that we use? One method is to burn off and get rid of it another method is to wash and clean ourself.

The third method is the method of light. The light is at the top of the head and then we try to link it up to our system and it cleanses us from the various limbs of ours. Two upper limbs and two lower limbs. Generally we use the method of light when working on other persons. I have used it very effectively with abhyasis who come to me. I personally practice only the concept of ocean of bliss. Generally suggested method by the

master is fire. These are all the three concepts that are there. All the three are absolutely scientific. But in every one of them our effort is required.

Since the master's power is invoked, do not think that Master's Pranahuti will work. Don't get into that confusion. No Pranahuti during the cleaning process. We have to by the exercise of our will, get connected to that concept and that divinity. The divine light that comes out is what we use in the morning and in the evening. The divine light is right on the top of our head and it flows through the body cleansing us. It is the capacity of the individual mind that is to be accessed by the trainer to know what exactly is the method of cleaning that he has to adopt. If people are adopting on their own, they are welcome to do. But the point is, it is better to discuss with the trainer and then arrive at the proper method of cleaning, which will be most effective.

There is no other system, which talks about cleaning. One of the fundamentals of cleaning is, we should know that a thing which is already pure, can only be made pure. We should have the confidence that purity is our real nature and the impurity that is

there is an unnecessary coating on us, that blurs our vision, that blurs our understanding. It must go. Then only we will be in a position to seek clearly. What is formed on the mirror must be wiped off before we can see in it, the spectacle glass must be clean to see clearly. Similarly here, these are all the avarana, these are all the mala, these are all the vikshepa that need to be cleaned.

Mala is confusions about the goals. Living at the lowest level. Vikshepa is, though we know the goal we have various thoughts which we think are equally good and the avarana is some thing that is there, as attachments. When we are talking about the eeshana traya it is the Avarana concept. Please note that it cannot be cleansed off at the mala level at all. More and more sittings are required for such people who feel attached to their own men. This attachment is a karmic attachment. We owe them something that is why they are linked to us. Runaanubhanda ruupena bhandu, mitra, sutha, alaya. These are all the things that come to us because of the runaanubhanda. We owe them. They will stay as long as we are indebted. The moment our debt is over, they will go, however much you think that your son should be with you, your daughter should

be with you or your house should be with you, it will find its way. They will go, they will come. That it is due to the karmic factor. One should understand that he cannot wish it away. All that we can do is to arrive at a balanced way of dealing with the things. We need not develop further samskaras. Whatever Runa we had with us earlier we try to clean them off. But then even after the marriage we run after the daughter to the house where we have given them. We are supposed to forget them. They are Dana, but we don't forget them. No Danas are here. That is we try to continue an attachment out of habit. What was a burden on you, you cleared off. But then the act of clinging all these days has developed its own samskara of attachment and you continue to do it, even after you are supposed to have ceased to have any connections with it. Have clarity. Nobody is permanent here. Everybody is transient. We are moving out. One day or the other we are going out. But when you go would you like to carry the load. As Revered Babuji says travel light. Throw off the luggage as far as possible. Travel light is a good article to read, please read Revered Babuji's article. Even when there is an opportunity for us to travel light we like to carry some more load.

Even when by God's grace we get liberated, we want bondage. We seem to love bondage so much that things which we ought to forget, we continue to remember. We continue to hunt after them. Funny are the ways of the mind. Clean yourselves and try to take as many sittings as possible to cleanse yourself. Don't try to avoid. Don't try to avoid the issue of trying to get rid of the burden. You must get less and less burden. That is a must if you want to progress in spirituality.

Cleaning must be done. This is the unique system where we have got the assistance from Master also for this, in indirect way. Not directly. Every act is ours. The concept of cleaning has never been discussed in any other system. Everybody said that samskaras are there and we should get rid of them. But how to get rid of them? What is the way, nobody has said it. This is the only system where we talk about this aspect.

Avarana, is the one that gives the colourings of the soul as Jains put it and as we know here in our system, when we see the stages of progress we will go through the various colours of various stages. We start with some sort of an orange colour, then we move on

to red, then we move to white, then we move on to black or blue, then to the Grey and then to the violet. These are the colours. What are these colours? These are the avaranas. The mala that we have attracted and made it into a paste and rubbed on to our soul. Our soul got affected because of this. These colours that we see are the colours of various levels. This clarity only Revered Babuji gave, whereas in Jainism they simply said that there is a colour. Colours of souls are there but they could not say why it is so. Several people state several different colours. But they never could understand why it is so. Revered Babuji said because of viveka we have got something, because of Vairagya we get something, because of understanding ourself, our nature and saswaroopa jnana we get some other colour, because of our devotion we get some other colour, because of our surrender we get some other colour. When we are almost in layaavasta we get a different colour in the Pind Desh. All colours relate to Pind Desh. No colours are available in Brahmand, except at the first stage or second stage no colours are present. Please note that these are the avaranas that are there. What are the avaranas that we have got? Avaranas relating to Viveka, Sadasad Viveka, Vairagya or attachment. Raga Dvesahs are there. They are also

having their own colours. Then a person who is pure he has got his own colour, who knows his dependance. But this has to go. His awareness that he knows something is the difficulty here. Saswaroopa jnana itself is an avarana. The jnana should go. That jnana belongs to Him. But we think that it is our knowledge. Similarly devotion, we think that we are devoted and therefore it forms an avarana. Suppose, we think that it is He who is devoted to Himself as Revered Babuji says, then, that avarana will not be there. That is why all the enjoyments that we say, all the experiences, we should always consider that they are experienced by the Master himself. It is His play and if we think that it is we who are experiencing it, please note that we have got the avaranas sticking on to us still. That is the reason why we see the colour. When we see a colour we ought to know that it is a warning. That is why Revered Babuji says don't bother about these colours. The reason for that is, if we give importance to it we will stick to it more. But for understanding we say so many things. So it is a warning signal we see when we say that at this point we feel like that.

It is the nature of that particular knot to be like that. Agreed, but then it is an avarana on you. One is

philosophical discussion and another is a practical experience. Practically we have to understand that we should move out of it. Philosophically, definitely we say this is what it is. The system is explained that in this place this is what it is. The layaavasta will give this we say. All these avaranas must go. It's a laborious task. These have been earned by us in several lives in the past, the result of several deeds of ours. Everything is resultant of our own action, our own thought. Thought is an action. We should understand this concept also. Thought also itself is an action. So these are all the things that form the impressions and those impressions have to be removed during the cleaning process. It is an active process, very important process and the second most important thing that we have got to practice.

First and the foremost thing, is the morning meditation and the second important thing is the evening cleaning. Now having cleansed ourselves reasonably for the day, then at 9.00P.M in the night we are asked to offer prayer for the betterment of all the people in this world. Our aspiration is to go out of this bondage of the body. Nama and the rupa are the two bondages that we have got. The primary goal is this. If

we want to go beyond this, then we have got to have a consciousness of a superior being. If our consciousness is bound to this sarira or the body or the name, then we cannot say that we are going to the higher levels of consciousness or to a consciousness beyond this body. To enable us to go there Revered Babuji gives a method.

In 9.00 P.M prayer we pray that all the people in this world are our brothers and sisters and that they are developing true love, faith and devotion towards the Master. It is not a prayer for us. It is a prayer for all. In the beginning a very routine and some sort of a ritual that we do. It is not a feeling that we have got in our heart. But since we are asked to do we do it in the beginning. But later on it becomes our second nature all the time to pray only for others and we cease to pray for ourselves. Because the others and we are one. They are extensions of our own self. The Atman has already moved on to the Brahman. Take the connotation given by Revered Lalaji Maharaj. Our consciousness has been all the time confined to the consciousness of the Pinda, to this body and therefore it is Atman. Brahman is the one which grows out of this. A thought, which grows out of this body consciousness

is the Brahman. So long as it is confined to this body it is Atman. It is the Jiva that can have the Atman and note one more point, in tradition it is stated that the Atman is an indivisible self and it cannot be segregated. Revered Lalaji Maharaj and Revered Babuji Maharaj don't agree to this. They say that the Atman is the composite of our Buddhi, Manas, Ahankar and Chitta. This is the significant variation from the traditional systems of Yoga. All these four things put together is Atman and when all these four are related to us, to ourself it is Atman. When all these things are applied to all universe it becomes Brahman. It grows far beyond. Our mental faculties, which are restricted to ourself is Atman. When our mental faculties expresses the concern for others then it is Brahman.

At+Man, Brhu+Man, this is how Revered Lalaji Maharaj has given the definitions which is very relevant for us to understand. Because we have got to move on from the Atman level to the Brahman level. If Atman were to be a solid object or some thing that is placed at this plane and it is some sort of a physical thing it cannot grow unless it bursts itself. It has to die. So when the Upanishads said Atman is Brahman they were only telling that Atman is capable of becoming

Brahman. The Mimamsa seems to have given a better definition than the Vedanta. Capable of, just as we are men, because we are capable of being men. Not because we are men at present. We are animals at present. We are capable of becoming men. When we say we are human means, we are capable of being humans. However much animal I am but still I am capable of being a human. That we are capable of falling to the lower level is what our ancients thought. But the misfortune is we are always that. Only now and then we seem to be going to the human level. So this particular thing can happen only because of that prayer which is suggested to us. It speedens our progress. The Pranahuti Aided meditation helps us because the Master has willed such a prayer. He has suggested that to all of us. We are such wonderful disciples. We do not follow what he said. We are very consistent in not following. It seems to be the uncanny capacity of Revered Lalaji Maharaj that he has got so many disciples who do not obey what he says. He is an exemplary character by himself because he is one person who is capable of getting all his disciples not capable of doing what he says. At least some must follow. This 9.00 P.M prayer is such a casualty but that is the only way to grow to the Brahman level. There is

no other way by which we can grow. People may say Sarve Jana Sukhino Bhavantu is not a new concept, Sukhinobhavantu he said. May all people become happy that's what they said. Here we don't use the word 'may'. We say all people are developing. It is a sankalpa that we are giving. It is not the Ashirvada that we give. It's a new concept, totally new concept where we are willing through our will. We want to offer this thought, namely that all people are developing. But unfortunately either we are a victim of our vital instincts or the much lower physiological instincts or the gluttony seems to have over taken us when we say that we have got to go for dinner.

The 9.00 P.M prayer is a must. When we go to bed we say you offer your prayer. But then Babuji Maharaj says before you do that also pray on point A. It is an extension of what you do at 9.00 P.M. At 9.00 P.M you are asked to pray for all generally, but before going to bed we meditate for a few minutes on point A. The same thought is given at a particular location. The Efficacy of Raja Yoga says that, whatever suggestion we give at point A it becomes true and he uses that technique here. The reason is he wants us to move to the higher plane. He wants us to live not just at the

level of a manava. Not satisfied with it, he wants you to live at a level of a Maneeshi. Go on to the higher level. That is the aspiration that we are asked to have. This method is not for people who seek some favors, this is for people who can offer prayers for others. You should move on to that stage where you can confer on others this particular thought. We can offer, we should be capable of giving this. We can give only when you have. This is enabled by the 9.00 P.M prayer. To do this again at the position of point A so that it becomes doubly strengthened and you move on to the higher plane. When you go to bed with the prayer that I am incapable of controlling myself, the self has already grown. It is no more with our self that we are praying. I am talking about ideal case. It is no more yourself. It is all this humanity. It is incapable of improving by itself. I am a part of that whole. That is the highest quality of prayer at which we will be ending our day, ideally. This I would say is the method of meditation that we are asked to practice. The smaller ways of explanations are already available in the books. Various talks that we have talked about, but this is the ideal situation. Your day should terminate in a feeling of total helplessness of this humanity to better itself and seeking the divine help for the overall betterment, not

just seeking your betterment. That is why the prayer becomes plural. As Dr. Varadachari puts it, he says in the beginning you can start with I, "I am yet but slaves of wishes putting a bar to my advancement", later on it changes to we. "We are yet, but slaves of wishes". Here the wishes is not just yours. Even when he says singular it becomes wishes only and not my wishes. I am yet a slave of wishes, not only my wishes, my wife's wishes are there, my sons wishes are there, my father's wishes are there, my friends wishes are there about me. They have got various expectations about me. All those things are binding me. I must get out of it. I pray, I am incapable of coming out of it, you better save me. That particular attitude of humility we have to develop. Only when we know the enormity of the subject we will be in a position to develop the humility, otherwise we will think we are very confident to do anything. The prayer also as far as I know, majority of the abhyasis do it ritually repeating it once or twice. We should get into that thought and get lost. Once or twice is remembered very well because one and two we know buckle my shoe. These two we remember and then go to bed. No question of getting into that attitude of humility, no question of feeling the presence of the divinity, no question of feeling the necessity to grow

beyond ourselves, no necessity to pray for others or you have some problem. That problem overtakes you during the prayer and then that problem alone is remembered. Neither the God is remembered nor the solution is remembered, only the problem is remembered. This is very unfortunate way of prayer.

Prayer should be one where one should feel the lapses of every other person as his own lapses. If the Nation has failed it is we who have failed. If the world has failed it is we who have failed. Such is the notion of Brahman. A person who lives at the higher consciousness feels so. Fifty years back it was normal for every person to feel for others. Some calamity has happened else where they used to feel, today we seem to be totally indifferent. The problem becomes real only when we suffer, when somebody else is suffering it is not our problem. It is our misfortune that we have got isolated, insulated. Insulated to such an extent that we stink within. Let us get liberated out of this. That we can do only when we can maintain our 9.00 P.M prayer. Understand the method atleast. Follow the method. We will definitely see how much we have evolved.

MEDITATION

Meditation has been defined as an act of an individual aimed at emptying of the content of his consciousness. This is the meaning and the depth of meditation is, the emptying of all the content- thought, coming to an end. Easily said. What are the thoughts we get during meditation. The nature of thoughts encountered by us are all intentional. It is intentional consciousness that we always encounter. The thoughts can be personal-intentional transpersonal- intenational or universal-intentional.

But what we first encounter are the noises or sounds etc., of the surroundings in which we meditate. For totally annihilating all the thoughts that we encounter during meditation we must understand these thoughts as different from the thoughts that have already become our memory which is a bundle of experiences. Also the valuational judgements we have made on such past experiences and the attitudes and goals that we have formed based on such experiences have to be made as not disturbing. In the system of Sri Ramchandra's Rajayoga the meditational practices are aimed at just achieving these two. The morning meditation in which we are asked to start with a

suggestion that there is Divine Light without luminosity (not a fact of experience so far) in the heart does not permit any intentional consciousness to operate. Thus the consciousness is kept free not from the Freedom to Choose but is given the Freedom not to Choose. This makes us possible to not apply any of our intention to the sensory and other inputs to consciousness. This leads us to a state of Outer silence from Outer Noise. Thus the habit of forming intentions is kept under control.

As the meditation practices advance the nature of forming additional loads of intentional consciousness ceases and this is what is called by the state in which no future samskaras are formed.

The meditational practice of cleaning advised in the evening, deliberately aims at getting rid of the effect on our consciousness of the memories and experiences of the past which have formed layers in intentional consciousness. This may not lead to total annihilation of such memories (samskaras) but the process of reduction of such load starts. If the intentional consciousness now makes a firm attachment to the Ultimate Being the process of

lightening continues and load shedding happens during dreams and states of contemplation. With the relative quietening of the effect of intentional consciousness, pure consciousness which does not have any of borders and demarcations based on fragmented intentional consciousness, the state of Silence is experienced. As is the nature of any experience it is transitory and leaves a memory. Then a new category of intentional consciousness namely seeking recurrent experience of such Silence where the consciousness finds Poise and balance is sought after. The urge for this leads to states of Prayer. This urge is sought to be strengthened by resorting to prayer during night before retiring to bed. Thus we find the three meditational practices advised by Rev. Babuji are specifically oriented to the 3 tasks at hand to arrive at Pure Consciousness which is beyond all types of intentional consciousness.

The stages of meditation can be examined as

- 1.A state when the intentional consciousness is such that it is not able to choose any one of them and it is all confusion
- 2.A state when the intentional consciousness is such that it is compelled to choose one or a few of the related thoughts, such as one, which itself is a

perceived compulsion due to the various relationship with other beings that it has developed during life 3. A state when the intentional consciousness is not coerced to choose any particular thought but feels free to make a choice from the various thoughts or thought patterns that are getting confronted by it and 4. A state when the intentional consciousness is free not to choose from any of the thoughts. The 3rd state mentioned above enables a person to choose a thought which promotes a set goal. But when the goal is determined as being one with the Being or Ultimate the thought should be incapable of thought about. The best example being what Master has suggested "Divine light without luminosity". But before coming to this level it may be that the intentional consciousness takes into consideration the auspicious qualities of the Divine. The 4th state mentioned is really one which is had when such thought leads to a condition when pure and simple silence experienced and the consciousness is in a state of non-reflexion. As any other state such a one is also transitory and temporal, even as the very nature of consciousness is condemned to.

PRAYER & MEDITATION

The child cries whenever there is a need. It cries and cries whether the mother or father responds or not. It is thus natural for a child to cry. Similarly we too cry, pray and beg according to our needs. Thus, different concepts of prayers have come into vogue. But what exactly we pray for and to whom should we pray, are the two basic questions demanding an earnest enquiry. Firstly, should we pray for some material comforts or favours? Secondly, should we pray to the ultimate, unseen and probably unknowable God or to many of His phenomenal forces which seem to be controlling our lives? That we speak to people who can help us to solve our problems is one level. That we appeal to people who matter to solve our problems is another level. But there is no point in projecting these two levels on to the Ultimate God. When we seek absolute peace in our heart, absolute oneness with our brothers and sisters in thought, action and feeling, when we seek coherence and integration in life, I think we can appeal to God who is all pervading even as stated in 'Isavasyopanishad'.

When we appeal to Him, what should we appeal for? It can only be total unselfishness, because, any

thinking man can discern that it is only his point of self, his own personality or settlement, against an adjustment. We have to transcend this selfishness and we know that it is not in our hands. We are painfully aware of this weakness. I am reminded of the great men of our Puranas, King Duryodhana more than anybody else. He was a great man. No doubt about it. A man who could give away a part of his kingdom to a person whom he thought deserved it, could not after all be a mean person. He knew that he was living with God. When Lord Krishna asked him, " Don't you know that I am God before you and is it not necessary for you to adjust with Pandavas?" he said, "I know, but I cannot help myself. I am aware of my feelings. I cannot cheat my conscience, which says I should give nothing to them". He was painfully aware of his limitations. Similar is our predicament today. In our daily life we find ourselves forced to do so many things which we would not normally do. This is the torture of the soul of modern man. If we are prepared to quit our jobs and live in seclusion, these problems will not trouble us. But Sahaj Marg says that we should live in this world because we are here to bring in a regeneration of man, to try to take life one step above man, to pray to make man live a fuller, more integrated

and meaningful life, where his selfish interests are subdued and where he could see more of what is right in others, than what is right in himself. It is very difficult and for this you require the help of Nature itself. You call it God, Babuji, Master, it makes little difference.

According to sastras, the prayer starts with that particular goal which solves all our problems. "Thou art the real goal of human life" - which is Nature itself. In our Samstha we call this goal Babuji: and I have no hesitation when I share with you my conviction that he is God. This may sound exaggeration to a rational mind. But still that is my feeling and I have as much a right to keep it.

Having settled the goal which solves our problems, now we are also aware of how hopelessly bad we are to achieve that state. It has become a fashion for the modern scientists to talk of conquering. This concept seems ridiculous to me and it should make no sense to anybody when we understand that he is himself a part of the nature. These people do not believe in living along with Nature, in sharing with it, in allowing it to do what is good for mankind. Such people assume an eternal existence for themselves and

attempt to struggle with nature. One thing definite is that the moment you are born, death is there with you. Life is a continuous activity against this inevitable event and how best we can live depends upon the values we cherish and particularly an awareness of our temporary existence here. My point is why should we try to conquer Nature. Why can't we live with it, adjust with it and lead a balanced life. It is our greediness, envy and jealousy that come in our way of living according to Nature's dictum, these are our shortcomings "we are yet but slaves of our wishes putting bar to our advancement ".

Who should help us out?

If only Duryodhana had surrendered to Krishna, the problem would have been solved. He thought he was going to solve it himself. That is why Revered Babuji says, you pray. "Thou art the only God and power to bring me upto that stage". Give yourself totally to Nature. You get what you deserve namely oneness with God.

There are some problems here. It assumes a capacity on your part to accept that you are weak,

hopelessly bad, depending on another personality, on power to help you out of this priority. It is not easy, for the modern world demands more assertiveness and more ego rather than totally surrendering the ego to God. In the beginning definitely we do not know God. It is here that we have got to go on faith, a dimension not easily accepted in the modern world. I had faith in my father and that is the reason why I am in the system. But that faith was based on a philosophy. It is the 'Aptavachana' as our vedantins say. When I was introduced I was hardly 16 or 17 years. I was fairly successful in studies and sports with no time for all these things. But simply because my revered father said this is the way out of the human limitations that govern most of our decisions, I accepted it. We should have that much of a faith in a friend, father or brother. Otherwise one can never take up sadhana. Kindly note Revered Babuji's sentence, "I make Masters. Not disciples". If he had any other intention of exploiting he would not have said it and that is one sentence by which you can definitely lay your faith in Him. It is heart's language; not minds. Many Gurus and Mahatmas said that they will they will prepare disciples. They need not be accused. It is we who go and fall at their feet to become disciples that are to be blamed. In

the entire history of man it is Revered Babuji alone who said “I will make Masters”. Faith in such a Guru is what the vedantins call “Mahaviswasa”, which is one of the six angas of prayer, the others being “Anukulya sankalpa”, “Pratikulya varjanam”, “Gotrptva varanam”, “Atmanikshepa”, and “Kripanatva”. Thus Mahaviswasa and Kripanatva are the two things fully stressed in our prayer. The total helplessness to achieve the goal is stressed in the last two sentences of our prayer. It may be very easy to go on reciting the Upanishads, for there you love your own voice, your capacity to recite and congratulate yourself for your competence. But here, you are confronted with your total incapacity, helplessness and incompetence. The 'I' in man, the ego, does not so easily accept this proposition. That is why most of us in our Samstha also repeat the prayer but do not meditate on its meaning. If we really meditate on the meaning, tears shall roll down. We will feel how hopelessly bad, incapable, and miserably incompetent we are in this great task of trying to be one with Nature. We are incapable of even to be worthy disciples of the great Master. The problem is that we are pitted against ourselves in this grand task. It is easy to confront some enemy, to conquer Nature, perhaps. But when pitted against your ownself, you are aware of

your utter humility, incapacity. "Kripanatva". It sinks deep in our heart. Then and then alone, the descent of the Divine starts. We empty ourselves from the heart and God enters there. Give room for God. Let there be vacuum first, feel constantly your helpless situation. Even Arjuna could come to that position only when a couple of impossible situations confronted him. Otherwise, he would not have sought God. Traditional Prayer is but a nityakarma. Can a yogi be satisfied with such a routine prayer when he wants to be with God? Definitely not. Prayer should be in that absolute supplicant mood inviting God into your heart.

Regarding meditation on the heart supposing that there is Divine light. It is very simple. But many people who come to me say that they are unable to meditate. When they say they have been meditating. I ask "on what"? we find it easy to meditate on ourselves, our problems of day-to-day life, like daughter's marriage or child's education. Our mind is accustomed for this kind of "external meditation" or concentration. But when we try the simple method of supposing Divine light in the heart and begin to meditate on it, the mind starts wandering. The mind from the childhood is allowed to wander. It is oriented to the external world.

We know so much how a biscuit is manufactured but we know very little what happens in the stomach. We close your eyes and try to locate the Divine Light in the heart, the heart which is the seat of life, of interaction between the bad and good, between the pure and impure blood, the small muscle, the functioning of which we just do not know. Saints all over the world said that it is in this heart that you can find God. The only problem is the external orientation of our mind. Had it been any other traditional system, the only answer would be, "Struggle", practice for years and you will locate this light. But in our Institute we have this greatest assistance, the will of Babuji. If we permit, the will of God is there to enable us to meditate, to locate this light in the heart. This light is not in the form of luminosity. It is neither light nor darkness. Please be confident of God's help in this job. Actual experience alone proves it.

In meditation, the right attitude is to accept whatever that comes as a divine gift. The thoughts that trouble you, if taken as gifts, cease to trouble anymore. That "yielding attitude", which again is a word by Babuji, is most essential in sadhana. In meditation yield to Him. Then, he descends. You feel Him as

calmness and peace. Among the other instructions for aspirants the most important and noble idea is evening cleaning. When the Divine descends, when the Divine agrees to enter your heart, naturally the darkness, dress and dirt go away. When there is light there shall be no darkness. So, when vibrations start flowing into you, automatically, the dirt, namely the samskaras standing in your way, get washed away. Various questions are asked by aspirants regarding this simple practice. Whether one should clean before meditation, or pray before cleaning, or clean each point and so on. My revered father used to reply all such questions by saying, "Look, this is the wall and that is my ante room and I have got my broomstick. Whatever is dirty I sweep it". Should you clean yourself or not, you should know more. If you know you are pure there is no need to clean again. But do you at all feel in your life that you are pure? By normal standards I am a fairly decent, well behaved person. But still I am conscious of what Freud called Id, the unconscious desires; the unconscious cries; the pleasure principle, I don't allow it to play any active part in my day-to-day life. But that does not mean I am above it or conquered it. So, the necessity for cleaning is a continuous affair for all of us. I may share personal piece of information and

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knowledge I got from Babuji. In 1979 he said, "Narayan, look! My job is cleaning 75% of time". That was the message for me and I ask you also to take the message. This cleaning process should be followed with so much humility and awareness of your limitations. Then only "Kripanatva" develops and the question of progress arises.

PURIFICATORY PROCESS

The system of Pranahuti Aided Meditation broadly consists of two aspects a) Practicant's Role and b) Master's Support through the process of Pranahuti. The Practicant's role in the sadhana is to do morning meditation preceded by Point 'B' meditation then to do evening cleaning practice after finishing day's work followed by 9.00 P.M prayer for the development of universal brotherhood / Fraternity and the day ends with point 'A' meditation for checking the indulgences of the mind followed by bed time prayer. All the above mentioned practices have a definite purpose and goal and that all of them are logically interrelated with one another. Each method has to be understood clearly so that the sadhana becomes effective, dynamic and meaningful. In addition there is a dire necessity to develop proper attitudes towards the sadhana.

In this article the cleaning method or purification process is discussed to bring out the scientific basis of the essential features for better clarity to the sadhaka. The traditional concept that one has to undergo the effects of ones' action or resort to austere measures of fasting, performing penance as purificatory measures

are too tough to be followed by ordinary persons. That is the reason why it was held by many that Realisation is not for the ordinary persons and one has to be content doing rituals etc., Certain religions and sects have got the idea that some person usually the originator of the religion or sect has done all the sacrifice that it covers our sins also and all that one has to do is to accept him as the saviour. In contrast to these approaches Rev. Babuji Maharaj has given certain cleaning techniques which purify our being in all levels and make us eligible for the highest approaches that any human being can aspire for. That is the reason why Dr.K.C.Varadachari said there is no other system which has got Cleaning Technique.

Pujya Babuji Maharaj in one of His messages given at Madurai says that; “By Meditation, we go from outside noise to outside silence. By cleaning, we go from outside silence to inside silence. By prayer, we come nearer to our goal because we come in contact with the Being”. In this system we are asked to do meditation before sunrise after ensuring the purity of mind and body and during meditation we try not to give any inputs to our senses and try to go from outside noise to outside silence. But our experience during

meditation tells us that very many thoughts, ideas etc distract us and they do not allow us to settle on the thought of Divine Light without Luminosity - the object of meditation. Morning meditation is essentially oriented towards the outward noise. At morning 5 or 6 if you are going start your meditation, the particular cry of a street vendor selling flowers- a problem faced in India - is not likely to heard by you. It is relatively calm at that time. No noise of external surroundings, occasional bird chirping will be heard. The external noise is reduced by choosing that hour apart from its value as a sandhya about which you must have heard. The practical utility for me is it doesn't allow other noises to come at that time. It is relatively a calm period when the outward noise is reduced and the outward noise is also sought to be reduced by withdrawing your limbs and not allowing the sense organs to receive the inputs. While as in the evening what we are attending to is our samskaras. If one analyses the various thoughts that disturb us, we understand the need to get cleansed of these to maintain our natural purity. In essence, we are going from outside silence to inside silence by cleaning.

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The various thoughts that come to us during meditation are all coming from our inside and they are all ours. That is, we acquire them by our own intentional consciousness i.e., our consciousness applied to an event or thing etc. It is our creation and we have to show our intention to get rid off them. It is and it will be difficult to remember all our acts of commission and omission. Nothing wrong. It is a great boon of God that we have forgotten to remember all the past-lest it is the greatest load and oppressive fact that we can ever bargain for. Though we have forgotten, their effects are there and they come to our view as our imperfections.

Those who practice this method naturally seek clarification on many of their doubts regarding the 'cleaning' or purification process that is to be done by both the aspirants and the Trainers/ Preceptors. There is a feeling that the aspirants feel that it is the responsibility of the Trainer alone to clean the system of the aspirant and make him deserve the grace of Master.

It is necessary that the Ten Commandments given by Master should be clearly understood first for

fully understanding the concept of cleaning that is essential in the purification process of oneself. The Tenth Commandment says, "At bed time feeling the presence of God, repent for the wrongs committed. Beg forgiveness in a supplicant mood resolving not to allow repetition of the same."

Every aspirant, therefore, has to introspect and analyze his own follies. Though we strive to be on the path of good and righteousness, engaged as we are in the worldly activities it is found by us to be not possible always and we are conscious of our swerving away from the path of Good/ God. The awareness of our own failing is a basic necessity; without this the question of repentance does not arise. Master commands that we take note of our failings and become conscious of our impurities every day and pray to God for help. One has to review one's whole day's thoughts and talks and actions and discern the imperfect manner of having done them. The keeping of a diary is helpful not merely for the purpose of noting our spiritual experiences but also of our wrongdoings, doings done on our own initiative and without feeling of God's and Master's presence and direction. It is necessary to review these and note them so that the mere entry of it in our diary

will automatically draw the attention of the Master and speed up the process of rectification and purification. Repentance is for the loss of practice of Nothingness of our self and of presence of the Master. Confession in religion has this same purpose but being made into a technique it is likely to lead to abuses. Confession in private or in public has no basic value unless one follows it up to the logical conclusion and takes the same up to rectification or seek God's power and help to lead him to that stage when he will never go wrong. This is perfection.

Every samskara good or bad is still a blemish, still a impurity because it is different from that blemishless non Samskaric Bramhan or the Ultimate. The internal consciousness must be brought to a state where we will not have oppression of those thoughts. Oppression of the thoughts should be the main aspect that an aspirant should be worried about, they dictate terms to us. Many thoughts will come to you during Meditation but do they oppress you? Do they make you move away from the job of cleaning? Or do they insist that they should be attended to. In relative quiet that you are likely to have in the internal consciousness what happens is these thoughts do come. But do they

insist on your attention is a question that you have got to put to yourself only then will you know whether you are just having a passing thoughts or pressing thoughts. If the thoughts are fleeting in nature then it can be said that you are getting cleaned. If the thoughts are not fleeting then the aspirant can be said to be troubled by Chitta Vritti. This is a circular thing that commands our attention, that demands our attention and finally makes one feel so bad about it that we would leave the cleaning process and get away. There are occasions when we feel compelled to get away from cleaning because we are afraid of facing it further. So the thoughts that you get in the evening are essentially your samskaras.

It is natural for us to be calm. God has given that status at the time of our birth it is we who have added all the blemishes that make us disturbed. Disturbed in the sense that we have applied our mind to other sensory inputs instead of applying to the particular consciousness of quiet sensory inputs. Occasional disturbances of a noise outside will not form an impression. Only when there is an intention for you to own that particular experience or a feeling you form a samskara. This is what is known as intentional

consciousness. So the internal consciousness is enormously influenced by the content of the intentional consciousness. These intentions are our own. We have willed it, if we have not willed for such an attachment or an intention to hold it as our own, which is not our own, which is in nature of things, we started owning up and once we own it, it becomes a part of our samskara. The intentional consciousness gets itself into a state of samskara. These samskaras are what we are trying to get rid off during the cleaning process so that the mind comes to a state of calmness or steadiness which is its true nature. Its true nature is to be oriented to the Divine, which is already in us. The cleaning process helps us to get rid off these samskaras so that the mind becomes more and more clean and if we are going to accept only the samskara which we have during your meditation namely the relative quiet that we get among varying thoughts, the relative quiet will come to us for a few seconds.

Man has three types of impurities: Mala, Vikshepa and Avarana. Master states categorically unless these impurities or coverings are removed, inspiration or guidance from the inner voice is meaningless. (“Reality at Dawn,” p. 59). Mala means

superficial impurities or dirt that are caused by lack of control over the senses, such as laziness, sloth, attraction to trivia and giving up impulsive tendencies towards sensory pleasures.

Vikshepa means the unreal projections of desires for enjoyment, such as greed avarice, jealousy and others.

Avarana means the layers of grossness due to past Samskaras or impressions in the five layers of our being named as Physical, Vital, Mental, Aspirational and Ecstatic (Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya) which drag a person down through formation of the Antahkarana (Inner Apparatus that moves from one life to another called as Jiva) and form as a barrier for the Union between man and God which is the primary right of every human being.

How then are we to get rid of these impurities? What is the role of the aspirant and what is the extent to which he can rely on the help of the Master or the trainer?

By practising sincerely the Masters' Commandments one can easily avoid the mala or dirt. Avoidance of mala is the basic duty of every aspirant. One who cannot avoid recurrence of his follies and misdeeds is naturally one who has no will to progress. It is true that many situations arise where the path of least resistance is more attractive but one who succumbs to that alternative should be considered as one who has no desire for the Real or desire to know his true nature and claim his right of Union with the Divinity.

It is stated that if everything is done with the idea that Master is doing, then the question of an aspirant doing wrong does not arise. True, Master Himself has stated so in 'Reality at Dawn'. But then are we capable of it? If so when? Unless the dedication of one's self is complete and total, this does not happen. Master states in his example of a person caught by the charming appearance of a dancer on the road side, the moment the aspirant thinks that it is the Master who is enjoying the scene, the person will be relieved of the temptation. Why? Master being what He is, and what the aspirant thinks him to be, the very idea does not fit into the context and the aspirant's sub-consciousness

does not allow any more interest in the process. The super ego of the aspirant rebels the moment a bad idea, or a bad thing is connected with the Master who has been accepted as one's Guru and God and that is the truth of the process. But pardon me, how many of us have accepted Master totally? In the absence of that, how can we expect the process to work? Further, there are some who think that Master is enjoying the scene, and therefore, they should not disturb Him. What a tribute to Master! It is not unusual to hear similar views when persons have been seen visiting cinemas - blues and cabarets were asked to clarify their behaviour. The process advocated here by Master is not totally new and is the same as the traditional concept that every thing is done by God or is got done by Him. Lord Krishna in his Celestial Song (Gita) has mentioned this process as one of the types of Balanced Living (Sthitha Prajna)

The principle and process of surrender (Saranagati) in Sri Vaishnavism and that of our Master is different only in so far there is active participation on the part of Master in the cleaning process to which we shall revert later.

This type of impurity (Vikshepa) is really the base for all impurities. Our desires seem to be capable of making us lose all sense. The desires range from those arising out of sensuousness leading to anger, rage to fine shades of egoism. The emotional problems arising out of attachments wisely stated as Eeshana Trayas (namely attachment to Wife, Sons and Properties or Money). These are the real problems before an aspirant. Master therefore, advocated certain practices to be performed by the aspirants to check their influence on the aspirants.

The meditation on points A and B advocated by Master are meant to check the mental tendencies caused by impurities (vikshepa) on oneself who is otherwise pure and should be done assiduously by all aspirants. While many do not even seem to be doing this some persons seem to be extra-ordinarily interested in the nature of impurities going out and their quantum. This is despite clear instructions from Master 'Do not meditate on those things which we want to get rid of. Simply brush them off!' The reason why Master advocates that we should not meditate on the nature of grossness is, those thoughts that we want to get rid off gain power due to our interest in them and become

formidable. The best thing to do is to ignore them and fix our mind on Master as naturally as we can. Master states that the meditation on points A and B (Efficacy of Raj Yoga) help the aspirant get rid of many impurities in the system.

Moderation of desires and checking of the perverse tendencies of the mind is not all that easy. Assiduous practice of the methods suggested by Master and absolute devotion to God alone can accomplish this. Many persons have asked me as to what is meant by the word 'Co-operation' used by Master. As far as I know, practicing these methods carefully and with all reverence to Him is what can be called as Co-operation with the Guru in Sadhana..

'Aavarana' may be considered as the grossness or perverse tendencies of the mind that got solidified and became part of the nature of the aspirant. These are either consequent on bad actions or Karmas. The Jains have a very complex theory of explaining the accumulation of matter ('Pudgala') on Soul. Master in His work 'Reality at Dawn' states that these Aavaranas are gained by souls almost from the beginning. "From the primary state of existence of the soul in its most

subtle form we marched on to grosser and grosser forms of existence. These may be expressed as coverings round the soul. The earliest coverings were of the finest nature and with them we existed in our Home land, the realm of God. The additions of more and more coverings of ego continued and subsequently Manas (Psyche), Chit (Consciousness), Buddhi (intellect) and Ahankar (Ego) in cruder forms began to contribute to our grossness. In due course Samskaras (impressions) began to be formed which brought about their resultant effects". To rid ourselves of these aavaranas (which may be almost equated with the 23 concentric circles consisting of the layers of Maya, Ego and Splendor) is not an easy task to be accomplished. Here comes the assistance of the Trainers and the Master.

To clean the Chakras and carry on the yatra of the aspirant to the Ultimate is the responsibility of the real spiritual trainer. In this regard Rev. Dr K.C.Varadachari says that " The first experience that happens to us in this training (PAM) is that we feel the Pranahuti which is a kind of air that makes the flame inside us burn brighter and look brighter and we experience a smoke, dark thick smoke, coming out of

us. Some people are frightened about the matter. That is nothing to be frightened about except, I think the smoke. The same then slowly evaporates or goes out and we are left cleaner and lighter. There is also a light or heat produced in our bodies during that stage and that is why some people said it is a Tapas. Tapas is that which heats. A heated condition is called Tapas and when this increases, we find the old Samskaras breaking from us...”(complete works of Dr. K.C.Varadachari Vol-I p 226).

Cleaning has to be attended to before starting the meditation. This is as per the Commandment 1 where we are asked to start worship after attending to the purity and body and mind. Body cleanliness need not be explained as we all know that. Regarding the purity of the mind there is necessity to do this. Though Master has not explicitly stated, he has given us the direction that we should clean the point B before starting meditation. The method of doing this is ‘think that all the impurities are going in the front and the Divine light is coming to view’ Once this cleaning is done the mind is tuned to continue the meditation as prescribed which is to think of Divine light in the heart, it is natural and simple. No complications are there.

To cleanse ourselves of the above mentioned impurities and imperfections, Master has advocated the following three methods of cleaning process to Abhyasis:

(i) Abhyasi has to think that all impurities are getting burnt and are going away from the backside of the body in the form of smoke and vapour and in its place the sacred current is flowing into his heart from the Master's heart. The method of thinking that all the impurities are getting burnt and are going away from the backside of the body in the form of smoke and vapor is very effective. But the sadhaka should think firmly so and will the Samskaras get burnt. There is no indication that this work is assisted by the Master. Invoking Him does not normally serve any purpose. Samskaras were acquired by our attachment and liking or disliking and therefore it is our responsibility to get rid of them.

(ii) The aspirant has to think that he is merged in the ocean of Bliss with his body transparent, so that the waves of the ocean pass through him. He should think that the waves of the ocean are washing off the grossness and impurities from within the interior of the

body thus cleaning away all dirt and disease. Master has stated that this method may be advised to be practiced daily at the evening time for all those who require heavy cleaning. In this case also it is our own will and invoking the cleansing powers of the Master is not there. This should be an active attempt by the sadhaka and he should ensure that he does not lapse into meditation or getting into a state of absorbency or Laya etc.

(iii) Another method advised by Master is to think that Divine Light is present in the top portion of one's head having connection with the eternal Divine Store. The aspirant should take some of it, bring it downwards, allow it to run through the left arm driving out all the impurities with it and flowing out from the tips of the fingers along with them. The process is to be repeated taking the right arm, again the left side of the body upto the foot (every grossness going out from the tips of the toes of the foot) and then the right side of the body.

Abhyasis should follow only one of the above methods of cleaning process as advised by his trainer.

CLEANING IS AN ACTIVE PROCESS WHERE THE ASPIRANT HAS TO EXERCISE HIS WILL. IT IS ABSOLUTELY NECESSARY TO APPLY THE FORCE OF WILL TO THROW OUT THE IMPURITIES AND TO FINISH THE PRACTICE WITH A FEELING OF CONFIDENCE THAT IT HAS BEEN EFFICIENTLY DONE AND ONE SHOULD GET UP WITH A FEELING OF LIGHTNESS. ONE SHOULD NOTE THAT NO PRANAHUTI IS OFFERED DURING THIS PROCESS.

TRAINERS ROLE

The Trainers have an important role in the process of cleaning of an aspirant. The Trainers clean the sadhaka at different times

The Trainer attends to the cleaning of the Aspirant when introducing him to the system of sadhana. Here the attempt is to clean to the extent required for invoking the presence of the Divinity. Actually it is Master alone who introduces in the aspirant the pure state of Divinity which he is having because this is His work. For the sake of help and co-operation he prescribes certain methods. Therefore it is the duty of the Trainer to prepare the sadhaka for

this Divine work. Then the introduction becomes perfect. What should be noted here is that the idea of the Light without luminosity on which the aspirant is asked to meditate upon should be an idea that the Trainer is able to maintain steadily while cleaning the aspirant. If this is done then it can be concluded that the cleaning has been attended to properly. The idea of cleaning other knots in the Pind Desh also is for the purpose of achieving this. There is no yatra that we do at the time of introduction nor cleaning the elements with which the knots are connected.

The Trainer has to attend to the cleaning of the aspirant while giving individual sittings. Firstly he should ensure that he is able to maintain the thought of Divine light which would mean the aspirant also is able to either at the conscious or subconscious level. Then only further process of cleaning the centers can be taken up.

While thus attending to the centers the Trainer should be able to maintain the thought of the knot steadily. This comes naturally only when the center is cleaned of unnecessary ideas or thoughts that somehow got mixed with it due to the Samskaras of

the sadhaka. Cleaning would mean only this in this context.

When the Trainer is able to maintain the thought of the Divine light and also the nature of the knot that is being attended at the time, he should *wait* for instructions of the Master to perform any yatra if the Yatra has not started on its own.

The Trainer can also perform the task of cleaning the atmosphere. Cleaning of the atmosphere can be attended to only when such instructions are there from the Master internally. Otherwise it is only an expression of the ego in the so called cleaning while the trainer himself is not clean. Such work gets allotted only when the individual will is totally kept at the service of the Master. In such cases there can be no awareness of the work performed through the individuals. The best way to explain this is to understand how a tool has to be prepared for work. We are tools of the Divine. Tools have no consciousness and though we are conscious beings, because of the Laya Avastha with the Masters, ie thinking about him and only waiting on him the consciousness gets moulded in the manner and type of

the Master that the individual is totally unaware of anything other than the Master and self-consciousness is totally lost. In the modern language we are chips of the computer which are programmed to perform and the programmer works out his program according to his plan and the chip though it participates has no influence over the program in any way. It is as a matter of fact totally indifferent to it. If this idea can help to understand the issue this may be accepted.

The atmospheric cleaning can also be attended to by attending to the meditation on the point A where we think that **all** the persons in this world are our brothers and sisters and that they are all developing true love and devotion to Master. This will work to purify the atmosphere by way of giving positive thoughts to fight the pollution created by the spread of the thoughts of violence and sex. This of course will work according to the level of the trainer and his approach. This is prescribed for all by the Master, though with other benefits. This can be practiced if the sadhaka has nothing else to do. However if he grants himself the position of a great worker in the field of spirituality this may prove counter productive as selfishness will also percolate. This is to be done with

an attitude of submissiveness and totally yielding to the Master.

We can get the confidence to perform the task of cleaning when we understand that by nature we are all pure. We are expressions of the One Divine. It is we who have accumulated things and their connected thoughts as our Thought Contents which blur the vision of the Divine pure and simple in our Heart- the place of residence of the Divine where Matter and Mind meet. The Origin in our Being is the Heart, the equivalent to Kshob or Stir as Master calls. It is our duty to remove these from our heart so that the Divinity is perceived, recognized and enjoyed by us. What we acquired, we through our cleaning are attempting to get rid off in this process where Will is our instrument. We should have Faith in Ourselves. To be Godly is our true status. We will acquire it by our effort coupled with the Pranahuti available in this system. They are complimentary and both should be adequately and effectively used. Doubt arises only when we do not agree that we are Divine by birth. Being a Sinner or one who is lost but for the grace and kindness of another being is a negative thought and has no place in the act of cleaning. To assume the trainer or some one else will do the

cleaning and our task is only to sit at a particular fixed time is a bad thought on this occasion and untrue. According to the Law of Karma (cause and effect) based on Dharma (righteousness or equitable distribution) and Rta (the Natural Order that subsists the Universe) one has to go through the effect of Karma. The effects of our Karma (action) form the thought patterns that we have, some good, some bad and some irrelevant. They are classified as Mal (dirt), Viskshap and Aavarana (grossness) as already mentioned above.

The aspirant with his effort during cleaning generally succeeds to the extent of the removal of Mal (dirt) that one acquired during his daily transactions. The other levels of grossness are attended to during the process of meditation and prayer and meditations on Points A and B. Individual diaries mentioning the various thoughts that persist to recur may be referred to ones trainers or the Institute H.Q for more personal detailed answers.

The other layers of Viskshap and Aavarana are attended by the Master through the trainer/preceptor. Some trainers have a doubt whether the impurities and

dirt that are cleansed by them attach themselves to the trainer. There is no scope for that in this system and the trainer does not suffer or enjoy the samskaras of the aspirant in whatever manner. This is a faint suggestion that seems to affect some trainers because of the notion given by other religions and sects. There are some trainers who feel that since they attended to the cleaning of an aspirant he has to go and take a physical purification through a bath. There can be nothing more amusing than this, in as much as the cleaning process that is done is spiritual in nature and nothing physical is done. There are some aspirants who would feel that during group meditation the impurities of the person sitting before and/or beside them affect them because the trainer is cleaning them. These attitudes only show the extent to which Ahankar (Ego) has gone and one has to be vary of such oddities in thinking.

The aspirant should develop correct attitude towards the sadhana like while going to the trainer for individual or group sitting it would be better if the sadhaka prepares well. That is, he should ensure purity of his body and mind as far as possible for him. He should be clear about why he is going and should

try to maintain the thought on the Master and the true nature of the Divine Light on which he is to meditate upon. Most often the sadhakas' attend the satsangh with the attitude that they are getting something. This is not the correct idea. He should be prepared to wait on the Master and accept whatever is given to Him. Anticipation of reward of any type is only indicative of lack of submissiveness and egoistic feelings. This cleaning is very important.

After performing the task of cleaning still one may find oneself inadequate and helpless then one has to follow the Tenth Commandment that says, "At bed time feeling the presence of God, repent for the wrongs committed. Beg forgiveness in a supplicant mood resolving not to allow repetition of the same". Every aspirant, therefore, has to introspect and analyse his own follies. Though we strive to be on the path of good and righteousness, engaged as we are in the worldly activities, it is found by us to be not possible always to be so and we are conscious of our swerving away from the path of God. The awareness of our own failing is a basic necessity; without this the question of repentance does not arise. Master commands that we take note of our failings and become conscious of our impurities

every day and pray to God for help. One has to review one's thoughts during the entire day, talks and actions and discern the imperfect manner of doing them. As Rev. Dr.K.C.Varadachari puts it "The keeping of a diary is helpful not merely for the purpose of noting our spiritual experiences but also of our wrong doings, doings done on our own initiative and without feeling of God's and Master's presence and direction". It is necessary to review these and note them so that the mere entry of it in our diary will automatically draw the attention of the Master and speed up the process of rectification and purification. Repentance is for the loss of practice of 'Nothingness' and of 'presence of Master'. 'Confession' in religion has this same purpose but being made into a technique it is likely to lead to abuses. Confession, in private or in public, has no basic value unless one follows the same to rectification or seek God's power and help to lead him to that stage when he will not ever go wrong: this is perfection". When all this is followed correctly with an yielding attitude to the Master then the statement of the Master, "By prayer, we come nearer to our goal because we come in contact with the Being" can be practised in right earnest. The prayer being

**O! Master Thou art the Real Goal of Human Life;
We are yet but slaves of wishes, Putting bar to our
advancement;
Thou art the only God and Power
To bring us up to that stage**

ATTITUDES FOR PROPER SADHANA

We should learn to remain quiet within, firm in the will to go through the process. These are the two attitudes basically, required. We should be quiet with a firm will to go through the process, refusing to be disturbed or discouraged by difficulties and fluctuations. There are difficulties in sadhana and there are discouragements also. This is one of the first things to be learned in the practice of Raja yoga. If we do otherwise it will be promoting the instability of consciousness. Ekagravritti itself is affected otherwise. A simple and sincere call and aspiration from the heart is the most important thing and is essential than capacities. Sincerity is what is required.

Also it is necessary to turn our attention inwards rather than outward to understand the inner call from the inner presence of the Lord. Our ways of thinking are externalised. Any thing that we talk is externalised. The misfortune or fortune of it is that we go by the Pratyaksha jnana. Pratyaksha jnana depends upon the senses, five senses. Whatever knowledge we get, we get it through our eyes, our ears, our nose, our tongue, and our touch. We are not aware of any thought or

idea, which is beyond the capacity of these five senses.

The whole process of meditation is asking us to go beyond these five senses. That is why the knowledge gained through meditation is called Aparoksha jnana. For this we have to turn inward consciously and in the awareness of the inward consciousness also our thoughts are unfortunately constructs from sensory inputs. We are not capable of having thoughts which can go beyond these senses. Our consciousness is unfortunately confined to either direct inputs now or inputs that we have already received and stored in our heads as some ideas relating to certain things. Those ideas are again sensory in content and knowledge.

Non-sensory knowledge is some thing that we do not have. Secondly we have experiences of more than one sensory input at a time. We have got Multi-sensory inputs also. But non-sensory input is difficult and our demand is for the non-sensory. It is not multi-sensory. Multi-sensory knowledge is not equal to the experience we gain during meditation. It is basically non-sensory and it has got its own realm. We learn the logic of it.

The language of feeling starts. So far, language of senses was there. All the language that we talk about is sensory. Non-sensory language is feeling. Feeling heat is a wrong word. It is a sensation. We don't feel the heat. We use the word "we feel the warmth of friendship". It is the friendship that we are trying to refer to, not the warmth. Friendship is an idea that we have got in our head, which doesn't have sensory equivalent. It contains so many things. All senses provide the input and beyond that also we have non sensory inputs to understand the feelings. We have inputs from our hoary tradition also.

Why I am talking of this friendship concept is, that is the word we have used for God, Sakha. Sakha is the word that has been used for God. He is a constant friend of ours. He doesn't go away from us. He maintains his friendship with us. It is a bondage, which is very difficult to express in sensory words, that is why our words will fail. We will say that we have a friend. What is friendship? Nobody knows what it is. The word is very common for all of us. Fraternity for example that we are talking about is a construct that is not sensory. They are feelings and when we try to bring it down to that level of knowledge it becomes sensory

and gets disturbed. So this inner feeling is what we should learn.

A spiritual atmosphere is more important than outer conditions of silence and quiet. As we progress in the path we breathe on our own spiritual condition and live in it. This is an attitude that comes by practice only.

We should learn to distinguish between desire and aspiration. Desire usually relates to lower levels of consciousness of body and vital parts. Aspiration relates to higher values for which, we want to live. Both are based on manomaya kosa the realm of mind only. The manomaya kosa thinks. It has got a two-dimensional approach. It thinks low and it can also think high. That's why Revered Babuji puts the heart higher and says the manomaya kosa thinks generally low. We have to think high. So our desire must become an aspiration. It is not desire to seek the ultimate. It's an aspiration. The word must be clearly understood.

Desire often leads to excess of effort resulting in much labour and limited fruit with strain and exhaustion. In case of failure to achieve, it results in despondence, disbelief and revolt. In some cases

extraordinary effort is put in to pull down the higher levels of consciousness leading to violent reactions and very often wrong forces find their way into consciousness and the sadhaka confuses that to be leading truly to the Divine. A sort of shackles into which, the practicant gets into. I have seen this particularly in 2 or 3 abhyasis who are practicing meditation, who wanted to bring it by force. They got into states of almost madness, mere madness. Aberrations happen. We have to yield to the Divine. Coercing some thing will not work.

When the vital being is under play, impatience and restless disquietude creeps into aspiration also. Even in aspiration, when the vital beings are there, the impatience creeps in and the restlessness starts. These two characteristics are Rajasik in nature. So in order to avoid these characteristics we generally suggest not to take Rajasik food, not to move in Rajasik Company. Otherwise we will become restless. If your mind has been already put into enormous Rajasik stuff like watching a movie, your mind will not be calm. It will not undo it. Ultimately there is nothing right or wrong. What is appropriate? What is inappropriate is what we should know. The viveka of a

person lies in deciding what is good for his sadhana, appropriate alone should be taken into consideration.

Aspiration should not be of the form of desire but it should be a feeling of one's souls need and a quiet settled will to turn towards the Divine and seek the Divine. It is not easy to get rid of the mixture of desire entirely but with the help of the Master it should be possible for all sadhakas, if they work diligently towards this end. One has to work on himself.

Only by practice is it possible for us to develop calm, discrimination and detachment without indifference. This is the condition in Knots 1 and 1a. I changed this word from that of Babuji. He used to say develop due attachment, I say detachment without indifference. I thought that this expresses the idea much better. The same thought I am trying to express from a different set of words. Indifference is what we should avoid. Detachment has to go. Viveka has to come. What is Viveka? Viveka is to remain calm, quiet seeking him ultimately, waiting for him.

This leads us to a condition to live within in a constant aspiration for the Divine and to look at life with

a smile and to remain peaceful whatever the outer circumstances are. Unless Viveka develops, unless particular amount of Vairagya also develops this equanimity of mind is not possible to the outer circumstances. Without developing detachment or keeping ourselves only to due attachment, we will not be in a position to move towards the higher plane. This is the Viveka which is a must. What are the planes? In all the five planes it will operate. In each one we should move towards the moderation. Moderation is the principle. Balancing is the principle. Balance means always two forces are there. There are two forces which may appear heavier at different times. Our effort should be to balance it. Balance is not a static condition. It is a very dynamic condition.

We should learn to yield to the method and the Master. In any field of activity we should follow the guidelines and then expect results. For everything there is a method. We have to follow the method sincerely. If we find the result we should continue it. If not, leave it. Find something else which works. But during the process don't try something else. When we are doing this method we should not try some other method.

We should be sincere in the method. There is no point in trying to ride two horses at a time. Sincerity means single pointed approach, Ekagravritti - Sincerity of approach. When we are trying to do a mathematics problem, let our mind be on the mathematics problem. Let it not go to physics. That is sincerity. If we attend sincerely to our work, we will definitely achieve it, because sincerity means only this much. Don't deviate from the task and the method that you have chosen, follow it. See the result. Sincerity is a must.

It is necessary to note that Divinity is the goal and the way to that also is Divine. We cannot reach Divine directly by our effort. We require Divinity to help us to reach Divinity. There are two aspects of the Divinity. One is, it is the goal and it is also the method and the means. That is why, thou art the only God and power to bring us up to that stage is brought as a prayer. It's not a prayer. It is an attitude that we are asked to develop. By repeatedly thinking about that particular thought we get into the attitude of seeking the Divine support to reach the Divine.

To serve means to love, to obey means to love, to sacrifice means to love. Without these three

characteristics there is no point in talking about love. Love demands all these three.

To be consciously aware of the Master is not possible under all circumstances. Efforts in that direction may lead to insincerity in work and other relationships. Therefore we should develop a method of remembering him sub consciously. Trust and faith in the Master gives us such capacity for sub conscious awareness.

Surrender is very difficult to practice without learning the principles of 1.Love, 2.Devotion, 3.Faith, and 4.Obedience. This is the Master's message today. My experience tells me that as

- a. We tend to think, we are independent and not interdependent, the process of surrender becomes difficult to start. Interdependency alone allows us to yield to somebody else. Surrender becomes possible only then. Independent people cannot surrender. Only when we know our relationship of dependency on somebody we can surrender and interdependency is a vital truth of

existence. The plane whose noise we hear is also dependent on us and we are dependent upon that. That is the extent of knowledge that we should go, to understand interdependence. Nothing that is there in the universe is something that is disconnected with us. For all process of perception or sensory knowledge it may appear so. But we are connected to it. One of the wisdom's of our land is the sakuna sastra. Sakuna sastra asks us to understand how much dependant we are, on other things. We need not accept a particular faith or belief, but we have to accept the point of interdependency.

- b. We tend to believe we are the doers of any action and refuse to accept the participation of others. Every effort that we have put in any field. For that matter there is a joint effort. Some body else is also involved. But we tend to think that its our own work and put a spoke to surrender
- c. We always tend to enjoy the results of any effort exclusively and do not share with

others and thus put a spoke to surrender. This is one of the principles that we have learnt in our country by tradition itself. We go to some thirtha yatra or pilgrimage we get prasad, we distribute to all. We don't keep it to ourselves. We do not accept some thing that has come to us from the Divine as some thing as our own. It is something to be shared, is the consciousness that we have developed, an attitude that is a must in the field of surrender.

- d. We tend to think that everything is from God and do not yield to the master trying to distinguish between them on rational grounds. Gurudevo bhava is another concept that we should understand. We cannot distinguish between a guru and God. Basically this has led to many problems of gurudom. The Gurudom theory is not being substantiated here but we should know there is part of the Master also in the Guru and we should never think that we have got direct relationship with Divine without this interdependency on one more person or

many more such persons in the middle.
Each person is a Guru.

- e. We tend to enjoy the Divine attributes as if they are our own to the exclusion of the Master. We get Divine attributes, many attributes, many qualities we get, of trying to help others, General tendency of tolerance. All these things we think are ours. We try to enjoy the results also. Refusing to think that it is Master's. That is how the gurudom develops. These are all the problems of surrender.

It is necessary to learn that Master is the a. Doer
b. Enjoyer c. Knower of every action and thought of ours. That is the meaning of total surrender. This is possible only if we move on to the knot 4 initially and much later in knot 9. Pranahuti helps us achieve this condition provided we put in necessary effort through the meditation on points A and B.

The balanced condition comes when we

- a. Live in the thought of Master always from birth as some saints have done

or

- b. Live in the company of Master physically when avatars/prophets come into existence.

When we do not have these two possibilities

- c. Live working and doing everything according to dharma and instruction from the Master. Live as if everything is an instruction from the Master. We do everything, then a balanced condition is possible

or

- d. Live working and doing everything according to dharma as if the Master himself is the doer.

These are the 2 alternatives that we find in “The Reality at Dawn” given by Master to us. First 2 are not ours, actually they relate to some extraordinary persons like Sukha, Nammalvar. These are the people who are born with the thought of the Master and lived like that. They never thought about anything else in their lifetime. They were born Brahma Jnanis and they were not even dependant on food for others. When questions were put about food, they simply ignored it.

They said we live in the Divine, we breathe the Divine, and we eat the Divine. The other type of people are like Lakshmana, who used to be with Rama always to the exclusion of anything else. They are not bothered of anything else. That is possible only when the avatar is there. The other two above mentioned points are possible for us. These are the four conditions that are given in Bhagavat Gita, as the conditions of Sthithahprajnatva. Who is a kaba or Sthithahprajna? He answers like this. A series of 20 slokas are there. We should know He is the doer. He is the enjoyer. He is also the person who does the action. Kartrutva, Bhoktrutva, Jnatrutva, knower of things. These attitudes are a must. Once we know this, then we don't grant ourselves certain knowledge that we have got through meditation. We will never start thinking that we have advanced this much. God himself in us is advancing in his own way to his perfection and that is the meaning of our life. Our life has no meaning by itself except as opportunities for the Divine to express itself through us. It is the opportunity God himself has provided for him to show his greatness to the world. All our capacities must get exhibited. We can't simply ignore our capacities, our capacities are used for the good of others. Try to say that it is the Master who

himself is expressing. I think that is the attitude, then we get a balanced condition.

SOME IMPORTANT POINTS TO BE KEPT IN MIND FOR EFFECTIVE SADHANA

1. The mind is generally in a state of unsettledness with so many thoughts and feelings and every sadhaka has to come to a state of settledness in the thought of his meditation.
2. For this, the main thing to understand is the dynamics of mental states.
3. The unsettledness of the mind which is otherwise called Kshipta state of mind is the beginning of sadhana.
4. The goal is to arrive at settledness or Samadhan.
5. But the mind which was given an object of meditation namely that of Divine light, in most cases only struggles itself with very many thoughts and getting tired enters into a state of torpidity or Moodatva.
6. Most of the sadhakas confuse this with calmness or settledness.
7. Instead the sadhaka should endeavor to get into a state of atleast Vikshipta, i.e. thinking about certain

things that seem to be some how atleast are related to the object of meditation. Like the thought of the spiritual way of life, the dwelling place of the Master etc., and also other attributes related to Him.

8. This may enable the sadhaka to come to the level of Ekagravrtti soon.
9. Once Ekagravrtti is achieved, that is the mind is dwelling on the Divine light constantly the goal is not far off.
10. The next step is to enter into a state of absorbency which is also called Samadhan.
11. Once this state is achieved, the sadhaka has to wait on Master without expecting any kind of reward. If reward is sought after, the mind is likely to slip back into step one i.e. Kshipta state.

LET US GIRD UP OUR LOINS

We are all happy to gather here again today, the most auspicious day of Basant Panchami made more auspicious by the descent of the Divine in the form of Rev. Sri Ramchandraji Maharaj of Fatehgarh affectionately called Rev. Lalaji by our beloved Master Pujya Babuji Maharaj. We all owe our life spiritual as well as mundane to this great Personality who descended in the human form to bless us. With Him our beloved Master said started a new era of spiritual life. We are now in the 127th year of that Era. I would like some of you to deliberate the possibility of revising our calendars to be written accordingly. He is the cause for all of us enjoying Pranahuti everyday and many times everyday, which lifts us from the ordinary bestial levels to planes which are more humane and certain times bordering in the divine ones as acknowledged by our friends and dear ones.

We are all aware that there is a principle of dark and dull inertia at the base of our lives. We are all tied down by the body and its needs and cravings of the trivial mind, petty wishes and useless draining emotions. Our lives are an insignificant repetition of

small worthless functioning, cares, chores, occupations, pains and pleasures that lead us nowhere beyond themselves. They bear always the stamp of stupor and ignorance that knows not its own origins and goals.

The physical mind of inertia recognises no other Divinity than its own earthy gods, which deliver perhaps greater comfort and pleasure. They definitely do not uplift and there is no spiritual deliverance. Behind this is a powerful and stronger will of life which is blinded by a perverse spirit that exerts in the core of the elements of life a strong turmoil. It is the crux of the human Asuric desire clinging to what is confused as aesthetic, which infact is the melodrama of the mixed flux of good and evil, sorrow and joy, light and darkness the basis of what is called poetry. This force revels in these and much more even though it suffers and protests against them and we seem to be condemned to the situation that we accept in joy and nothing else. It shuns through revolt any real Divine influx and would try to tear and crucify that power which offers a pure, luminous and happy life and would like to deprive itself of the nectar of the Divine Life Principle that is now ever craving to reach every heart. But no

such influx is possible unless the individual makes a determined bid to seek the same in the inner core of his heart.

Such an influx is what we are having through Pranahuti which is capable of extracting in every one of our lives an inner harmony, a divine beauty in our existence and a better and nobler order out of our lives. But as practicants of the system of Sri Ramchandra's Rajayoga we are aware that this is but a small part of Vital Nature which gets over powered by its more violent and dark and duller forces which seek to get us yoked to them. These forces do not yield to the call of the higher easily and seem to accept the call of the higher unless it defeats itself. This is what is sought to be done by the religions which by lowering this superior lives demand conditions which are acceptable to our lower vital nature.

These forces are what the spiritual seeker starts being aware of, as he moves in sadhana upwards with a determination undeterred by these instinctual forces. These forces are in and all around him, all the time and one has to incessantly combat to get rid off their grip and dislodge their long entrenched hold over him and

over the environment of human existence. The difficulty is very great as their hold is very strong and apparently invincible that even great Saints have given up the idea of changing them and accepted the disdainful dictum which compares human nature to a dogs' tail as they have defied change by force of Ethics, Reason or Religion or any other redemptive effort. They returned always to the crooked curl of Vital Nature. As one great Saint oft quoted by my revered father Dr.K.C.Varadachari in whose order we have all met today said "so great is the whim, the clutch of that more agitated Life-will, so immense the peril of its passions and errors, so subtly insistent or persistently invasive, so obscure up to the very gates of Heaven the fury of its attack or the tedious obstructions of its obstacles, that even the saint and Yogi cannot be sure of their liberated purity or their trained self-mastery against its intrigue or its violence."

But we the disciples of SriRamchandraj Maharaj are I exhort are made of more sterner stuff and more powerful techniques than reason, religion, ethics or other methods are adopted to control our lower nature. The power of Pranahuti if well understood and used and not just accepted as an uplifting force incapable of

being understood and therefore mystified even as any other religious technique has condemned itself to, by yielding to the demand of the lower nature, is capable of enabling us to control the lower vrittis as our beloved Master called and uplifting ourselves to the more human and super conscious levels of our being. This is what I tried to emphasis in my article on” Pranahuti-its relevance in Sadhana”.

I must say that all those who are determined to move in the path of spirituality can be sure of their spiritual destiny. If any one fails to reach it, it can be only for one of the two reasons, either because they leave the path or because for some lure of ambition, desire or other similar reasons they go astray from the sincere dependence on the Master.

There are some abhyasis who make the statement that they are dejected or depressed at the fact they have been falling off the required practice, I must say there cannot be any other worse feeling to the progress in the path. They almost a make a virtue of repeatedly telling that they are worthless and totally incapable for the task and only the Master has to help

them. I can only request such persons not to allow any discouragement to come upon them and have no distrust in the Masters' support.

Whatever difficulties are beyond us, and whatever weakness that are inside us, be sure the power of the faith in the Master will carry us through. I exhort all the abhyasis that even if we feel oppressed with opposition and difficulties, even if we stumble and even when we feel that the way seems to be closed to keep the hold on the aspiration to reach the highest and have the faith in the Master. We shall find light at the end of the tunnel and all adverse circumstances yield to our will.

Please do note that depression is a sign of weakness, of a bad will in us. Bad will, in the sense of a refusal to receive help, and a kind of weakness that is content to be weak. One becomes lazy, slothful and indolent. This bad will is obvious because there is a part in our being which tells us that depression is not good. We know that we are not to get depressed and but almost instantly there is another part in us which says that it is good to be depressed and is very much needed. Introspection reveals us that we should try

again. But this is combated immediately by the suggestion that it can be done afterwards for the present condition of depression is good. There is always a revolt for progress in spiritual life in us - may be weak or strong. Only firm faith in our determination to reach the goal, the firm faith in the capacity of the Master and the firm faith in the methods of practice and all of them strictly followed can we come of this depression which I must repeat is something that we seem to cherish more than try to overcome.

We should follow the path with the fixed aim and not deviate from it and build on outward circumstances and conditions as if they are fundamental. We should preserve our equanimity or balance and make an opportunity and means of progress out of all that happens in the course of life and the sadhana. Please do note that there is the highest Will of Master, which is always a mixture of things favourable and adverse and it is that Will which we have to wait upon and have faith in. We cannot expect to understand always the workings of such a Will. Our petty mind may want this or that to be done, but it wants is not always what is intended for a larger purpose. As I have always been saying faith is belief in Master in circumstances which

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are hopeless and yielding to the Divine Will even if it is not to our taste. I have nothing else to say, than to appeal once again not to yield to the lower planes of consciousness which makes a heaven out of laziness, sloth, indolence and pleasure. Seek the real peace which is capable of granting us the real Nectar of bliss and happiness. Let us get into the warm welcoming bosom of the Lord and our beloved Master Rev. Babuji Maharaj granted to us with love which knows no bounds by the great Rev. Lalaji Maharaj.

PRANAHUTI

Pranahuti or transmission is the most unique feature of the system of Rajayoga of Sri Ram Chandra. This is supposed to sufficiently make the task of the aspirant easier. The Master says that without the help of pranahuti it will be difficult, if not impossible, to reach higher stages of sadhana. Stated very simply, it is an act of will on the part of a person to improve the spiritual condition of another. Everyone in his sadhana tries to improve his condition from the grosser level to the subtle level. Pranahuti is an act of will of another person to improve the condition of another.

This leads us to the question whether this is not similar to hypnotism or mesmerism. Rev. Babuji puts this question himself while explaining the system. He stated that after transmission one feels calm and collected while after hypnotism people feel heavy and dull. He also has stated that hypnotism is materialistic in nature compared to the spiritual nature of Pranahuti. It may be clarified that the purpose of the process of hypnotism is essentially trying to help in ascertaining causes hidden in the deep core of consciousness and assist in the curative processes. It is definitely not

oriented towards the Realisation of self as such. It has its goal in the materialistic sphere. Pranahuti is essentially a spiritual tool for spiritual purposes.

In the traditional yoga processes the most important thing is control of prana. The chitta vrittis or thought process is sought to be controlled by Pranayama. As a matter of fact anything to be achieved is to be achieved only through pranayama. Without regulation of thought nothing is possible and that is sought to be achieved through pranayama. Though it is clearly understood in traditional yoga that prana is not equivalent to breath, no other way was it sought to be manipulated than exercises of breath control. Breath control has become synonymous with pranayama. Puraka, kumbhaka and rechaka i.e. inhalation, retention and exhalation done in a particular proportion of time (usually 4-8-4) is all that pranayama was about. Once kumbhaka is achieved with certain amount of perfection the sadhaka has to apply the force at the 'muladhara' to rouse kundalini so as to enable it move upwards to sahasrara which is the goal. The difficulties in this path are represented better in many books and most of the sadhakas fail to move further in the path for various reasons.

Sri Ram Chandraji Maharaj does not advocate the control of breath. He strikes at the root and says prana is not breath but is the life energy which is essentially of the nature of consciousness. The kingly thing in man is thought and that is the prana in human context and this shall be used to reach the goal. The nature of the ultimate is consciousness and is essentially thought substance. Hence he advocates control of mind through the assistance taken from the ultimate psychic energy. It is thought that is common between Man and the Ultimate. This characteristic of man is what distinguishes him from all other forms of divine expression. Rev. Babuji states that the real meaning of the expression that “man is made in the image of God” is this commonality between the two. However, this was meant to mean that God is of the nature of Man and therefore we have granted Him limbs and form and tried to visualize Him in our own form and granted Him name. Not content with one type of form and structure we have granted Him all possible forms and structure. We have projected ourselves with our own ideas, so many images have come, so many idols were made and we are worshiping them, but the truth is ‘thought’ is the onething that is common between Him and us.

If that is so why is it that we are pestered with so many thoughts, which distract and disturb us whenever we try to remain in a contemplative mood or sit for meditation? Prana is always in a state of balance and equanimity whenever it is dwelling on the thoughts of the Origin or Base or Ultimate. When it by peculiar circumstances gets attached to anything other than the Origin it tries to wriggle itself of the clutches of such grosser matter. This is the beginning of awareness of thoughts or consciousness. This is the most profound theory of Sri Ram Chandraji. The awareness of thoughts is due to their rejection by mind, is a singular contribution of the Master to the field of psychology.

This has enormous influence in the method suggested by him for meditation. Meditation can be done on anything and one can obtain such results as may come. But if one wants the best results the nature of the thought for meditation should be such that it is in consonance with the nature of mind itself. Based on this logic the Master has suggested that we should meditate on the Divine light in the heart not bothering about the nature of light or luminosity. Once this thought is accepted as fit for meditation, getting into a state of absorption becomes easy. It may be noted that

any other thought is likely to be thrown out or rejected by the mind including the thoughts of Masters and their actions etc. The thought of Divine light gets absorbed in the mind because that is approximately near to the original thought. In this context it is necessary to distinguish between meditation and concentration.

Meditation done on the above lines will lead to steadiness over a period of time and practice. However, the Master has graciously brought in another feature i.e. *Pranahuti*. Now that is clear that Prana means thought force and psychic in nature, the Master makes it possible for the individual sadhaka to be assisted by the influx of this force into him by a devotee of the Divine. That is, the *Prana* is being offered (*ahuti*) by a person for the improvement of the condition of the aspirant. The questions that arise are: 1. Whether such a help is necessary? 2. Is such extraneous influence justified? 3. Whether it works at all?

It is the practical experience of those who tried to meditate that mind seems to be without control and it leads from one set of thoughts to another and the control of mind has always been felt as very difficult. Therefore, we may safely say such help is necessary.

However, in the process we should not lose our freedom. Control of mind is essentially sought for as a means of liberation from the bondages one has. The process of medication should naturally not lead to another bondage. So the *Pranahuti* that we are to have should have no strings attached to it. That we should not be bound by that and the help we get should be such as to be a force of liberation and a force that leads us to fuller realisation of our potentials. If that is assured then the help is most welcome.

That each one of us is an expression of the Divine and have our own parts to play and destinies to realise is well known. Our relationship with the Divine is unique and is not shared by any other. This is a one to one relationship with the Divine that we have. We have our own past karmas that are being enjoyed and it is unalterable. How can any person infer here and change our destinies? Granting that some other person has such capacity, is it moral? These are all the questions one has to address himself to and arrive at a satisfactory conclusion.

Usually a person thinks about himself, his problems etc. All his actions are generally motivated by

some selfish considerations. It is only when his consciousness grows beyond his self, the questions and problems of others gains importance in his consciousness. Therefore, when the task of pranahuti is considered, it is essential that the person who offers pranahuti is above the normal level of consciousness and one who is capable of considering doing good to another without any consideration of self interest. The normal individual who lives in the level of Pinda is not capable of this ahuti. It is necessary that he is of higher level, atleast a person who has access to the Brahmanda consciousness. Then he is not confined himself to his body and the structure has no capacity to confine or limit him. His consciousness expands to cover a vaster sphere which includes others also. He is capable of percolating his consciousness through others for the benefit of others. When such a consciousness develops, ahuti is no more interference with others and is essentially to be considered as betterment of the state of consciousness prevailing. Therefore, the question of interference is not there. As a matter of fact this is the most desirable thing that should happen. If the number of persons who are capable of such ahuti increase the possibility of having

a better world of harmonious human beings comes true.

The role of an extraneous person in sadhana then becomes one soul trying to uplift another as a fraternal obligation and duty towards the Divine. In as much as such a service cannot be selfish, the concept of extraneity does not fit into this scheme of things. For one who sees everything as his own, who is the self and who is the other? Further, it is to be understood clearly that the extraneous help received is like a fulcrum which is used as a support to perform a difficult task. The role of the supporter is to give sufficient base for the person to attend to an uphill task. Or we may treat the assistance as that of a catalyst.

Whether, in reality such a possibility exists or that really pranahuti happens is a matter to be experienced rather than debated upon.

Now that it is clear that the nature of thought in the human is of the same type as that existed at the time of origin of the Universe and that it is the Prana and that its offering is a must for the spiritual equanimity in life which is and should be the goal of

any existence, how it is to be offered is taken up by the Great Master, Rev. Babuji Maharaj.

It is stated that the moment the Form of the Master becomes manifest in the mind, one's mind receives the power to transfer its thought to another's mind. When such a transfer of thought relates to the spiritual development of the aspirant it becomes the offering of *Prana* (essence of existence). In reality this capacity can be said to be really had only when the Form of the Lord manifests in the heart, such being a rare case Revered Lalaji Maharaj discovered alternative means for utilising this inherent capacity in humans. Rev. Babuji Maharaj asserts that the power or capacity to offer Pranahuti is a yogic attainment of a very high order through which a yogi can infuse by his own will force the yogic energy of Godly effulgence within anyone and remove anything unwanted in him or detrimental to spiritual sadhana.

The point to note here would be that it is the Godly effulgence that has to be utilised as yogic energy. This implies that the person should be in the realm of God. Such a person is a rarity. Therefore, atleast a person who has transcended the realm of

physical existence was considered by him as fit for this type of work provided that such a person is trained. Therefore, the insistence that a person should be atleast having access to Brahmanda for being an arhat for Pranahuti is spelt by him. Anything less than this standard is not workable in usual course of events. (However, the fact remains that during the life time of the Great Master, Rev. Babuji Maharaj, he did permit even less developed souls for work but it was something of an exception and directly under His supervision). Access to Brahmanda can be considered to be adequate because the realm of God starts from *Ajna*. Further the Great Master enabled the proposed trainers to have access upto His level in an indirect way and prepared them to work their way through to the actual condition of reality. The system of Rajayoga of Rev. Babuji while stressing the need for the sadhaka doing his sadhana, enables speedier progress by serving the sadhaka in a very positive and meaningful manner. Through *Pranahuti*, i.e. offering of thought (through suggestions etc), the trainer completes the spiritual journey of the sadhaka to the required extent in an indirect manner. (What Rev. Babuji calls Aksi way). It shall be the responsibility of the sadhakas to own up the progress given by the Master, through

necessary sadhana. So, *Pranahuti* does not mean that the yogic sadhana of the Abhyasi is replaced by it but only that the sadhaka is assisted. The assistance that is being rendered by the trainer is of course directly proportional to his approach. Rev. Babuji states categorically that “This (*Pranahuti*) can be best introduced by those who have imbibed the real characteristic within their own centres; who know how to draw in power and piety from the higher centres to the lower ones, and can transmit the effect into the abhyasi so that they may adopt the same character”. Yet Rev. Babuji says that if the layavastha with the Master is total, one can help even beyond his level of approach, in as much as the suggestion has access upto the highest level in such cases. This should not be confused to be an easy matter in as much layavastha with the Master is not all that easy and is not something that is accomplished by just wishing for it. It may not be out of place here to mention the difference between wish and will. Wishes, however, pious, do not generally yield good results. Will is a concrete idea that is acted upon within a certain spatiotemporal frame. It is the will that is executed into an action through suggestions in a subtle or subtler or subtlest way.

The main difference between pranahuti and hypnotism is the aspirant is never put into a morbid passive condition before giving suggestions. The suggestions are not at verbal level at all and are given from the original thought level itself. While it is a prerequisite to put a person in passive receptive condition to hypnotize him and then give suggestions for his alleged improvement; in *pranahuti* the trainer does not make any such effort and works with the full confidence that there is no barrier between him and the aspirant and the existence is one only and works out his suggestions for the inner development of the sadhaka. This is no extraneous interference with the will of the aspirant but it is one aimed at improving the quality of mental life of the sadhaka and increasing his will power. It is not subjecting one to another's will but is aimed at improving the will of another through one's own.

That prana is of the nature of pure thought and that is what makes human beings important in the scheme of Divinity in as much as he shares the nature of original stir in a way that no other being, animal or devas etc., is capable of is now fairly established. That human life has been regarded as most fortunate is no

new concept for any religion but the main reason why it is so, is what is established by Rev. Babuji.

The main point that strikes us is that while the ancient system of Yoga laid much stress on the pranayama as an effective tool to bring the mind under control, Raja Yoga of Sri Ram Chandra stresses the need for *Pranahuti* for diversion of the mental tendencies from the state of preoccupiedness with the base and animal needs and wants and desires, to the divine levels of consciousness that humanity is capable of. That such a thing is possible, is what the practicants of this system have to say. Evidence so far available seems to justify this claim and the Great Master assures that this is the method that will be followed by all soon.

PRANAHUTI - ITS RELEVANCE IN **SADHANA**^{*}

There are many approaches to be happy in life. Irrespective of whatever is our approach, one thing is clear. We should be clear as to what we want. Absolute clarity is required before we complete any task in any field, it may be studies, it may be work, it may be sadhana, etc. Any thing that we do we should have clarity about what we are trying to do and what we want to achieve. Second thing, that we have got to take into consideration is - what are the ways and means. In order to achieve the correct goal we should have the correct path. We cannot be just running around anywhere we like, then finally say, I have not found it. Actually we should know that there will be certain procedures, certain methods which have to be adopted to achieve that goal. There are paths, which have been tried earlier, and from every one of them, as civilization advances, we learnt a lot. Every succeeding generation learns a lot from the previous generations and previous experiences. Having

^ (Based on the talk delivered on 11-12-1999 during the Training Programme).

decided the goal and the path, then the question is - are we equipped for it? Are we capable of achieving that? Do we have the means for it? In that also comes our basic affirmation of the goal and the confidence that we can reach it. If we want to be a good sprinter we should know which is the track that we should choose. Is one good in 100m or 200m or 400m or 800m or are is he good in long distance or short distance and several of these things that we have got to think about, but above all these things, the person should know that his legs work. If the legs don't work then there is no point talking about running. Some are equipped, some are not equipped. We can acquire skills, but basic disabilities cannot be got rid off. Acquisition of skill also again depends upon so many other factors that are discussed generally in the books of Psychology, as aptitudes, attitudes, intelligence etc, etc. Then only we will be in a position to be sure that we can reach the goal over a period of time if we persevere in the task. For that we require enormous amount of patience, tolerance, certain amount of fortitude, certain amount of giving up things that are not conducive for achieving that goal. Essentially for that only, people have always asked us to identify things which are conducive in achieving our goal and

implement them, identify things which are not conducive in achieving that goal and then discard them. Without these two things, usually we do not achieve anything. We cannot achieve also because diversions will be there.

Here we are talking about Rajayoga. We want to achieve some thing in this. The purpose of life and the purpose of yoga cannot be different. The purpose of life is happiness. The purpose of yoga also shall be happiness. It cannot be anything different from that and we cannot be happy so long as there is a conflicting situation. It is therefore essential that we develop certain characteristics, essentially that of friendship if not love as it is not always possible. Once we start our sadhana, any person, with pranahuti or without pranahuti, we are confronted with certain situations where we find that we are not allowed to continue with our task because of certain disturbances, some of them are related basically to the external environment. As we meditate, there will be some children in our house making noise, some body playing around in the road, some noise of the cars. In order to just avoid these situations, people tended to go to the forests or dwell in some place where there is lot of solitude. There is no

other purpose behind this nor is there any other greatness behind this. They were prepared for it and they went for it. I do not think we can afford to do that. First of all forests are dying; Secondly we do not have that much of leisure to run away from our house, we have got responsibilities to discharge. Physical disturbance is therefore to be fought with internal determination. Just as a student of mathematics or any student for that matter, concentrates mostly on his work and refuses to get diverted by any other thing, development of concentration is a consequence of determination. Disturbances do occur to us when the power goes off and our fan is off and we are not able to meditate in the place that we have chosen. These things must be won over by us by our determination. There is no other alternative. And this determination is most essential for any sadhana. We must have commitment to reach what we want. Sanity demands that we shall be committed to happiness. Sanity would make anyone at least to agree to this, that we all should be happy. Nobody can get happiness by making somebody else unhappy. All people shall be happy. How? What are the methods for that? These are all different issues and each one of us is working out in his own way, but that should be our goal.

Earlier saints, researchers, yogis have all found this happiness is something that is internal and not external. So they started thinking about things which deter them from doing the task. They have undertaken from purely an internal angle, “Antardrishti” is what they have gone towards, Introspection - in English, it may not be an equivalent for Antardrishti but that is what they have got in English. This particular attitude of trying to look into, to see what exactly are the disturbing factors and when we try to either control them or modify them or annihilate them, one will be in a position to get happiness. Once happiness is established in oneself, he will be in a position to percolate that happiness elsewhere. Light is rather condemned to give light to others. Light cannot keep the light itself. It has to give. Darkness can be expelled but light cannot be expelled. Light dies on its own after the period is over. So long light is on, the light will always be spreading. So once we get happiness, once we are a satisfied, once we are peaceful, we will be in a position to give that or radiate it to others.

Now let me come to the internal hindrances that we are having. We do not accept the concept of “Asana soulabhya”. Usually we are not in a position to

sit in the same posture for a long time. It gives some trouble. Some people because of their practice are able to sit for long. Some people, because they don't have the practice, cannot sit for long. Sometimes it is due to certain defects in the body, may be some pain here, may be some pain there, we do not know. People were terribly obsessed in earlier systems about this body posture and they bothered about - the asana. They said that they spent all the time in controlling the body and make it learn how to sit. Several asanas have come which go by the name of yoga. To say that it has got something to do with happiness, is something that is an extraordinary thinking which however people have accepted for the last one and half century. Prior to this, nobody has followed so many Asanas. Thanks to the Maharaja of Mysore, the pranayama and all the asana yoga have got publicity. First, only eight asanas came. Eight asanas were there originally from which it came to three hundred and above now! You may add some more. All that is meant only to control mind. Asana is very insignificant aspect of sadhana. This is only one aspect of our sadhana, a very very insignificant one at that. Of course in our system we don't bother about asana. We sit in a comfortable posture, Patanjali himself has advised that we sit in

sukhasana, that is, the posture which is convenient for us. Today people talk about asanas, and then quote Patanjali.

So it is to be noted that our system has nothing to do with the Ashtanga yoga, as it is understood today. In the first anga of the traditional system is Yama, and the second one is Niyama. The third anga is Asana. Then immediately after that is Pranayama. Yama and Niyama get the words Shama and Dama in Vedanta. Words are different but meaning is the same, there is no difference. They say, if one wants to do sadhana properly, Yama and Niyama are to be fully implemented. This is what we have just now talked about determination, namely we have got to determine ourselves about what we want to achieve, the goal for which we must avoid things, which are not conducive. We must develop properties, which are good for it. Yama and Niyama are high-sounding words, but literally for us to understand, they mean only these two - Whatever helps us in achieving the goal is to be accepted. Whatever is going to deter us from reaching the goal must be discarded. This has nothing to do with yoga actually. For any task for that matter asana is also a must. A student has to sit in a particular way only,

and then only the concentration is possible. When we operate on a machine there is a posture and there are certain ways of operating it. We cannot do as we like on a machine unless we want to be hurt. Then they are talking about Pranayama or breath control. This needs certain amount of deeper thinking. The process involves both the inhalation and exhalation, and says they are to be regulated. There is also a certain time meant for keeping the breath. They are all required to be proportionate, it cannot be more or less. But we see that respiratory disorders can disturb us. Respiratory disorders can disturb our sadhana badly. Any task for that matter, if we are suffering from cold, I do not think one can do his computer programme properly. One takes off from work. Here since we are determined to achieve the goal we try to avoid that, we try to control this disorder through pranayama. These are all the exercises that we have got in ashtanga yoga related to the body and there is nothing more than that. In this system we really do not talk much about these things. We say sukhasana is there, and the need for yama and niyama we understand the real meanings and actually practice them through following the Ten Commandments of the Master.

Regarding Pranayama, it is significantly replaced in our system. Instead of our trying to control Prana, we are exhorted to yield to the Divine, to the Master, to the Supreme Master who is governing all of us, not necessarily Sri Ramachandraji of Shajahanpur or Fategarh or any person like that, not a personality, the Supreme Master for all of us, God, the Ultimate God. Now in this comes contribution from Rev. Lalaji Maharaj. What he did was, since this Pranayama and other exercises were going on wasting the entire life of a person, he provided an alternative. The sadhanas and other efforts to control the body and breath require all the time we have and by the end of the life also, one is not very sure whether he is settled or not. So you end up in performing Asana and development of Yama and Niyama and Pranayama, as the goal of life itself and go on talking about it. Others say “Nistaparudandi Veedu”, absolutely a person with his high ethical standards etc. We talk too much about it, while each man errs everyday on all these things and each man errs irrespective of which saint he was. This of course, will lead us to some of our epics, where we have seen great saints have fallen just like that because of some lapse. The lapses you have got, I have got, he has got. Here there is not a person who is out of it. So we don't

bother about it. But based on that only is all our sistachara. All our traditional folks talk about it, “Highly principled man and he is capable of doing asanas sir, he does pranayama for such a long time”. So what? All these take care of certain things which are connected to body and while it comes to perfection one is not able to manage it. There is certain amount of hectic effort to control which takes away all our life time. Instead Revered Lalaji pleaded with God to help us out of this situation. In our system we do not bother about pranayama, but we accept Pranahuti. In this process the Divine interferes, not because we are capable of compelling him, but by seeking his grace he is prepared to come.

That is, in our system of Rajayoga the first four steps of Ashtanga Yoga are attended to in a different manner than the ones’ traditionally prevailing so far. We start from the fifth step of Ashtanga Yoga, by taking up Pratyahara first and from then on through the steps of Dharana, Dhyana and Samadhi we are enabled to reach our Goal of life.

Seeking the Grace of the God is nothing been new, it has been there for some thousands of years.

Great saints have always prayed. Some of them seem to have got the grace. Otherwise we would not have had all these religions. But still it was something that they could not finally pass it on. Grace itself they can not pass it on, but they impressed upon us the importance of grace. I think this is the significant point we should understand in our system. Grace has never been imparted so far. The greatness of grace was always stressed as the most important factor in sadhana, in Realisation. Every person has accepted this because he had a taste of it. But he could not give the taste of it to somebody else, because that depends upon the will of God. However much your dog is going to scratch the door, the door is not going to get open, it will not open. The door will be opened only when you go there and open it. Any amount of our bakthi, stotras, crying etc., things will not give the grace. It depends upon Him and Him alone to grant you the grace. That is why it has been stated that when people asked, what exactly is the cause for such grace to come, they said it is something that they cannot explain. They said, it is Nirhetuka. We cannot give a cause for it. That leads us to lot of philosophy, where first of all whether God is independent or is free or not. The freedom for God demands that He should have the freedom to shower

the grace. It cannot be compelled. That is where most of our rituals commit mistakes. They think that they can bring down God by mantra, or tantra or prayer or what ever it is. You cannot get it. It has to be bestowed. That is why Vedas have to be superceded as Lord Krishna himself has long back said “Vedaha Trigunya Vishayaha, Nis Trigunyo Bhava Arjuna”. The reason for that is, Vedic prayers try to appease Gods and get their help by compelling them. They say “You do this mantra or ritual, God has to come, there is no alternative for Him”. May be true, if you put on a switch, fan has to work, if the links are properly connected. A mike shall function when I put it on, there is no alternative to it. It cannot say no. That is why Rev. Babuji brings in the concept of functionaries to explain these Gods. They do certain functions. To grant the status of God to fire is nothing but to remember a day when they were not able to create fire. Today we have got match-sticks for help, may be other methods, by which we are able to get fire. Those days it was entirely depended upon prayer, a particular method, a mantra and a tantra was behind it. Tantra is a mechanism, mantra is a prayer. A mechanism was there. We have to take two sticks. Even today if you see the yagnas that are being performed, perhaps next century also, perhaps for

several millenniums to come, the same thing will continue because there will be certain people who follow that. It satisfies them. So yagna when you start they try to put some leaves and then put two sticks and they go on rubbing over each other and then all of a sudden a spark comes and the fire starts. Yes, there is a question of God, because one is not very sure whether the first step is going to give or the second effort is going to give or an effort later is going to give fire. Probably it depended upon something else. We are depended on that today, we have got so many lighters, so many match sticks, so many other methods that I am not aware of. We can create fire as and when we want. We are talking about trying to forecast weather. We are not all that dependent upon Vayu or Varuna on whom we once depended. This position was well recognised even by Lord Krishna himself. When he went for Govardhanagiri worship, he was discarding the worship of Indra totally. He said “damn it. He is not the person to give us rain, it is only the mountains that give you rain. Therefore grow trees”. We talk today about ecological balance and environmental protection and He talked it about eight thousand or nine thousand years back. But then there was only one Krishna. The demand is - all of us shall be Krishnas. Nobody shall be

less than that. It is our birthright. That is what Krishna himself said. "Mamiva Bhavati" - one can become like me. That is what Rev. Lalaji and Rev. Babuji said, "you can become me, you can become Masters, you don't have to be disciples, you come as associates". It is to be understood that we are going there beyond a particular level, this body level. Yoga basically starts above this. It was necessary once upon a time for all these things. Once Lalaji Maharaj has come and said "Now I see the deplorable situation in which we are messed up" and said, "I will try to invoke the Divine itself". And he said, with certain amount of courage which is unequalled, unparalleled in the past, "The Centre is now yawning towards the circumference". It is God who is now prepared to help us, we don't have to run after. All that we have got to do is, to yield to Him. We have got to yield to the Divine. Once we yield, then Pranahuti comes.

Now having talked about the way in which Pranahuti is brought, he said "I will train people who can offer this, not because of their capacity or their achievement, but because they are willing to yield to me, and I definitely see to it that it happens".

This leads us further to the several problems that arise in sadhana. Body might have certain problems, but that is only elementary. Food and sex are the two things that govern the body, whether you like it or not. The body has to continue. It has to procreate. This is a must, irrespective of whatever is the stage of the person, animal, or human or even divine. A person who is condemned to thinking only about these two will definitely encourage more number of doctors to be prepared in this world, because he is concerned about the body. I can understand that in early stages of life when there was no body to protect this human baby, it had to be protected. All other animals are capable of taking care of themselves. We are the only beings who are helpless for quite a long time. Human beings are the only ones helpless for a long time and who required some protection. Some doctors are required, we can understand at early stages of our life. We require to take care of the body and also have need for doctors and medicine to maintain healthy physical body. I am amused many times of people talking to me to taking to yoga exercises in their 65's and 70's to remain healthy. So it reminded me always of the old proverb, not a very good proverb, an old proverb in Telugu which says

“vridha nari pathivratha”. This fellow has never been disciplined¹ in his earlier life, now all of a sudden he wants to discipline the body in 65th year. How will he do that? It is something that we cannot understand and naturally it leads to such results as he deserves. I do not know what he gets by this Yoga. I have not attempted nor do I have an inclination for it. So this obsession with this body is what is making most of us confine ourselves to the level of the body, physical body.

There is almost a refusal to recognise that there are other bodies with us, and that we have got to be more alive to them than to this physical, which every animal is aware of. It knows how to protect itself, how to take its food, it knows how to bring out next generations, it knows everything about it. There is no necessity for any of us to teach all that. People who get stuck up to this body alone are afraid of what may be considered as a termination of this body, which is termed as death. People who do not have that fear namely those who think that they live even in other bodies that they have got, they are definitely people who are above this fear of death. The physical body seems to be only one thing that is obsessing all

religions. Some religions of course believe in keeping it alive even after death. I don't know how they do it. Egyptians did it with some mummies and in modern religions, some do cremate, some bury it, and then expect it to be there. Even those people who burn the bodies after death have got the attitude of putting some gold or silver coins along with it, hoping that the soul will take them along with it. I don't know why they do, that is a criminal waste of money so far I see, but then they do it. But these are all, what I am trying to say is, that religions had to take recourse to such ideas because of the thinking that the body is permanent and if not, should be made permanent.

A man is immortal not because of the body. A man is immortal because of his preachings, because of his teachings, we remember Lord Sri Krishna, we remember the sage Buddha, we remember the Lord Christ or we remember the Revered Prophet Mohammed. They are continuing, they are immortal. To say that they are dead is meaningless. They are alive. They are with us. Their thoughts are influencing us every day. Every day we are getting influenced by them. How do you say that they have not reached their moksha or liberation from the body. Again when the

words moksha or liberation is used, usually they are talking about the body only. They are trying to make it immortal. When we say a person is going to live forever, immortality is what we are seeking for the body. How do we get it? It is by definition, has to die. Every form of life is born, it grows and it dies. This is a cycle, it has to go on. There are, I am aware, I am aware in the sense that I am aware through some knowledge given to me by some of my doctor friends who talked to me about it, they are thinking in terms of continuing the body forever. In agony, is it? I am very much agonised when I came to know that one of our brother's mother was in U.S.A. in a state of coma and they said she shall continue in that state forever and they tried to preserve that body. It is a very funny idea. I am unable to understand the logic or the reason behind it. May be I am ill equipped to understand the science of medicine. But, my common sense does not permit me to accept it. Body is something that is bound to perish and the sanskrit word "seeryathe iti shariram" means that which perishes is body, "seeryathe iti shariram", then what is the point in worrying about it.

How to live with old age is the problem today. It has been a problem from the beginning. And that is

why we had a joint family system to take care of others. Now that the joint family system has perished, the society is asked to take this responsibility which again is something asking for too much. That is why you find so many old people begging in the streets, where it is permitted. Where it is not permitted, you condemn them to some cell. What ever happens to them, at least they have freedom in our country, to walk on the road or do wherever they like. Other countries don't even allow them to walk on the road. They have to sit in some place condemned and confined to a particular area. They are taken care of all sorts of things and are talked about only for the body. Our obsession is with the body. My point is, the body is the only sarira that we are able to think of. But that will never get the immortality.

In some cases, and most cases for that matter, human beings develop what we call as Ethereal body. This actually serves the needs of the physical, that is, it expresses our impulses, emotions, cravings etc. This is the body of emotions and feelings. In the case of animals they are condemned to urges and drives. When a particular impulse is there, it will definitely try to see that it is satiated otherwise it will not keep quiet.

While in the case of human beings we are allowed to learn a particular way. If we are hungry, we wait till the food is served. We don't try to go and grab it wherever it is. If there is an impulse towards sex activities or procreative activities, we have got to control it. We have to behave in such a way that it is socially acceptable. In this field God himself has given us certain amount of liberty, which again is misused. It is a freedom given to us here. Moksha at this level is granted to us already by God. But that freedom is misused as license by us. We do things as we like, not according to a particular order. The control over these impulses, which helps us to promote the extension of the body, is what God has given us. That is why people are capable of living longer. If we know how to control this, we know how to live longer. I won't say that they live for millennia, but definitely I know they live longer. If we don't know how to control these things we really fall. So this body is there with us. We are more slaves to this ethereal body than the physical body, because this body is taken care of by doctors who will give some medicines etc.. But who is to give medicine to this ethereal body? By birth He has given us the capacity to modify or regulate the cycles of urges which is something which no animal can get rid off. But our

Psychologists-physiological and animal psychologists-have confused us by comparing with the animals and made us believe we are governed totally by these urges. But God says we can get rid of their binding influence on us. But while He gave us freedom, we indulge in such activities perhaps as many number of times as a dog will do for a year, in a day. This is what is happening. It is absolute misuse of freedom. We talk about freedom being given to us by society or our forefathers or the people who brought us freedom to this country. And then we say we are misusing it. But what about this misuse which every one of us is doing.

We are unhappy because of this misuse. This is calculatedly promoted because we are yielding to what I should say modern methods of media. It is much worse, because we are exposed to media, which has specialized only in two things, violence and pornography. They are the only two things that we can see or hear in any T.V or any radio or anywhere we go or any cinema. Entertainment means entertainment in these two things, entertainment is license. It is not an entertainment. There is no recreation. There is destruction. Where is recreation? What ever you have got you are loosing it.

A person who wants to move towards happiness has to control these urges and this is taken care of by Yama and Niyama. It is what all our traditions were talking about. Tradition was aware of this and that is why it is said you control it, Yama and Niyama or you call it by other things, which are there in vedanta. But the onslaught from society is enormous. Marketing advertisements inspired by the research of psychologists have ruined modern civilization beyond a limit, and I am never tired of referring to Pitrim A Sorakin who said we require a sane sex order in this world. It is insanity that is governing us today. We have to come out of it. If one does not have this determination, please do not bother about yoga sadhana, because one is not going to have it. His thoughts will be running over media (T.V. etc.) news and advertisements.

I remember an elderly man, father like man for me who guided me in several issues. 9'o clock was the time of prayer given to us in our system, to pray to God, saying that "all people in this world are our brethren and they are developing true love and devotion towards God ". It is a prayer. A simple prayer, which does good for others. But his main objection to it

was (at that time fortunately T.V's were not there in India, we had radios) "Narayana what am I to do. I am habituated to hearing to the News in English that comes exactly at 9 P.M. I have got to hear, what to do?". I said the priority is yours sir at this age, what can I do. That was the only answer I could give to an elderly person. He was my father's age, my father's classmate. What should I say to him? I can't give a sermon to him. I don't know what he did afterwards, but I definitely know this much, he put this question and this is the answer I gave. So, I always say, have your priorities properly. Our questions are "T.V has got a show today at 9 P.M. what should we do? Should we do the prayer in the evening or see the show?" Or during Basant "we have to go to a cricket match, should we go there or sit here?" or "there is a drama performance, we are interested in it, should we go there or not?" I say the choice is ours. That determination we have to make. And this comes to us only when we know, what generally is called as 'viveka' i.e. wisdom. You should develop that wisdom. If some one say he is not able to, that is the problem. If one is able to, why should he not?

So that is why we say yield to the Master, meditate and see what happens. Through the process of Pranahuti, our mental tendencies which are going to the lower portion of our heart, is enabled to move towards the upper portion.

The division U and L in the heart that is shown is not a physical division. Through this we are only trying to understand a significant part of help that we get from Pranahuti. In the heart there is an upper portion and a lower portion. We are capable of thinking low. We are also capable of thinking high. The flow of thought goes towards the lower things and our mind naturally goes to L level by itself because more than 90% of our thoughts are bestial, the remaining 10% is taken over by marketing persons to ensure that we are 100% animals. That is what is happening. All our thoughts are going here to the lower portion (L).

Through the process of pranahuti, the first thing that happens to us is, the divine influx enable us atleast to move towards the upper plane (U), namely thinking about something more of human which we may call higher values. This solves the problem we face here.

PRANAHUTI – ITS RELEVANCE IN SADHANA

Unless this is done, this problem is not solved and that is where other systems failed.

They said that we have to somehow or the other arouse the energy that is bottled or holed up at the Kundalini bottom namely, the Mooladhara, to move it up towards higher centres of Swadhistana, Manipura, Anahata to Visuddha, finally reaching Ajna. For this several yogic practices were advised and severe measures to control the base instincts and body were taken up as means.

In this system of Rajayoga we are enabled to move up by the process of yielding to the Divine and receiving the Pranahti from a brother aspirant in the path who has moved up and is capable of fomenting us with the same.

“We are yet but slaves of our wishes, putting bar to our advancement”. By accepting wholeheartedly this sentence of the Prayer of this system, we develop an attitude of insignificance, we develop an attitude of yielding to the Divine. That is what is expressed by the sentence “Thou art the only God and Power to bring us upto that stage.” Then our system allows Pranahti to

work in us and with the assistance so received we are enabled to accept the fomentation received from the trainer as an instrument of the Master. This Pranahuti instead of the prana that is sought to be controlled enables to move to the higher planes at the higher centres. We know that our wishes start straight from this level, of Pranic body located at Swadhistana and that they are based on the Energy that sustains us and enables us to procreate located at the Mooladhara. The aspirant has to do the meditations on the points A and B located in the chest region of the body to control these ideas and this coupled with constant influx of the Divine energy through Pranahuti received through individual sittings and Satsanghs enables us to stabilise at the Pranic body level. Though wishes are essentially based on the urges and instincts yet as a consequence of development of culture and our knowledge about this, they can be of any level.

However once this first step is ensured or once control at this level of mooladhara and swadhistana is stabilized through steady and persevering practice, every day we start forgetting about these things except those that are natural. All of us are householders. We cannot totally deny the responsibility of continuing the

progeny, therefore a balance has to be struck in the satisfaction of urges and needs and wants, for that you have got to yield to the Divine and seek its help.

Our wishes are multiplying. One person comes forward with one type of biscuit and the other person comes forward with another type of ice-cream. So we do not have any time except getting exhorted and get exposed to that type of bombardment from the media and social circles in which we move. We go to our family, friends or other circles; they talk about the same thing. What did you have? What will you have? No person is having anything to talk other than food and there is no end to this type of talk. Let us take the conversations of women in the phone, particularly in our country, I don't know what they do in the west, but here they go on talking hours and hours together like, "What you have prepared in the house? What is your dish, and how it has been prepared? How can I do this? How can I do that?" This is what is engaging our attention. Subtle influences come from every source. Some fellow says to us "Sir, there is a new restaurant here". This afternoon I was coming with my brother, he was telling to me there is a new restaurant near to our house. But I don't go to restaurant, what do I care for

it? New restaurant or old restaurant, it does not matter much to me. I never ask for food in any other place except in my house, or in some of my brother aspirant's houses. I may be a fool, I agree I don't fit in, but then I have got a freedom, where as others seem not to care for.

Then next, bodies about which we have to talk about. We have seen that the development of viveka is nothing but trying to control our lower tendencies and moving on to this first control over basic urges and impulses. The whole of Vedanta psychology is going about all the time talking about this, day in and day out, as if that is the end of the matter. The temporariness of our existence i.e. life of the body is a fundamental fact and thereby exhorting to develop a detached outlook towards these urges and also totally curb them. Sat-Asat Viveka is nothing but knowing that everything is transitory. The whole of Buddhism is based on that and the whole of Advaita is based on that. But unfortunately life is not confined to Buddhism or Advaita, what to do, we have got to move on. There are many other things to tackle about except knowing only that. Knowing only that is not jnana nor is it kaivalya. That alone has made people tend to all sorts of sanyasa methods. They are

fundamentals of Viveka, which every person should know.

Now having achieved this ethereal body there is one more binding force or body that we have got, which goes by the name of “astral” or sookshma sarira. I do not know how many of you know this. The gross or physical body, bhoutika sareera, we share almost with all living beings. The next body called as Prana or Bhuta sareera exists because of the fulfilled and unfulfilled wishes. Wishes, actually unfulfilled wishes at the end of the termination of the body continue to exist. Since they continue to exist, float around, they are seen generally as ghosts, spirits; that is their level. It is nothing to do with atma, nothing to do with soul, it is one of the earliest levels of body. If you put the question do they exist? They exist. They do exist because many people have got enormous amount of unexhausted anger and enormous amount of unfulfilled desires. They would like to take vindictive or retaliatory action against somebody else. They try to see that it is executed, all sorts of things, both good and bad things. Generally this redressal is taken care of by the vaidhikis, brahmans, by conducting a particular ceremony. It is “preta sarira.” This is called as bhuta,

preta, and pisacha. These are the two levels for which we have doctors to attend their ailments if any.

Now the astral body is the karana sareera, it is the one which really gives us the shape and form of the Physical body. It is the discharge of our karma that decides the form we take at birth. The need for executing a particular type of function decides the form of the instrument and the instrumentation is accordingly. There are different screwdrivers for different tasks and so it is for other instruments. Similarly the physical body is structured to suit the purpose of life that the karana sarira dictates. A person who evolves upto this level knows his attitudes and aptitudes to life clearly. They are the Samskaras that form the Karana sarira. Samskaras give however only few of those attitudes and aptitudes we have learnt during this lifetime while we are growing up with our parents and others. Several ideas they have added to you. We start owning up some, we disown some. We make some sort by selection. All of the ideas suggested are put together, and then we form an idea as to what we want and say. This is not necessarily what our physical or psychological environment gives us, but these inputs modify the mode and method of

executing the samskaras we get from the past. Now this past, is a big word, this leads us to fundamental question whether the same antahkarana continued or not. It is not necessarily one and the same anthahkarana we had earlier that continues. All thought waves, which are similar to us, become our samskaras. That is why some say that we belong to some tradition, for example, when I was talking about this subject with my revered father, he said “we belong to the tradition of sage Yagnavalkya or Plato”. See the thinking behind it. These persons who talked about certain high levels, high values, and their ideas also become our samskaras. This should be understood that the purpose of our life which is not only dictated by the samskaras that is something of our own past life, but also whatever impressions or ideas which resonate with our own in this life from various sources. Influences of our past life means, the thought patterns and their wavelengths that we have had earlier, which were left floating after the death of the Physical body, is again available floating, and we get it. We accept it, as also those that would serve the purpose of our life, perhaps those of our elders, like fathers, grand fathers, and some other persons aspirations also are taken. That is why we say in our country that ‘Tata puttadu

aiya veediki'. The reason for that is their bhavas, their aspirations, their ambitions continue at a higher level. At the ethereal level it is baser and vindictive. At the astral level it is higher aspiration.

The aspiration levels are different. The Ethereal is absolutely emotional. True, behavioural aspirations and higher aspirations enable us to move up. Not only that there are also certain aspirations which are not very conducive to the society, social well being, global well being, come under the category asuric. The daivic ones are good for others. That is why Bhagavan Krishna classifies people as daivic and asuric and says to Arjuna that he belongs to daivic. If he is a daivic, and that is by birth then how is it that Dhritarashtra's son is asuric? If we go by only the community or by caste or the genealogy, it will not fit in. The reason for that is his samskaras are daivic, and the other persons are asuric. This is not the physical body, which He is referring to. This is the astral body by which we start already having connection with something higher.

But we are not exactly having connection with higher. We do have some connection, otherwise those positive thoughts will not arise in us. We are born for a

particular purpose and that becomes meaningful here in the astral level. It is not meaningful at the pranic or bhoutika planes, except for continuity of a particular race, there is no other purpose that is served here. The ethereal body suffers from destructive tendencies. In the astral plane both construction and destruction are possible, for which we have got certain wavelengths of thought patterns. That is why we find our friends are in tune with us. Certain persons are not in tune with us. It is not just a sympathetic understanding of other person nor is it empathetic. Both these words will not fit in, but there is something more, there is a common wavelength in which we are moving and that person is really a sakha or a sahachara. Only with that person it is a compatibility, total compatibility. Again the physical world is such where there is no possibility of a total compatibility. Total compatibility is something that is not possible in physical. Because you have got different views and they have got different, though the samskaras appear to be similar or even identical in most of the aspects. Recognising this point is the wisdom of the institution of marriage in this country. I do not know about others, whether they are based on this sahachara, trying to understand the difference the other person can have and live with. And the moment

the total compatibility, which is physical impossibility, is not there the other part of the world thinks in terms of divorce. Divorce is something that cannot be accepted, when you accept a philosophy of sahadara. We are talking about a friendship. There is always a question of give and take. Total compatibility is an impossibility. This we should understand. It is like two receivers receiving the same wavelength. One radio which is a very good and this you can fine tune the level, and the other one receiving the same wave length but then under poorer level. This applies to transistor, this applies to radio and this applies to human being and this applies to all. Each one of us appear to be similar. But again there appears to be certain amount of dissimilarities with us that is because of certain other basic factors, which are genetic. It is a matter of Genetic engineering. So this is another body that is called astral with which we have to move to higher planes of bodies. Unless we come to this level we do not know really what is the purpose of life.

The real meaning of liberation doesn't find any sense in earlier planes. When we talk about Realisation or when we talk about the minimum goal of liberation, we are trying to go beyond this level. In these three

levels, people will be born, will live, and will die. Again some other beings will be reborn, not because same person is born but the procreative process goes on. The life process goes on, as there is no other purpose served by this body. Only when the person has developed a purpose you can talk about saying that whether he has come out of that or he has achieved something, otherwise he is condemned to that or this level. We understand here these aptitudes are different and cannot be of higher planes. Till this level including our astral body, we are governed by our aspirations relating to the body. We are creating our own limitations. We are not trying to go beyond this.

But at the Manasika sarira or the aspirational body located in the region of chest as Anahata chakra the need to go beyond the borders of the body arises. The point is, here we are already in touch with the higher plane of ideas relating to the aspirations of human living. Our movement in this plane is only restricted to certain persons who have the same attitudes. Our friendship circle is limited to that, the group in which we move is limited to that. It is a particular area into which we are confined physically while the mind moves all around. Here it is not the

same feather that we are talking, but about the same ideas etc things. However, persons flock, clubs are formed, organisations are formed. It is the restrictions of the organisations. Any organisation for that matter has got this inherent limitation, we have to conform. We came here trying to get liberated from body. Only the ideas, aspirations are the common things for us. This is the binding force of all religions, all societies for that matter. We feel bonded again; internally we know we should move further. For that we are asked to do again penances, take to austerities and seek satsanghs and do Tapas. Traditionally it is stated that the Kundalini should move up from Manipura to Anahata. More pranayama more tapas etc., as the means. It is a laborious task.

In this system the working of Pranahuti is from this level of the Heart and that helps us to move to higher regions. Through diversion of the flow of thought to Atma Chakra (not talked about in Kundalini or other types of Yoga) we move on to higher planes.

We have noted earlier that through the process of Pranahuti we are enabled to move on the upper portion of the Heart. This is where the real Astral body

finds expression. It comes to know the need for releasing itself from bondages. Now that through this level, it has landed in the realms of the saints and sages, it starts gaining knowledge about the need to get rid off the astral plane. If it is struck at this level it cannot help being reborn and again attempt to liberate itself so that the meaning of life is understood fully and serve the purpose of the Divine.

When we go beyond this Anahata, we are talking some thing of spirituality. We are moving out of our borders of physical body. Our boundaries are getting collapsed. We are breaking our boundaries. Upto this there is a physical boundary, which invariably exerts its influence.

When we move from the Anahata to Visuddha level ie., from the level of psychological to the spiritual then the courage to rid off the body is got and when one really establishes himself, all these boundaries are lost because he moves to the Brahmand from the Pind. This is really the place where the modern para-psychologists are using the phrase “No boundary consciousness”. Till this level, the consciousness had certain limits. From here there is no boundary that

restricts the expression of consciousness. So far we are thinking about welfare of our society, welfare of our houses, welfare of our family, welfare of country, welfare of our world etc. Beyond this, Anahata consciousness does not go, we talk in terms of trying to go beyond the world, globe, think in terms of universe, universal consciousness, there is no boundary, known boundary to us. This is where the concept has been very well explained in Sanskrit through the word Akasa. Akasa has no boundary, sky may have boundary. That is why evolved souls talk of Viswa. Viswa has nothing to do with Bhumi. Bhumi is connected with Bhumata, the motherland. For all of us, the real motherland is the entire world and not our place of birth. The evolved consciousness alone can accept this, otherwise the bondage of the place of birth is too gross to overcome over which heroic stories were written of the various conflicts and wars were fought. This is the plane from where we can talk in terms of liberation. From Anahata through influence of thoughts of evolved Souls, the aspirations for liberation arise. Visuddha is the state from where we can seek and have liberation from material expressions of sorts. This is not the limit and is not to be confused with the state of the Ultimate Realization. Spirituality here is still confined to welfare

of humanity, Viswa Manava Kalyanam, the consciousness that is concerned about good for all. This is the consciousness at the Visuddha chakra of Kundalini yoga. To move upto this level one has to put in enormous effort. It is stated that aspirants take several lives to move to this plane. The virtues of Ahimsa, Satya, Asteya, Aparigraha and Brahmacharya have to be assiduously developed to perfection. The consciousness must grow into one of Love as against Self seeking interest. Karuna has to develop which is possible only by an awareness of Divinity of all existence. Enormous effort indeed.

As against this, in this system, Pranahuti of Master diverts the flow of thoughts to the Atma chakra (2nd Knot) from the U level of the Heart. From there through a zigzag path we are led to the stage of Devotion (3rd knot) and then on to the stage of Surrender (4th knot) of our being to the Divine for its purposes. From there we reach this stage with relative ease and much lesser effort. No need for us to take 7 or more lives for liberation, this life period is enough. That is the promise of Master, provided one follows the path assiduously.

Beyond this we have got the concept of – Total pure and simple consciousness.

When we are talking about these things, the question arises as to how to liberate ourselves and move towards higher stages. First of all, we have to seek from the Master, Pranahuti. That enables us to move from the bestial self to human self. The second help that we get after we stabilise ourselves in the U portion of the heart, and practice the method of meditation and cleaning prescribed in the system, we are able to feel the Divine inside the heart. Then through the continuous influx of Pranahuti, the flow of consciousness which has been restricted to its downward movement is now diverted towards, Atma chakra. What happens to us is, there is a support of the Divine that comes to us, which takes care of modifications required at this level. Traditionally these things have to be really fought out, a real war. Day in and day out we have to fight with these things. We say that “When I sit in meditation all sorts of foul thoughts come to me. What am I to do. Somebody spat on my face, what shall I do? Somebody said something to me, what shall I do?”. These are all the problems. “My teacher inspite of doing my best work has given me

only low marks.” That is what we feel. The feeling we cannot deny. Whether we have been pulled up from the lapse in the work genuinely by our boss or not, what we feel is he has unnecessarily pulled us up and that disturbs. These are all there at all levels. So when we talk about the goal of trying to liberate ourselves from all the bondages, we are talking about all these things and any number of lectures will not be in a position to make us understand fully what it is. But if we yield to that power of Pranahuti, then we know exactly what is happening to us.

There are three principles that are used here. One is the help that you are getting from the Divine. The other one is, since we have made a determination to cleanse ourselves from all these thoughts, and want to be as pure as possible we take the assistance of the Divine again in this cleaning process. That is the cleaning process that is talked about in this system, which again is backed by the Pranahuti power of the Master. For any sadhaka what I say should have been more than necessary to understand the enormity of assistance we are getting in this system.

All prayers throughout the history we know are petitions, at certain times gratefulness or thanks, and most of the times it is flattery. We go on flattering God, so that we may get what we want and wish. “You have given such and such person some thing, that Gajendra was there, poor fellow who was crying, you helped him, after all I am a human being, I am much better than elephant, why not help me”. This is the type of prayer. In all these things our prayers are for fulfillment of our wishes. We have enormous wishes, we want them to be satisfied. The prayers usually relate to the three bodies that we have referred to. My health is not alright, make me alright, the solution is to go to Raghavendra temple or go to Tirumala or Shirdi or Puttaparthi. O.K. That is what we do. I am not getting a promotion, I go to this Baba or that Baba. That is what we do. All our prayers are of these levels. The prayers that we are talking about in this system is “We are yet but slaves of wishes putting bar to our advancement” and we are asking for liberation from them, not for gratification of them. That is another significant factor here in this system. We should understand the Divine influx enables us to offer this prayer. Otherwise we are condemned to pray only as others, seeking relief. We are not asking for relief or gratification. We are asking

freedom from those bondages. That alone enables develop love for all people irrespective of our original attitudes. Once such a thing is established, what Buddha talked about, namely, the myhtri bhava develops, universal brotherhood develops. For development of the consciousness capable of having universal brotherhood, again we pray in the night by saying all the people in this world are our brothers and sisters and that they are developing true love and devotion towards God. Here God is not one person we are referring to, but the principle of total pure consciousness, the suddha satva, behind everything. There is something which is behind, we do not know. If we can define God, He ceases to be God. As soon as we define anything and say this is God that ceases to be God, because we have already confined Him to that form. We have already restricted Him to that name. It is a bondage given to God by us for the freedom He has given us to know the Reality. Not only are we bound now by choice but also like God to be bound. That is what every religion has done. We are not finding any fault with that. But we have grown, we have grown enormously with our knowledge and here is the Master who says all those things are unnecessary, “Come on, come to the fundamentals, I am here to help”. The

Divine is not something against us. He is not something to be afraid of. God has nothing against us. He wants us to live with Him. If there is anything that happens to us, which is not to our liking, it is our own making, our own attitude that we have developed. So change the attitude. In this system, the samskaras, which form our attitudes, are abolished. When the attitudes themselves are abolished then where is the question of changing. We don't change. We actually move towards the Source. We are trying to not just change our behavioural pattern, but we are trying to move above to another realm where these differences will have no meaning – *Sarva samaiykata bhava* - is something that is possible for every one of us. So from *Bhoutika Sareera* to *Bhuta Sareera* to *Karana Sareera* to *Atma Sareera* and then to *Brahma Sareera* is the evolution. We have got the right, the fundamental birth right given by God to live in *Brahma Sareera*. Beyond this there are many realms about which we are not discussing here. Let us not condemn ourselves to the physical world and the help that we get from *pranahuti* is what I explained, while explaining the system.

ROLE OF ABHYASI

This talk is about the 'Role of the Abhyasi' in the sadhana. It is interesting that Babuji Maharaj should have thought of writing a book on the role of abhyasi as one of his last works. The need arose mainly because of lack of proper understanding of the system. About 25 years after He gave the system, this book was compiled around 1979 or 1980. It was thought that in the system of Sri Ram Chandra's Raja Yoga, the whole responsibility rests with the Master and therefore, the abhyasi does not have to do anything. This is obviously a bad understanding of the system and was a matter of concern then for some people like me and many others. Mainly because in any sadhana, sadhaka has to put in some effort and he should have at least some goal to identify and which should be guided by some ethical principles, some moral practices and some fixed discipline. This is what we have been told in tradition and that is what everybody was practising. All of a sudden a peculiar interpretation is given to the system of sadhana, where they said all you have got to do is to become a member of an institution, and the remaining things will be taken care of by the Master. You need not do anything, you come, sit and go. This is a very

peculiar interpretation, as I understand continues even now. This matter was raised before the Master, then He said to a senior person to compile a book on the role of abhyasi from His works. He prepared the same and his name is not there. Obviously he did not want to give any further details because he has not done anything of his own, he had taken out from Babuji Maharaj's books for abhyasis and printed the book "Role of Abhyasi". By all this, I am trying to tell abhyasis that there is a role for them to do.

To start with every seeker should have set his goal clearly. What is the goal which he wants to reach? Next he should try to do certain regular practices that are prescribed so that he reaches the goal as quickly as he can. However, it should be remembered that the most significant aspect of Sri Ram Chandra's Rajayoga is, the support of the Master, which He Himself called as the "Essence of Sahaj Marg". That is the essence, let there be no misunderstanding. Granted that a particular support is available what is it that we should do? The Master's support is available, then what is it that we should do? These are all the points which require to be answered to know the Role of Abhyasi in sadhana.

ROLE OF ABHYASI

Babuji Maharaj Himself in His works has talked about the non-attachment as a first thing to be developed by us. The development of non-attachment or developing due attachment to all things is to be practised by us. All our problems arise out of undue attachment to things. So Babuji Maharaj talks about due attachment or non-attachment. There are certain exercises which are given to us to develop this particular state of Vairagya or detachment or non-attachment. We have to study the nature of the Knot No.1 and No.2, as given in the book "Towards Infinity" of the Master. We ought to know that these two centres tell us what attachment is and what non-attachment is and the real attitude that we will be developing towards our life and towards the Master. That means when He has stressed that this is a must, He is telling us that it is for us to see that the first knot is kept as pure as we can, so that the attitude of yielding to the Master develops. When we talk about due attachment, we are talking about a trustee relationship that He has been asking us to develop. In "Ten Commandments", He talks about how we should develop an attitude of being trustees towards our wives, children and parents etc. Everything is being entrusted to us and therefore, it is our duty to see that they are safeguarded. So this

attitude of trying to see that the properties owned by God are kept in absolute safety and see that they grow, is what is expected of us. If we take it as something of our own, we will develop an undue attachment and we get involved in it. If we take it as trustees, the undue attachment is not there, and only the due attachment develops.

Secondly, He also talks about how we can develop this attitude by thinking that everything is that of the Master and to think that the Master Himself is doing everything. He says, “when you get up in the morning think that the Master Himself has woken up, when you break your fast think that the Master Himself is breaking His fast, when you go to the office think that the Master Himself is going to the office, when you come back from the office, think that the Master Himself has returned.” Thus we are trying to hand over everything back to the Master, everything that we do out of conscious awareness of the Divinity that is present in us. Thus the Master is in us and it is the Master who does all these things. In the beginning we think that we do everything. But if we know that it is the Divinity in us that is doing everything, then there is no problem. Once that level is reached by us the question

of undue attachment does not arise. Why I am trying to link up three books here now is, because in “Ten Commandments” He talks about a trustee, in “Reality at Dawn” He talks about how a Master is everything and in “Towards Infinity” He says, what would be the state of Vairagya. If all these three views are put together, then we understand what He means by developing due attachment or maintaining non-attachment. This is one of the things that we have got to develop. The Vedantins have tried well, the traditional people have tried well, and we cannot say that because they did not try well they could not succeed in this. When can we succeed? When that flow of consciousness which naturally flows down to the baser levels of our existence is diverted to the higher levels by the force of the Master or by the will of the Master, then it becomes possible for us to experience detachment or experience non-attachment.

These two things go together, so what is our role? Our role is to practice meditation and the role of the Master is to divert the flow of consciousness from the heart to the Atman point. When these two things go systematically then development of Vairagya which seems to be a lifetime affair elsewhere becomes a

matter of few days of sadhana in our system. He says within six months we will get it, and I wonder how many feel it exactly so. The reason for not feeling that, I say is due to our having not been doing our duty, nor were we getting the assistance that was required from the trainer who laid stress on this point. The Institute demands that we should do our duty and it also demands the trainers to do their duty. These two things shall go together. So, the role of the abhyasi here is really trying to develop that non-attachment or develop due attachment. This due attachment is what we require and get rid of the undue attachment. This is possible when we think that we are trustees in every respect in every sense. So, this is the first thing that He wants us to develop.

If we read the “Role of Abhyasi in sadhana” of Rev. Babuji Maharaj’s book, we will find the first thing itself is the development of vairagya. Actually He starts in this book as against all other earlier books, regarding the development of vairagya first. He has come to this conclusion that people have to be told that vairagya is the first thing to be developed. Actually in the beginning He has taken it for granted, He thought that everybody knew that this is to be done and to His dismay He

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found that people have taken the system to mean that they need not do anything. So, He had to tell that, and the Institute stresses that.

Then the next thing is the due observances for the sadhana. First is the development of non-attachment. The second thing is, we should do our meditation having a fixed asan. I have got certain practical hints to share with you. Whenever I sit in meditation alone, not in giving sitting to others, I invariably offer a seat for the Master. I try to invoke the presence of the Master to that seat and then I take a sitting from Him. This particular attitude has helped me a lot, instead of just trying to sit on my own like this which leads to a certain amount of egoism, I am capable of getting anything done and I am capable of sadhana. I personally feel I am not capable of sadhana and I seek His blessings to do my sadhana. I do not know whether it is acceptable to you. This is not what Revered Babuji Maharaj said. You can throw it off, if it is not fitting to your thinking, you need not follow, but this is what I follow.

Secondly also, whenever I give sittings for others, I invariable see that a seat is provided for the

Master, so that the other person gets the full benefit of whatever I am trying to do. While transmitting if we think on our own that the Master is seated in our hearts, therefore, the whole thing is going on, what happens is, finally we start thinking that we are the Master. A fallacy which I do not like to get into.

These are the two things that I practice which if you feel is wrong, you are welcome to say how it is wrong. So far as I know, it is not what Babuji Maharaj said, but I know this is practiced by certain other people also in the system. Some elders have followed this and I have also copied it. This helps us, helps me at least to maintain my humility under all circumstances.

Secondly, since we always try to have that humble posture before the divine, so we have to see we have our asana, a fixed asana, a fixed seat. Do not try to use other man's seat. It does not help you. It harms him first. Then next time when he sits on that seat, he would feel miserable because your vibrations are different from his vibrations. The seat should not be shared in your own house also. You should have a seat and your wife another. Do not try to have the asana shared. It will not help you. Perhaps it harms you.

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Generally on such occasions you will get peculiar ideas which are not of your own. This I have found even when I have changed my pillows. Suppose I do not use my own pillow and use somebody else's pillow, then I had it, may be after sometime it settles down. Nothing else can be done, so that is the trouble as we advance we will become sensitive to the vibrations. That is why we should have fixed asana, fixed place for worship, fixed seat and the fixed time.

Fixity of time is really a very complicated subject. Babuji Maharaj himself has said at higher stages of sadhana, it is not possible for us to stick to the routine exactly. Suppose we say one hour, we may not be in a position to do one hour at a particular time we want to do it. This is because we might have been used by the Master earlier and we will not be in a position to do our work at the time when we wanted. But I think, that is not very much relevant for our concept to do sadhana. We should have a fixed time and I personally feel that it should be before the Sun rise. We should complete our sadhana i.e. morning meditation before sunrise. It is advantageous in more than one way, because if we recall again the "Ten Commandments", Babuji Maharaj stresses in the very

first commandment, the importance of the sandhya period and the early morning sandhya. Everybody knows that is the best time for sadhana. Evening, of course, a modern man has no chance of utilising that time. Many times when we reach home, it is already 8 or 9 or sometimes 10 O'clock. Very few people, I think, very fortunate people alone can get back home by 5 or 5.30 P.M. I always get back at 5.30 PM. But in the case of business men, industrial workers, they come back home at 8 or at 10 O'clock. In cities also it becomes a big problem. I was told yesterday by an abhyasi from Bombay that he leaves home at 7 O'clock in the morning and comes home by 9 O'clock in the night and he stays 20 miles away from his work spot. So frankly speaking, sandhya is not in our hands. The modern man is unfortunately deprived of that. So every effort must be made to see that we get up early in the morning. We take our bath, keep our body and mind as pure as possible and start our sadhana. Can I do sadhana in the bed itself, can I just wash my mouth and then start it or shall I do it without washing my mouth, all these things are ridiculous and irresponsible. If someone does it once in a while, it does not matter, but many just continue to do and come back complaining. We should not give such unfortunate

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situation to the Master, because I can assure all of you that we are all linked with the Master. So, once we are linked with the Master, we must do what we are supposed to do and allow him to help us. Otherwise He has to do our work also and then He should do His work. Naturally that is not the way to love Master.

Getting up early morning and doing our sadhana is actually the preliminaries of meditation and if we understand the need to realise, we will also understand the need to be true and as simple as possible. And when once this is done, we start our meditation with a pious attitude towards the Master, an yielding attitude towards the Master. Somehow this yielding attitude does not find a place in the book "Role of Abhyasi" and I do not know why it is not there. So far as I am concerned that is the most important thing that an abhyasi has to do. It is his role. We have to develop an attitude of absolute surrender to the Master. Most of the time we can satisfy ourselves that we have surrendered to the Master while in fact we have surrendered to our own wishes which we expect the Master to fulfill. We do not accept whatever the will of the Master might be but expect our wishes to be satisfied. This we call surrender to Master. Thus it is

clear that yielding attitude is a bit different from the self surrender that we think we have got. This self surrender that many people claim is not surrender to Master but surrender to their own self. Further it has been my bitter experience that many people who think that they have surrendered to the Master are the people who are suffering from an extraordinary sense of egoism. They think they have done a very great thing by surrendering themselves to the Master. This is an unfortunate situation, where the psyche is playing a big joke to the person. He does not think that self surrender demands a surrender of the consciousness of the self itself. Somewhere in between he gets stuck up and he thinks that he has surrendered and therefore, it is the Master and the Master alone has to attend to the appropriate action. So this shifting of responsibility of our sadhana towards the Master arises out of this peculiar clique of self surrender. It leads to lazy habits, it leads to an extraordinary egotism, ahamkar and then arrogance and all such sort of things. But, if we have really surrendered ourselves to the Master, these things do not arise. We must be aware of a small thing that everything is being done by the Master and when we do something wrong, we also say that it is the Master who has done wrong. I have

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come across the abhyasis of this type also. And they feel genuinely so, that is the misfortune. It is not that they are wantonly trying to give rationalisation, but it is not as though they are conscious of all that. They genuinely feel that it is the Master only doing that. That type of feeling I observed in higher personalities. And all these things arise mainly because they do not do their sadhana. If the persons who are advanced continue to do their sadhana as the beginners do, I think the problem will not be there.

This arises mainly because of a confusion of self surrender. You have not surrendered. It is not the surrender of the self to the Master but it is the surrender to the self of the person that has happened. Self surrender is not all that simple. In tradition also it is not accepted as anything simple. A gati, then a prapatti and then a saranagati, several concepts are there. If we read Vaishnavaitic literature, we come across a lot of differences in the various concepts. A Daasa is entirely different from Saranya, and they have to be differentiated very carefully. It is not enough to be a Daasa to become a Saranya. That type of differences are there. Basically everyone of us is a daasa. Any person who joins the system, accept the Master is a

Daasa. There is no doubt about it. But then, that does not lead us anywhere, but we have got to totally surrender. Here is a question of Vidya, a Spandan. When we come to a stage where we say that we do not exist, we come to a stage of Prana which becomes Pranasya Pranah, that is a state when we are totally in a negated condition, then alone divinity expresses itself.

When we sit in meditation we should not think that we are meditating ourselves. That is why even in the asana of the system we have got a bent posture. A bent posture is suggested instead of very straight posture. The reason for that is we try to retain our dignity. Apart from these two things, what should an abhyasi practice? What is the most important thing that a person should develop. I would say it is an awareness of the goal in your heart all the time. We must be conscious of what we are trying for, we must know that the goal is something that is accessible to us, that is available for us and that we are moving towards it. Everyone of our actions, everyone of our thoughts shall be only inclined towards that. This, of course, is done in several methods so far as I see. I remember the Master, Babuji Maharaj, as far as I can,

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just not to say that we are diverting of course, if we are nearer to Him we will be able to remember Him also, otherwise we cannot even remember Him. All the time let us be aware of our own weaknesses, by trying to place it before Him and say this is what is making us not to reach Him and this is what makes us not allow Him to function through us. What is it that prevents Divinity to function towards us. It is only our selfishness. It is only our own interest that is standing in the way of the Divine. So, if we can go on placing before Him and accept His suggestion that He has given and mainly think that it is the Master who is having all this interest and which leads us later to the concept of a trustee and then we are stabilised ourselves in what is called constant remembrance.

The constant remembrance I think is unfortunately misunderstood in our system. By which it is not that we should go on repeating the name of Babuji Maharaj or Ram Chandrajji Maharaj, as if it is some sort of a mantra. If we are going to repeat His name several times just like that of a mantra, grossness will be developed. It is very difficult for any trainer to get it removed. Because this grossness is of a peculiar variety which is fine by its very nature and

since it was solidified in that particular thought it becomes very difficult for a trainer to remove that because he also thinks it is difficult and he will not remove at all. After all what is wrong in repeating Babuji Maharaj's name. Generally what happens is this particular thought, if goes on repeating itself, then a person is trying towards it by thinking, he also gets the same importance, then if he has to remove, how does he remove? He will not have any inclination to remove at all first, so that is why it falls under superfine grossness. These are all the things which are so much pure, gross but pure in the sense of pure thought, but then it is gross only. What we should bring is the consciousness of Babuji Maharaj rather than image of Babuji Maharaj. What we should be aware of is that we are the instruments of the Divine in the personality of Sri Ram Chandraji Maharaj rather than people who are just seeking His blessings.

Now, if all have the confidence as I have which I think should pray and I have been praying is that I have been blessed is a feeling that I have always, it is not out of arrogance I am saying this. The reason is that I feel, I have the grace of Sri Ram Chandraji Maharaj, that means I am the most lucky fellow in this world. The

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same is the situation with all of you. We have the grace of the Divine. We feel it, we experience it, we live with it. So, this one factor of Divine grace which we have got is something that is totally a new course, it is really something that we have not done anything in this present life to deserve that particular aspect. The condition of receiving the grace of Master which many others are not able to get it. The feeling of calmness, the feeling of balancedness, the feeling of pious attitude, the feeling of total absorption to the extent that we really do not remember anything of our own, even if we feel only for a few seconds or a few minutes a day is something that every other saint has tried for ages for only that particular one minute only.

On the other hand, we are having everyday at least few minutes given to us, where we feel or we are merged in that divine consciousness. Those of you who have read some books on yoga, you will find that how difficult it was for them even to have a small glimpse but that glimpse itself they call it as Realisation. We are having the moments of Realisation everyday several times. So I really do not think that I deserve it and it is something of a fortune that has been given to me. Therefore, I do not seek His blessings, I have it. What I

have I do not have to seek. Majority of the abhyasis commit a mistake of seeking it again and again what they have. We should not do that mistake. I call it as ingratitude. He has already given what we need. What is it that we are asking Him again. What we should do is to see that He functions. He is with us is well known now. What is it I should do as an abhyasi? I should see to it that He alone exhibits Himself and not me. Not my perversities, not my ways of living. It is He and He alone who should express Himself in us. Then alone sadhaka is really playing the role of a true abhyasi.

A true abhyasi would be one as Babuji Maharaj Himself said, “on seeing an abhyasi, one should ask who is your Master”. This is possible only when we live a life where other people are impressed by it and they ask us what is it in us, who is the person guiding us and this person has got to be known. Not that I have been perfect but many people asked me what is it that makes you to talk like this, what is it that makes you to have this courage, what is it that makes you always calm. Though people have seen me in real anger, they immediately came to know and say, “Sir, we know, you are not against us but you are against this particular principle. What is it that makes you to talk like this?”

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Several people have asked me, seniors also have asked me, juniors also have asked me. And I always used to say that this is only due to my Master. What is it that makes me to talk like that, it is my Master, what is it that makes me bold and courageous it is my Master. You shall by your way of living pursue others to think towards the Divine not towards you, do not commit that mistake. Let not there be anybody to give you importance. If anybody tries to give importance to you tell him that he is a fool and do not bother about it because this is another thing likely to happen. Every abhyasi has got this natural tendency. This, we will find them in any part particularly they always try to present this as one step better than the others spiritually, “you fellows are good for nothing, I am the fellow who is already having the grace of the Master”. Right, this arrogance is there and that is not what is required for us. Yesterday, I had met an abhyasi who came from Bombay and then I asked him how he is feeling. He said, that he is no better than his people in the family. Then he said there are still rituals and poojas and other things in the family and he is the one doing meditation. I said, “I do not agree with you. They are thinking about the Divine in their own way. You are thinking about the Divine in your own way. If you are really a person who

give something very good in your sadhana, they should be motivated by your behaviour to follow you. The mere fact that they are not following you shows that there is something wrong with you". This applies to all abhyasis and they have to evaluate their people at home on this, instead of trying to fight with the husband or wife not following the system it is better you practice it in such a way that they accept it. There is no point in trying to compel them to do it. They may do it because of physical pressure or psychological needs, anybody can do this but, it does not help in any way. Such type of a conversion is of no use. But, if your behaviour is such, if your very presence can bring certain amount of calmness and quietitude to them, then they automatically understand that there is something different. He is a different man. It may take a long time, but definitely that is a very solid transformation, instead of compelling a person to follow the system. So, the role of abhyasi also shall be to see that the Master's message is propagated by his behaviour, not just trying to say that I am saved, you also get saved. Then the Christian Missionary or Muslim Missionary or many missionaries are there, who just go on trying to get just salvation. It is true, I feel it is true, unless we are going to accept Babuji Maharaj, the question of Realisation or

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Salvation is out of everybody's visuality, irrespective of the need they have to come to Him. There is no alternative, but there are many paths.

It is not one single path of Sri Ram Chandra Mission that leads to Babuji Maharaj, it is not one Institute that leads to Babuji Maharaj. Several lines are there towards Him. He is a Master of the Universe and a person who is deciding the destinies in spirituality. As far as material life also is concerned, I can tell that if we are prepared to believe that He is the person to decide, the second aspect of it is that, we have to do our sadhana. But, the first aspect is that He is the person who decides spiritual destiny. Somehow, if we can make other people be aware of the divinity, they automatically come towards it. There is no other way, there is no other path, there is no other go. So, the abhyasi has to do certain things, means invoke in the other person a feeling of piety, a feeling of devotion towards the Master. This is a very important role that we have to play and in this role lies our service also because as I told, the blessing of the Master is already there with us, now He expects some service in return and this service of trying to see that His message is passed on to others is most dear to Him because He

does not want to have any less support. All people shall know the method, all people should know the importance of spirituality over and above the material life. So, this message if we can somehow pass on by our behaviour, we would be really doing what we are supposed to do, that is the role of abhyasi. Babuji Maharaj has talked only about non-attachment and certain preliminaries followed by those meditation techniques of morning prayer, evening cleaning and night prayer in that book. We have in our book of Raja Yoga Sadhana certain methods by which we can improve our own condition.

Many people complain about various thoughts that come to them during meditation. We have given two types of meditation there, which should arrest normally such feelings. Even that is not required if we can meditate on points 'A' and 'B', which should take care of it. So, if anybody who feel compelled to complain about the thoughts that come to him during meditation, they may be various thoughts, disturbing thoughts actually. If they are not disturbing, they can be ignored that is what Babuji Maharaj Himself said, we need not worry about the thoughts which do not disturb us, they may be there, after the meditation we may not

have them. During the meditation itself if we are going to have these thoughts repeatedly coming again and again the same thoughts, that means it is haunting us. There are two types of thoughts as I have already told. Some of which go on repeating, it does not leave our mind, some of which are drifting. To start with, the noise now that we have observed there, then just now we have heard some auto, then somebody is talking, this boy is talking. This type of thoughts they are floating, we do not have to worry. It is not disturbing when I talk to you. Suppose, on the other hand, if there is some disturbance which will not permit me to talk to you, then that is something about to be attentive. So, we have to differentiate between the thoughts that come to us. We should not bother too much about the thoughts that go on floating but if they are repeating, it is something that we have got to worry about. Then we have to observe the nature of that thought. And accordingly we have to use these methods which are given there and the meditation at points 'A' and 'B' effectively and this problem can be solved. If it does not, then we have got the Three Point Japa or Four Point Japa, which can be taken up on the advice of the trainer. So far as I see, there may not be any necessity to prescribe this meditation normally in case of a

person who has yielded to the Master, because the meditation at points 'A' and 'B' becomes sufficiently effective in such cases. I do not think, it is necessary to do that but in case of any necessity we can do that to get rid of our pervert tendencies. But, even then it is taken care of in meditation at point 'A'. So, only when it is beyond our control, maximum to say, we are totally out of control then there is necessity for resorting to this Three Point or Four Point Japa. It is very effective, in one or two cases I have seen they are very effective.

I personally feel that there is a lot of responsibility on the shoulders of the people who are being blessed by the Master in having accepted that and this responsibility of trying to pass on the message. If at all there is a role, that is the role that is expected of an abhyasi. We owe a terrific responsibility to the future. We are the victims of a very bad civilization which is based on materialism, a civilization which is based on arrogance, greed, jealousy, a civilization which is based on conflict, a civilization which is based on unfair competition. From this, the humanity has to evolve a civilization where cooperation is the spirit, service is the must, sacrifice is the principle. If you can move towards that type of civilization, then the

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Kingdom of God is established and Sri Ram Chandraji Maharaj is demanding that particular civilization. He has given a warning to all of us “if you entirely follow then you are behind me, if you do not, I know what I should do and any how I do it.” Now the call is very clear for us. We have to get out of what we call the rituals, class distinctions, caste distinctions, stupid procedures that we are following all these days trying to divide amongst ourselves, because everyone of these things has divided us, it has diversified us from others.

Whenever we tried as a matter of fact and approach, that the purity of the method of the Master is given to posterity there has always been resistance and in any organisational approach this is one of the major problems. I had to say many times that purity of the message of Babuji Maharaj has to be maintained, knowing fully well that I was already trying to break an organisation. Those moments have been very agonizing for me. But the only reason is to pass on Master’s message in Purity.

Now if everything we have got, where is the need, where is the understanding of the need of

another person. So behind it is that principle, which is totally forgotten today. Thanks to the materialistic society, thanks to this individualistic society. What finally comes to us is, we try to understand that every man lives his own life. When everyone of us lives his life in unison, in cooperation, in conformity with all others, then that alone becomes divine life. Whatever little we have, let us share with somebody else including an agony. In case, it comes to us we should not say our need is not taken care of. He understood our needs. Whatever little we have we share. This concept of sharing is lost mainly because we have understood our needs to be absolutely individual and as not something that is shared by all of us. Let us see the basic point then. Some people have got an interest in particular type of music. Some other people have got a particular interest in certain type of dance or certain types of literature, then all the people in the house, all the people in the community used to sit together and then say come on let us have today Bharatnatyam to see and let us hear this Harikatha or this Harichandra Upanyasam, whatever it is, all people are united, it is not just a congregation. It is a question of understanding the need of some people and sharing the need of the people in unison and we understand

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the way of life which is entirely built on that particular platform. As against it, the modern man, he says, I will have my TV in my room, you have your TV in your room, the other man has got his VCP in his room, something like that, it goes on. Your needs are totally ignored, your point of view is not taken recognition at all. If you want it you have it, let me see why is it you want to have it, what is it that makes you to seek that, that type of approach is not there. If we see how we were all united and how we have now got separated, thanks to the materialistic society and the need of harmony, this is the divine form, it is not our form, the Divinity wants us to be harmonious, Divinity wants us to be united. It has not expressed itself in this manifestation so that we fight amongst ourselves. It wanted all these manifestations to live together with all the diversity. Unity in diversity has been told us to lead the way of Hindu life, the Indian way of life. That has been expressed as the value, that is the basis of spirituality, that value is lost today. You can present your point of view in the same platform where another person also presents his point of view and both of you need not feel bitter.

This is possible only when we know that there is that Divinity in our heart, that commonness which is there between others and me and that absolute respect that one should have for each other. If Sahaj Marg or if the path of Sri Ram Chandra's Raja Yoga has got any value, it is in this harmonious living, that is Divine. This is possible, and this is our role. It is not trying to say that I am doing my meditation, I sit at home, I just do not care for any one of you, all the 24 hours I am meditating. No, I do not think that is the call of Sri Ram Chandraji Maharaj. It may be anybody's call. We may feel ourselves engrossed in that spirit also. We may feel happy about it also and that is wrong about it also. But that is not the solution, that is not the way for others, the way for others is how best we can live together. This tolerance we can never develop unless we have got that fundamental understanding of paternity. A paternity which is possible because of the common parenthood of the Divine which Babuji Maharaj talks about in one of His Commandments. He says that if we know the common source from which we have evolved and feel and act firmly linked up with every time that we work as trustees what happens is, we see every other person as our own brother and sister and it will become natural for us. Because we

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mouth it everybody has understood the value of brotherhood, everybody has understood the value of trying to say that all of us should behave in a very united way at least, because God itself expressed as superficial methods of calling each other as a brother or a comrade or whatever it is. This is what finally happened, but that is not what Babuji Maharaj wants. We go to the extent of saying when somebody is in need of some help and when we say that we are doing some great pious activity, He says nonsense. He does not accept. It is no piety to give money to others or alms. No, this is actually his duty every brother has to do it. When another person is suffering we have got to do it. We better do it. It will not give us any great punya. It is not a punya. Actually, it is a question of our duty. He calls it as a matter of shame when some people think that they are doing some pious activity when they help somebody else. We will have to do it because everybody is our brother. So, this particular thought that has to get into us, it is possible only by realising the particular truth of our commonality. It becomes possible for us only by our sadhana and the Divine light in our heart. So these are all linked up things, abstractly if we think that we have come from one common source, no, it does not help us. It does not

help others to know about it. Everybody knows it, intellectually he knows it. When does it become real for us, natural for us? When we feel it in our heart, when we feel that commonness in our heart, then it will become natural for us. Otherwise it is artificial. Every politician has talked about it, every religious worker or social worker has talked about it. There is nothing new about the idea, but to live with that idea, we require this sadhana.

Not only we require this sadhana but a feeling of our total nonrelevance. Your existence or nonexistence is not very much relevant unless it is going to give the message of the Master to others, unless it is going to express that love, which is the nature of the divine to others. So our role is really tough and more so when we are in touch with Babuji Maharaj. A man who does not know the importance or rather the existence of Babuji Maharaj in our heart supposedly due to ignorance cannot be faulted with. But people who know that we have got connection with Him and still do not share it with others, are persons who suffer from what I call as a certain amount of apathy to the needs of others. That is, when we do not know that a man is suffering and we do not go to see him then there is

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nothing wrong about it. If we know and we do not call on him, then we are really at fault. So, I think all of us are united in this that we would like to spread the message. Spread the message of the Divine to others and then that is the basic role for which we should get an authority or arhata. For that we have to do our sadhana. A sadhana is some sort of an exercise we do in order that we express Him to others, that is our role which He expects, that is what we have to do.

It is my firm conviction that the Sun has already risen and is very much busy and that is Sri Ram Chandraji Maharaj of Shahjahanpur. This is a very clear way of putting my point of view or our point of view, where we feel His presence so much. I think the people, who have not joined the Mission or not joined this method of meditation prior to 1983 and joined later, are more fortunate in the sense that they have no doubt about this Sun. The Sun is very much born, it is visible, it is experienced. People who joined earlier had this problem perhaps the Sun was in the lower level than horizon and they were having many doubts whether He is the person or not. Many people had this doubt earlier whether He is the person, though He says very openly I am the person. This definition we will find

in Voice Real, that I have come out in 1944 and I am the person. He says it very openly and in spite of such an open statement in writing, because He normally never used to talk about it, and other people have tried to justify His existence as if it requires a justification, that was the trouble. I have the conviction and I hope you all have that conviction that He is the person and He is accessible to us. But accessible to us through certain channels is a different subject but accessible to us is what we should know. So this message of the relevance of Sri Ram Chandraji Maharaj in our life I think we have got to pass on and that is the greatest role if at all there is a role.

SPIRITUAL TRAINING

Rev. Babuji Maharaj states that, "Viveka or Vairagya is a state of mind developed at different stages by constant practice of certain Yogic practices viz. Remembrance, Devotion or Love etc. Viveka in true sense never develops unless the senses are thoroughly purified. This happens only when mind gets properly regulated and disciplined and egoism (or Ahankar) assumes a purified state. Thus it is that Viveka is in fact the result of practices followed in order to bring about desired results. Now, Vairagya, the second sadhana of the Vedantists is likewise the result of Viveka. They are thus the stages of elementary attainments in Yoga and not the sadhanas or means of attainment of stages."

The Master also states that "No practice is really of any avail if it does not naturally result in Viveka and Vairagya. The real form of Viveka is that when a man begins to realise his own defects and short comings and the bottom of his heart feels repentant for them."

It may be noted from above that there are certain yogic practices related to 1. Remembrance 2.

Devotion and 3. Love. The Master has not spelt out openly the methods as such. But if we think well we understand that he is referring to 1. Diversion of the flow of consciousness to Atma chakra and to the meditation on point A.

The Master stated that in his system of Yoga, "Viveka and Vairagya are not treated as sadhanas but left aside to be developed automatically by an aspirant during his progress." He says it starts from "what is known as the third sadhana of the Vedantists which consists of six forms of spiritual attainments known as Shat Sampatti. The first of these sampattis is Sham which pertains to the peaceful condition of mind leading to a state of calmness and tranquility. When we practice it Viveka and Vairagya follow automatically. Vairagya in the sense of non existence of things is in my opinion is a very difficult process, for in it you have to take up the negative course and discard or reject everything that comes to your view. But if you take up the positive view and accept one thing only as Real, sticking to it whole- heartedly, other things will naturally fall in the background and by and by, you will become unmindful of them. Consequently your attachment with them will gradually begin to disappear and you will gain

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Vairagya by easy means. “Thus the primary thing in Yoga is the proper regulation of mind which is ever restless.”

It is necessary to ensure that the abhyasis develop this state of mind which is called Sham. For this methods are already mentioned. Unless this is done the essential condition of development of Vairagya in the path of Yoga does not arise. Both the trainer as well as the abhyasi should pay proper attention to this aspect.

The Master asserts that ‘we start our practice from Sham, the first of the six sampattis of third sadhana of the Vedantists and devote all our attention to the proper moulding and regulation of mind which is easily accomplished by the help of the transmitted power of a worthy master. Control of senses and indriyas (or Dam) follows automatically when we fix our mind on one thing alone which is the Reality ignoring all others. (knots 1&2)

This leads to the next Sampatti i.e. Uparati. When the mind is all the time centered in one thing that is real, it is not charmed by anything in this world. Even

the hereafter or paradise has no meaning for him. This state of mind is entirely different from that of Vairagya. Vairagya is an incomplete form of this nobler state. At this stage all the indriyas are completely purified. (Knots 3 &4)

This naturally leads one to the condition of Titiksha or the state of fortitude. At this stage a man is perfectly satisfied with what is allotted to him by God. He has no feeling of injury, insult, condemnation or appreciation. This is the state of Sthitha Prajna (Knot 5)

The next stage is that of Faith or Shraddha. This is a very high condition which comes after much sadhana (Knot9). The next sampatti is Samadhan which is a state of self-settledness to the will of the Master, without even the consciousness of it. At this stage a man is perfectly devoted to the Great Master without any thought besides. (knot 10).

At this stage the aspirant becomes a mumukshu. Master states that "Little remains now to be accomplished when a man comes to this stage except to develop close association with Absolute Reality or actual merging in the state of non-entity. To come to

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this stage is all sadhana. Deviating from the traditional approach Master has advised us not to take up the different steps of Ashtanga Yoga one by one separately. Under our system Asana, Pranayama, Dhyana and Samadhi are all taken up simultaneously during the course of meditation. Meditation in due course leads us to concentration or the state of samadhi.

Samadhi has been classified by the Master into 3 stages. In the first the man feels lost or drowned, his sense, feelings and emotions are temporarily suspended in a way that they seem apparently dead for the time being. We all know that this state comes to us often during meditation and lasts for some time. It is also true some of us crave for this condition to repeat itself and some times perhaps to seek to be in the same state for ever. This is mainly because such a state has been the only one that has been praised by others and is considered as very great traditionally. Most of the abhyasis are not clear about this and therefore feel not very satisfied when it is not continuously had. The fact is in this system we are not satisfied with this state as much ground has to be covered yet. It is necessary we should get out of this

obsession and enable the abhyasis also to come out of it.

In the second stage of Samadhi a man though deeply concentrated on a point, does not feel actually drowned in it. It is a state of consciousness within an unconscious state. Rev. Babuji gives the example of a man walking along a road thinking deeply over some problem. He is so absorbed in it that he is unconscious of anything else nor does he see anything in the way, nor hear the sounds of voices near about. It is consciousness in an unconscious state. In this state of mind the consciousness of other things appears to be in a sleeping state and creates little impression. This state is also experienced by many of the persons who have approach up to Brahmand consciousness. This also has been praised by some persons in the traditional approach and is considered as very high. The main point to note in both these stages is the condition has no value for others and is therefore essentially individualistic in nature and has no social or Divine relevance. It may be true that those who dwell in these stages are capable of certain miraculous faculties and thereby attract others but it should be noted both these stages are not conducive for further

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progress in the realms of the Divine as they are stages of satisfaction.

The third stage of Samadhi is Sahaj Samadhi. In this state a man is busy with his work, his mind being absorbed in it, but in the innermost core of his heart he is still settled on the real thing. With his conscious mind he is busy with the external work while at the same time his subconscious mind is busy with Divine thoughts. He is all the while in a state of Samadhi although apparently he is busy with worldly work. This is the highest form of Samadhi and little remains to be done after a man has entered this state permanently.

Rev. Babuji says that when a man gains mastery over this (Pind desh) region, he automatically develops within him an intuitional knowledge of science pertaining to matter which he can utilise in anyway he likes after sufficient practice and experience. He also says that this is not in any way useful, so far as spirituality is concerned and that He keeps the abhyasi unmindful of these powers, and helps the aspirant to cross over by the reflected power of the Guru. He says, he then is in a position to conduct petty Godly work entrusted to him. Such a person who is entrusted

with the Godly work is called a Vasu. The nature of work he does is the proper adjustment of every thing in action within his jurisdiction in perfect accordance with the demand of nature. He introduces the required elements within his sphere and removes unwanted ones.

Every regular trainer is one who has access upto Brahmand and in a sense crossed the Pind desh. The task of training was already sought for by them and has been permitted by the Mahaparishad. Yet on evaluating their work it is found most of them are not attentive to the calls of the Master and entrusting the work itself is becoming difficult and task is being assigned to others by the Master. They seem to be particular of the physical presence of the abhyasi for doing any work but that is not necessary. We should make ourselves automatic transmitters and maintain ourselves at the height and pitch of our real status. We seem to allow ourselves to drop to lower levels of existence; if it is not bestial it is corrupted by jealousy, envy and avarice and greed. We are not attentive to the Master and miss opportunities. It is absolutely a must that we are always attentive to the Master and try to come up to His expectations by accepting the work

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whole heartedly. The need for cleaning the atmosphere, the immediate environs, the people in and around in their area of living etc., are all tasks that are ever waiting for our help. How is this done. Master has used two concepts of 1. Pushing an aspirant and 2. Pulling an aspirant. The first is done by constant and persistent cleaning and second is done by fomentation. The first one you are already fully informed and any slackness is due to indolence and laziness and lack of commitment. As far as the second one is concerned it is done by raising ourselves to the desired level of higher consciousness and transmitting from that level. If Viveka is sought to be brought in an individual or an area first lift yourselves to that level and being in that level foment the aspirants Viveka centre and similarly in the case of an area attended to.

A trainer is one who has opted to work for the Master. Master says that “Human perfection lies in realising the Master as Master in true sense, and oneself as His slave devoted entirely in His service”. Unless this attitude is firmly established in the minds of the trainer, the training is bound to be far below the mark. By developing this attitude the Master says “One created in himself a state of negation which attracts His

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direct attention and establishes a link with Him. Now it becomes incumbent upon one to discharge his duties in like manner, keeping the link in tact, so that the Master's greatness be engrossed upon his heart and he may be in His direct view". It is hoped that all the trainers will introspect and try to improve their commitment to Master's work.

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The state of Vairagya varies according to the state of progress of the sadhaka. The dependency of the Devotee on God, which usually starts with some problem or the other purely for gaining some relief, develops into Vairagya of the initial type. If the problem gets solved usually the devotion abates, however if the desires entertained are many, it is greed that makes one stick to God. This is neither wisdom nor renunciation in any sense of the term. This is the state in which most of the devotees languish. Their faith in God is actually one of Arthartha or Kamartha.

They however move on to the stage of Dharmartha, that is, one seeking righteous order in life. For this they try to share whatever is given by God to them to some extent and this goes by the name of charity and the result is Punya which ensures more success in life now or in a later life. These are the devotees of the next stage.

The need for spiritual improvement in life, a life that is dedicated to the Divine, however is something they neither aspire for nor interested in. This stage

comes only when one is confronted with misery, which is baffling. The state of renunciation which every person feels when his spouse undergoes the pains of delivery (which of course is possible in the modern world in such fortunate persons who do not lead the animal life and seek to continue human civilized life) or at times of death due to accident or result of unwanted violence which of course is possible, in the modern world of multi media invasion into the human consciousness and conscience, drilling into the senses violence and pornography and making human beings insensitive and apathetic to suffering, only in the individuals who have some how preserved sanity and still maintain the values of life and the value of life itself.

If only we reflect on the state of mind of Lord Buddha when he saw suffering and how he reacted to it, and compare ourselves now as to how we are reacting to such situation with absolute neglect, bordering on total apathy towards human suffering, the insensitivity we have developed becomes obvious. While it is suffering that prompted Lord Buddha to have a look into the nature of life and the ways of living happily, I dare say it is the insensitivity that we have developed that should be the matter of reflection for the

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modern man to look into the nature of life and the ways by which we can make it happy. In the glorification of materialistic notions of happiness, we have lost our way to happiness and are strolling in the deep dark abyss of human insensitivity and total and callous disregard of the value of human life. This is the worst of the sins of the human beings, which is more than the initial sin if any.

It is not prudent to say that God has punished us to unhappiness- whatever may be the virtues of the religions, which perpetuate such notions. It is perhaps oriented towards understanding that whatever happiness we get here is not permanent and that we should seek the Kingdom of God. The Kingdom of God is this only and it is our main duty to make it happy in all respects. Surely modern civilization, which is based on materialism, is not the solution; it is obvious for any with some sense of discretion. The path of Vairagya alone is the means for such happiness. The great Jester plays the Game. By attachment we suffer, by detachment we enjoy! The Isa Upanishad says “TENA TYAKTENA BUNJITHAH “... therefore renounce and enjoy! We have not learnt the lesson in spite of so many religions and faiths. This leads to the awareness

that one is an insignificant being in the context of the Creation and in the kingdom of God. Once this awareness of being the smallest of the small dawns, the capacity to distinguish between things that are immortal and the transient develops. This leads to Viveka which really means the capacity for analysis. This has to be renounced to move on to the higher state of consciousness. We shall see that unless we renounce what we have we do not move on to other higher states. Renunciation is the logic of spirituality.

The real Vairagya starts only when this state is stabilized in the sadhaka. He sees the Divine everywhere and gets attached to it and is unmindful of other things for which he gives neither a positive nor a negative value. They are as they are. Reality will be what it is. So also the relationships that are familial, social or religious. It is we who grant them certain values – values of Good and Bad. For social purposes it is necessary in order to maintain certain decency in living standards that we all adopt certain values mutually agreed to. This is a matter of convenience or agreement. Such an agreement should conform to the order that exists in Life and the World of Gods creation. The movement of the Planets, the cycles of seasons,

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the growth pattern and the interdependency which is the essential law of life and Gods creation cannot be compromised. Such is the situation obtaining today in the name of independence and liberty of individuals. Independence is a MODERN MYTH and deserves to be rid of totally and interdependence THE VIRTUE shall be enabled to govern us, for sanity sake. That is actually the state of the Self – to be totally oriented to the Divine. This leads to the capacity to appreciate and enjoy everything heard or seen. This also leads to the capacity to enter into other beings and feel for them. This is the basis of empathy.

The awareness of the existence of the Divine everywhere and the awareness of the interdependency in life which is understood initially leads to the awareness of the nature of our Self. Though it seems to be independent and is capable of making decisions on its own, unless it conforms to the order of Nature leads invariably to miseries and afflictions. Attachment to any thing in Life is something that Divinity does not permit without some punishment or the other. Attachment's to any thing other than Divine is not the law of God and therefore it ensures misery and unnecessary troubles in life. This is the state when the

individual develops the capacity to expand and the feeling of greatness enters into ones' consciousness. But this awareness of the Self is also to be renounced in preference to the devotion to the Divine. The awareness of Self then fades out and the awareness of the Divine only ensues.

Even here devotion generally leads to the chosen concept of God entertained by the individual and he starts enjoying this state of devotion also in varied ways. The individual develops the capacity for soaring high leaving attachment to the physical plane. In this state he develops the state of dignity of being and venerableness, generally attributed to Mahatmas. But, the individual becomes restless when that particular form of the Divine he has chosen, is questioned or otherwise sought to be withdrawn from him. This attachment to the Divinity (in form and name) also has to be renounced and then we march on to the next stage.

Without renouncing the particular notions of God no one can move further in the path of spirituality. This has been in most cases the ultimate state of devotion. But one in the path of spirituality knows that there is a

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higher stage where the Divine is not a form or name and is beyond every thing one can conceive. When devotion is renounced thus, dependency total and unfragmented to the Divine develops when the individual is not aware of even the fact one is devoted to God. This is exactly the state of one who has surrendered to the Divine. When this state of awareness of the surrender to God is also renounced the awareness of the Vast Void develops. These states are expressed in grosser ways first and later on as renunciation matures more and more they change finer and finer until the state of total Nothingness of Self is totally realized. Even then if one can renounce, the individual changes into total instrument in the hands of the Divine. Sri Ramchandraji Maharaj exhorts all of us to reach unto that condition so that all human beings can participate in the Divine function of expression through this world meant for our happiness. Let us all pray for the same.

FAITH AND SURRENDER

I am asked to share some thoughts about the concept of faith and surrender. Most of us who are practising the system are of the opinion that we have faith and we have also surrendered. May be it is a good feeling but if you go deep into the subject, you know these two things are not all that easy as we talk about. If you have gone through the book 'Reality at Dawn' and if you have studied the chapter 'Faith' there you would have seen Rev. Babuji's approach is entirely different from the other scriptures. They are definitely from a different angle. When we talk about faith, generally we think of faith in God. That is not the only thing that Master talks about. Faith in your own capacity to reach the Goal, is the fundamental faith, because, if you don't have the confidence that you will reach the Goal, you are not likely to progress. This, of course, is modern psychology, or modern management. Rev. Babuji makes it a point here, that you should have that self confidence. Now, immediately it must have struck you that we are talking about self-confidence while talking about surrender. They seem to be exact opposites, but they are not, and

how it is not is what perhaps I would today talk about, basing on what Rev. Babuji has written.

This faith in the Goal that you can reach the goal is a recurring point. In the beginning of Reality at Dawn he talks about goal clarity and this goal can only be one. It cannot be many. We have 360 crores of Gods in Hinduism and finally when we reduce it the number comes to 3. Three seems to be quite minimum but in Upanishads, Krishna has talked about one and half Gods also. So anything other than one seems to be already in our mind. More than one seems to be accepted as the number of Gods. But one alone is the Truth. The difficulty comes because when we think about God we think about one form or one name. If you get rid of this name and form – for God, your Sadhana for realisation of one goal gets a meaning. Multiplicity of Goals is not acceptable, because that dilutes your energy, dilutes your concentration, dilutes your attention. There is absolute necessity of accepting one reality which is beyond all sensory perception. This faith in you that you can reach that stage is what you should have, the first faith.

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Having decided about the goal, one has decide about the 'means'. This means shall also be only one. You cannot be following hundreds of means, and say that all are equally good. All may be equally good but it is absolutely essential that you follow only one. You will not be in a position to reach Delhi starting from Hyderabad and on the way change the train at Nagpur and start going towards Bombay, finally thinking that from Bombay you still can go to Delhi. This type of ideas will not work. Have one means and the means also includes the Master. That can also be only one. Rev. Babuji has stated, if you can remember one goal, one Master, one means, this oneness, absolute clarity of having one is what we are talking about. How do we get it? This requires faith. First one, we should have faith in you, that you can reach the Ultimate. "No, no, it is not possible for me. I am a sinner, I do not think it is not for people like me to realise at all". This type of despondency is not accepted in spirituality. It was written somewhere else that despondency and despair are the worst diseases that we can have. If we have this, that means, we have lost the game. This does not mean that we should be arrogant. It does not mean we should say that we are all powerful or omnipotent. Now from where do we get this faith. What is the basis of

this faith? Only if we can understand that all of us have come from one source, and our parenthood lies in that Ultimate and He is ever eager to come towards us, is yawning towards us – ‘Centre is yawning Towards Circumference’ that’s how Rev. Babuji has put it. The Divinity is willing to accept all of us, once if we know this, then we will have the confidence. Then how do we know that? How do we know that the Centre is yawning towards us, this is a practical point which we experience during our meditation. The power of Pranahuti makes us all the more confident that Divinity loves us more than we love Divinity. So this faith is based on this fundamental experience we have. This is why Rev. Babuji was always saying “don’t question, sit before me, see for yourself. You will understand it”. Not just sitting, closing eyes and going. But, if we have thought about what makes Him flow into us and give a certain amount of calmness to us, we will know what is the Love He has; that strengthens our confidence in us, that we can reach Him. One, that we are sufficiently worthy enough to have the attention of the Divine is what is proved and then two, the capacity to attract the attention of the Divine is sufficient logic for us to have confidence that we one day or other will reach Him. So this is the fundamental faith that you should have.

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As for the means – Rev. Babuji says there are so many means, so many saints have given so many methods, all of them may be right, all of them may be wrong. He never bothers about them. He says whatever we do, we should know that the God is simple and the means should also be simple. This is again a fundamental point. Rev. Babuji drives in saying that the means should be of the same nature as the end. If the means and the ends are of different nature, if the means do not justify the end or the end does not justify the means, both ways it is not acceptable because many people give logic for both sides. We shall do that which is acceptable to reach the ultimate. That alone is right and Rev. Babuji says that simplest means alone is suitable. What is that simplest means he has given? He has given the means of meditating on the Divine light in the heart. This is the means. Pranahuti is the support. This is the means. Why not I meditate on the tip of the nose? Why not I meditate on the eyebrows? Why not I meditate on the top of my head or tip of the toe? All these things will not work. Why? Not because Rev. Babuji has said it. But, because light is the most subtle thing that we can ever think of. The Divine light is the most subtle thing that we can think of and He goes to the extent of saying

that we can think of light as gross also because, light is matter. Everybody knows it. That is why He says light without luminosity. He says even if you strain yourself to see the light, and say you have seen the light, “I don’t bother about it”. He ignores it. He asks you to ignore it. He has written very clearly. Some of the abhyasis may see light in the beginning but they should not bother about it, whereas in other systems seeing the light is a very great phenomena and a very great achievement. We are not interested in it. Whether it is great or small we are not concerned. Rev. Babuji says do not bother about it. Please do not bother about it. Great or small that is not our concern. Because that is not our Goal. Now what else does He say? He says in the heart. Where the heart beats, and why does He say so? Because it is the meeting point of the activity and inactivity. What is the goal that we are seeking. We are seeking a goal where we are going to totally merge in the Ultimate and where we are not going to feel our independent existence. That means, we are going to end our activity and we are going to allow the Divine activity.

So this complex of our activity and His activity is the real problem of life. Our activity or the activity of our

nature at its worst level is 'inactivity'. His activity is always an activity of super fine order. The meeting point of these is the heart. So that is where you shall start, so that, His activity alone continues and your activity stops. How? Because of the 'Pranahuti' that is happening. Because of the thought you are giving that the Divine light is there, it is going to percolate into the system and total transformation of the system is going to happen. So this is the 'means'. To say we will meditate on the form of Rev. Babuji or Shiva is not proper. We are not asked to do that. Rev. Babuji asked a practicant "What is the practice that you do?" He said, "I meditate on Lord Krishna". He said, how? He replied, "I meditate on his photo" and Rev. Babuji immediately remarked, "who photographed Krishna?" So that is the type of humour with which He answers your question. The silliness of our thinking, if we understand, would immediately help to leave that habit and start meditating as Rev. Babuji said. After all some form should be there, and that is Divine light. Incidentally I had an occasion to see a T.V. programme. Some Guruji, was giving T.V. serial on yoga and he said we should meditate. I was happy at least somebody is going to tell something about meditation. I wanted to see what is that meditation, he

was talking. Then he said you can meditate on the 'Bhrumadhya'. Why he talked about 'Bhrumadhya'. Then he said, what you should think – then he showed lot of calender pictures of Gods and said we can meditate on Ganesha or Lakshmi or Krishna and went on showing in the portraits. He next said you should think that that form is there and you should do 'Archana' for it, 'Harathi' for it and 'Pooja' for it. We are to go on thinking about it. This is the meditation he talked about. Some farce of a meditation and no one can accept it. Yet there are so many people to follow him. I am neither against him nor am I bothered about his philosophy. Why I am saying this is when you see such pictures, chances are instead of putting those pictures you may try to put Rev. Babuji there. That type of confusion let us not have. Let us be very very clear as to what is the method given and why is it given. Only that we shall do.

Secondly Rev. Babuji has written so many letters to so many people and he has advised so many methods for them, and without verifying whether it will be useful for us or not many people have implemented it and landed into unnecessary troubles. Do not implement the type of meditation which is not given to

you by Rev. Babuji. However, if the trainer takes up the full responsibility for having suggested to you, do follow any other method. Even then it can be for a limited period. There are cases where we suggested a different method and very soon we said you leave that, in order to stabilise at certain times, very rarely, we resort to this but because the help of Master is such in our system we may not have to take recourse to such practices often. There is no need. So this means, the faith in the Means is another great thing. All the more so for people who come from traditional families. These families have accustomed to worship of Gods of several types. So you tend to confuse that tradition with your Sadhana. Don't do it. I am not asking you not to follow the tradition, but please don't confuse with this. If it has to be done, if some puja has to be done, in order that some peace may exist in your house, by all means do it, don't fight with them, but don't confuse it with your Sadhana. Your Sadhana and that has nothing to do. While you are a good Cricket player you should play only cricket. You can definitely watch tennis but don't play tennis strokes in Cricket, that will be a disaster. Nothing wrong in seeing tennis, nothing wrong in seeing hockey. But don't confuse that with your game. Our game here is the Sri Ram Chandra's Raja Yoga

and this has nothing to do with other things. You see some similarity. Be happy about it. Ah! there is some similarity there, to that extent we shall say, we don't implement it here, nor that is going to be our logic to convince another man about our means. Because Rev. Babuji have permitted in some case where meditation on Divine light is not possible, to do 'Gayatri Japam', it does not mean we can also suggest that. The traditional way and the way Rev. Babuji has asked to do it are different. He says, 'if you know the meaning of it and then you meditate, do japa'. It makes some sense, but whereas, those of you who know something about tradition know how complicated procedure it is to do a Gayatri. It is not all that simple. He has simplified it, what is the point in saying to others to convince him saying it is the same thing. It is not the same thing, let us be very very clear. The system given by Rev. Babuji, the Means given by Him is a new one. It has got certain good things of tradition borrowed within it, Rev. Babuji himself acknowledges that openly saying that, whatever good available that has been taught so far has been incorporated in the system. Simply because there is some similarity somewhere else it does not permit us to follow that. So much of clarity all sadhakas should have.

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Now one of the most important means Rev. Babuji talks about is the Master. The help of the guru is another means here. In tradition the Guru gives us the 'Mantra Deeksha' and then the matter ends. His role ends there. He doesn't do anything. Whereas in the system of Sri Ram Chandra the active assistance of the Guru is there till the end of our Sadhana, which means sadhana even after our present form of existence. It doesn't end with our present form of existence. It goes on till our sadhana is completed. A stage of swimming in the Ultimate, till that stage comes, the help goes on. The guru guides us. Now how do we choose that person? This is one of the major problems today that we are confronting. It is not by the capacity with which he talks. It is not by his capacity to attract crowds. It is not by his 'Aura'. It is not by any one of his external features. But by the internal peace we get in the presence of another person. This is the yardstick given to us, and that person shall serve us as a servant of his Master and without any motive of gain of any type. This is the most important aspect of the means, selection of the means that one has to carefully observe in our system. Because there is always a possibility of some of us thinking somebody else amongst us as capable of being the means. None

of us are capable of that. Only one means and that is 'Sri Ramchandra'. Now in spiritual existence or in existence, which consists of the physical, mental, vital and spiritual levels. The most decaying is the physical. Unfortunately over a period of time humanity has confused itself on these two points and thought the 'physical' is the most real and 'spiritual' to be most doubtful. They consider the spiritual as nonexistent, literally of the five levels of existence, of the 'kosas' the tradition talk about, the Annamaya, Pranamaya, Manomaya, Vignanamaya and Anandamaya Koshas – people have tended to accept the 'Annamaya' to be more real than the 'Ananda maya' – the real spiritual. The real spiritual is always the truth. 'Anandamaya' is the truth. You, I and all are only 'Anandamaya'. If we are suffering today, if we feel suffering today, it's our own making, or the veils that we have put around having become such a burden as to make us feel miserable. Instead of knowing the reality inside we have tended to see the externality and the externality has taken the precedence over the internality. Why I am saying this is Rev. Babuji is existing today, is an eternal presence, even as Lord Krishna is, even as the Ultimate is.

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We don't see them. But that doesn't mean they don't exist. They do not exist in the form that we exist. They exist in the form of thought that is why Rama is influential. Christ is influential. Mohammad is influential. Moses is less influential. Yagnavalkya is influential. Nobody remembers all others who lived with them. They are dead, spiritually dead. Spiritually gone. If I were to recall a story. "It's in Bhagavata" – one of the kings who has done so many of yagnas and yagas. I think he did some thousand yagas, goes to heaven and at a particular point of time the Gods come and say, now it is time for you to go down. Then he says, 'no, no. I have done so many of yagnas and yagas. It cannot be that easy for me to get down'. The Gods said nobody remembers you now. It is for you to get down. Then he seeks permission to let him go to that Kurukshetra where he had done yagas. Then in Kurukshetra he asked people, none of them remembered this man's name. The Devatas say, now it is time for you to return. He said "no, let me exhaust the other beings". He asks one after the other the trees etc. none of them respond. One tortoise finally says "yes, yes I come from that place. I am aware, he has done so much". So he gets a lease till that tortoise dies. That is the story. The point is, so long as somebody

remembers you, having done something good, you continue to live in a better world, otherwise you come back to this world. That is what the tradition has stated. What I am trying to tell you is, existence is not confined to physical body, and you continue at other levels and whatever Karma you have done here has got its own influence. Now this presence of Great Personality on whom we should have that absolute faith as a means is something we should understand fully and that position cannot be taken by anybody else. You may be a trainer. You may be the best Preceptor available. But you are still working for Him. Independently you are nobody. This the abhyasi should know. This the trainer should know. The pitfall is “after all Rev. Babuji is working through me. I am doing the Rev. Babuji’s work and he has no other way except working through me and if I am not there how can Rev. Babuji work?” All these things are rational, logical but not real. The reality is that He can function without you, and there are other forms of existence than the physical. This is all that I am trying to drive at. You should know that have got a vital self, a mental self and a spiritual self.

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So once we are aware of these levels of existence for us, we can easily understand at what level Rev. Babuji is functioning. If we yield to Him and then allow Him to work through us, He will be happy and we shall be happy. Because as I told you, the Divinity is Yawning towards us. This is much greater than our leaning on Him. Our leaning is many times very doubtful and we question whether Rev. Babuji will be in a position to support us or not. Whether he will solve our problems or not. Will it not be better to go and do a particular Anjaneya Vratam to get rid of family problem rather than trusting this Babuji. This is our type of leaning, this is our difficulty. Our difficulties are many because our faith is not all that great. Please note, that is why I said people think that they have faith. I do not accept it. Because it was not that easy for me to develop that faith in Him also. I do not think you are in any way superior to me or inferior to me and you must be having the same problem as I had. So please watch yourself. You shall have that absolute faith in Him and the goal clarity if it is there, I don't think you will ask relief for your stomach ache, if not some other ache. We don't ask for reliefs. Whatever we are asking, is Him. If the goal clarity is there, if you know the goal is only one and if you have faith that you are going to

reach it despite all family problems – my son doesn't obey me, my daughter doesn't obey me, she runs away, my wife puts me into lot of debts, my husband is a spendthrift, there is no end to this list. You can go on adding up but these are not the problems, that we are trying to solve. The problem that we are trying to solve is the problem of existence itself. Let me not feel that I am an independent fellow. Let me feel that I am dependent upon that Ultimate, upon Him, who is the substance behind everything. If we can understand this, that goal clarity is there.

But regarding our problems, we seek remedy from different quarters. Thus we end up having umpteen number of Gods and that is the reason we have so many gods. One God for this relief, another God for some other relief. This goddess Lakshmi can give me money and that goddess Saraswathi can give me wisdom. You have to differentiate because of functions, because of lack of goal clarity. Because we do not know what we are seeking. We sought all these. If we seek 'That' by which everything is also got, then this question does not arise. Do we get everything else we may not have. As Rev. Babuji himself has put it, if you are going to get merged in God, Omniscience, you

will not have but you will have that much of knowledge that will carry on with your work. You will get to know something which you ought to know. You may not know the things which you need not know. Only that which is required for us we have to know. Can you tell me what is there on top of a tree now? What does it matter? Is that Omniscience? I don't think it matters to anybody what is there on the top of the tree. Whatever is there is there. How am I concerned with it? The only thing which perhaps we should know is that the Divinity exists in our heart. If this much of knowledge is there I think you have all the knowledge in the world. There is no other knowledge that is required because once you have got that, once you know that the Divinity is with you, there is nothing except love that is flowing from you and once that is there all existence becomes easy. When love flows instead of hatred or animosity from you, then I think everybody starts getting attracted to you and you get attracted to others and life is happy. So this 'Means', the relationship with a Master is another ticklish thing. Most ticklish thing where you are likely to fall. Because we are likely to hear Swamy Vivekananda's speeches, or some one like him, then we feel like following that and accept them as our Gurus. Now, can I say that Swamy Vivekananda is not

great? I will be a fool to say so. But, is He my Means? Surely not. The greatness of Swamy Vivekananda is just unquestioned. His service to mankind is unquestioned. We love him, we adore him, we worship him but he is not the 'Means'. This much of clarity you should have.

If you don't have this clarity you are in real troubles. If you read 'Ramana' you definitely feel enlightened. If you read 'Aurobindo' surely you feel enlightened. If you read 'Sivananda' you will be enlightened, if you go and hear 'Chinmayananda' you feel happy. There are people who felt happy with 'Rajneesh'. I have nothing against them. By all means see what is good in others, but follow your Master, follow the proper Master. Follow that Master who takes you to the ultimate. He speaks beautifully sir, I will go and sit in that class, do by all means. If you want to go and spend your time there you can go but then guard yourself against the human weakness, to conform. Once you start seeing others, you start following them also, consciously or unconsciously. That is where 'Gita' becomes very very relevant where it is clearly stated "*Ananyaschintayoman*" The Lord says ... "You

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cannot think about anything else except me". Only in such cases He takes the responsibility of us.

When? 'Ananyaschintayoman', if you start thinking about anybody else other than Sri Ram Chandra, I don't think you got any right to ask Him to protect you. But let this be very clear in our mind. Once you say you are following Him, there can only Him you follow and nobody else. And why do we follow Him? Because He is the proper Means. How is He the proper 'Means'? He has given you the peace of mind which is required, He has made you feel the Divinity, or influx of the Divinity in your heart, which is much more than what you require as an evidence of His competence. That He is the ultimate, that He is equal to ultimate, that He is the Supreme Personality all these things I will talk later. In the beginning what you should know is that you are given sufficient evidence that He is the person who is capable of leading you to the ultimate. Now having come upto that do you accept Him or not. If you accept Him let not anybody else's consciousness flow into you. That is why this Institute insists on Sri Ramchandra Consciousness, and no other person's consciousness has relevance. If this 'Viswasa' is there, then what happens, now 'faith' as, those of you know

something about Vedanta or 'Shat Sampathi', know that the fifth of the 'Shat Sampathi' is 'Shraddha'. What is the 'Shraddha' about? Why is it coming at the fifth level, not at the beginning? In the beginning you should have confidence in you but then that develops later into 'Mahaviswasa' in God. Mahaviswasa is a stage that comes after Anukoolasya Sankalpa Pratikoolasya Varjanam, Goptrutva Varanam and Atmanikshepam. This is not the first faith. The Mahaviswasa that comes here is of a different order than the 'Faith' in beginning that we have got in beginning in ourselves. This 'Maha Viswasa' comes to you when you know that your Master is capable of doing everything for you, there is nothing that is beyond Him, a thing that comes to our experience. Anything that is happening to you, you know is due to Him. It is because of Him I live, because of Him I breath, because of Him I move. Finally you say I move in Him, I breath in Him. This is the stage to which you come. That is the 'Maha Viswasa'. 'Mahaviswasa' should not be confused with ordinary faith. Faith you and I have in the beginning. If you get to the stage of this 'Maha Viswasa', you have almost realised. There is nothing more to realise.

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A stage will come where you will not ask Him what you want. Because the 'Viswasa' is of that type that you will not ask. He knows what is best for you. You come out of a stage of asking Him. Question of Prayer doesn't arise. Meditation becomes impossible there. You cannot meditate. There is nothing there to meditate upon. A stage comes where it becomes impossible for you to think about the Divinity itself. That is why He says "neither the beggar is there, nor the Master is there, only the extended arm appears now and then". In the article "Beggar's Bowl" that is the stage you will come to when you have 'Maha Viswasa'. Don't confuse the faiths in the beginning saying I have absolute faith in the Master. We should know the limitations here. It is at different levels of existence. That existence is 'Anandamaya' existence, this initial faith is at the 'Annamaya' existence. In 'Anandamaya Kosha' when you are seeing Master eye to eye, when you are feeling Him, when you breath Him, then what will you ask? and what is it that He can't give you. When you ask Him, what is that He will not give you. There is nothing that he forgets to give you on His own. There is nothing that you need to ask Him. He is you and you are He. There is no question at the stage of 'Maha Viswasa'. That is the stage of self surrender

when the 'self' is totally surrendered there is nothing like a 'self' at all, 'self' does not exist. When faith develops into a 'Mahaviswasa' it becomes self surrender (Sarana). To say that I am 'Sarana' in the beginning is not correct. However, remember Gayopakyanam. The man runs to Arjuna and say 'save me', nobody else can save me. That is physical one. Then Vibheeshan comes to lord Rama, that is also surrender. Nobody questions all these things, but at what levels? That is the level of beginner. That level which you and I have already crossed only not with their confidence. Nor our existence problem was all that worse as theirs was. Gaya was absolutely facing death, he has to run for his life. I don't think any of us are running for our life. So his stage of surrender was dependent upon the 'Kripanatva'. The helplessness. The helplessness was such that he has to ask for help. There is another type of 'Kripanatva' which "Arjuna had, as we see in the 'Bhagavadgita'. That is the 'Dharma' problem. Not exactly a 'Dharma' problem, he was a warrior, he was capable of killing so many people there was no difficulty for him to kill so many people before him. 'Himsa' was not his problem. His problem was how to kill his own men. So the 'Bhagavadgita' does not deal with 'Ahimsa'. It tells you

how to do 'himsa' under what circumstances himsa is permissible. It is not 'ahimsa' siddhanta as some people interpret. It has nothing to do with 'ahimsa'. He was a warrior, he has killed so many thousands of people earlier, what is the great problem then? His problem were his grand father, his teacher who were standing just opposite him, they have to be killed. What is this? He is my grand father, he is my teacher, he is my brother, how can I kill them? What type of life I am going to lead later. This is absolutely a problem of attachment 'Bandhupreeti'. His problem was one of 'Bandhupreeti' nothing else. From there he wanted to come out. The 'kripanatva' there is of a different variety. It was not of his existence, he was not afraid of his death, he knew definitely he will win, but even then he surrendered because of the confusion that he had. Whereas in the case of Vibheeshana, the surrender is of a different variety. He was also not afraid of his death. He said what is this 'Dharma' about? The 'Dharma' is in trouble, so he wanted to come away from Ravana and take refuge under Rama, because he was the person spearheading the 'Dharma'." He was seeking refuge under 'Dharma'.

None of these cases are similar. Similarly none of our surrenders are similar. Each one of us have surrendered to our Master for our own reasons. But this surrender is not the selfsurrender that we are going to have at the 'Maha Viswasa' level. That is entirely different. There you will not even ask Him. You will forget the doubt with which you started. Why you thought of the Master's feet in the beginning will be totally forgotten when you come to that stage. There it is only how to be His disciple, how to serve Him. Unless 'Laya' is there with the Master, you will never start working for Him, because it is His work, to propagate the system. It is His work, not yours. To 'establish' an order of 'Dharma' is His work, not your work, you are not competent, you are not capable. So such a possibility exists only when certain amount of 'laya' starts. That is why acceptance of the Master is the beginning of eligibility for work, otherwise you cannot work for Him. Even to talk about Him, there must be certain amount of 'laya' otherwise you won't talk about Him, you feel hesitant about Him. With Laya you know that He is worth talking about whatever may be the advantage or disadvantage you get out of it. When the Love takes over, when you start Loving the

Divine, then this natural tendency to talk about Divine starts.

So that is the stage when you cease to exist for yourself and that is the beginning of your 'Yatra' in 'Brahmanda'. Till that time there is no question of 'Yatra' at all. The concern for others starts not so much as concern out of pity for another but as a service to the Divine, as a Love to the Divine. That you know the Divine makes you to talk about the Divine rather than, the need for another man to know about the Divine. That is a 'Yogi' is a person who talks out of Love for the Divine about the Divine. A person who talks about the Divine to another person because he thinks that man is an ignorant fellow is what a 'Vedantin' is. That is the difference between a 'vedantin' and a 'Yogi'. The 'Yogi' will never talk about God unless a stage comes where he says "yes I have felt Him". That is the assurance with which Ramakrishna talked about it. That is the assurance with which we talk about it. Those of you who read Swamy Vivekananda's literature a bit know that in the first instance Vivekananda asked "Tell me how do you know that you have seen God"? Then he says "you come near me" and he puts his hand on Vivekananda's heart and then says "just keep quiet for

a few seconds". He feels the transmission. He sees the universe, he sees everything, he becomes still and he says "Yes! I am convinced about it". He didn't see God, but he felt God, you and I have felt God many more times than Vivekananda, but then we don't have the courage to talk about Him. We have not approached God with that feeling of knowing God because we have our own 'kripanatva' of different varieties and we felt God incidentally. He never talked about God incidentally, he never approached Ramakrishna for some relief, he went there to know God, and that makes all the difference.

He questioned him "Can you show me God". Yes! the same transmission which we are feeling, which was such a rarity then, which has become such a commonality now with the disciples of Sri Ram Chandra, is what made Vivekananda talk. We say, we are working for our Master. If you can see this agony of the Master, I think you will start vibrating along with Him. There is an agony, because what was impossible earlier He is giving everybody now and why is it people are not doing the work as done by somebody else. Why is it that people are not talking about divinity? He doesn't want us to talk about Him. I want you to talk

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about Rev. Babuji, but He never wanted to talk about Him. He never wanted that, He wanted all people to practice the system. He wanted everybody to think about divinity. He never wanted anybody to think about Him. You and I feel so grateful to Him, we want to talk about Him, but incidentally please note it, the 'Means' is Rev. Babuji, the Goal from my point of view is Rev. Babuji. But from real point of view, it is only the ultimate. It is the ultimate that has got relevance, because after two thousand years, or three thousand years or ten thousand years, or twenty thousand years ahead, it may not be Rev. Babuji. It may be another Personality, and equally great, or greater. I am not capable of judging all that because I do not think that I have judged Rev. Babuji nor will I judge the coming personality. It is stupidity. It is stupidity to judge them. Let us know what we are and be under our limits. So this self-surrender what we are talking is possible only when this 'Sarana' comes. Even in tradition, there is a distinction between 'Bhakti' and then 'Prapathi'. 'Bhakti' is what we have got in the beginning and 'prapathi' comes to you after 'Mahaviswasa'. There you don't at all talk about anything else. There are two stages of Surrender. One I advocate, is trying to be dependent upon the Master all the time allowing Him to

do whatever He wants to do, it is left to Him, it is the theory of kitten. The other one is the theory of monkey – trying to hold on to the Master by our effort. That also is a surrender but of an inferior order. That is not due to ‘Mahaviswasa’ at all, ‘Mahaviswasa’ is lacking in that monkey approach. It has got this much of faith that the mother monkey will take it so long as it holds on. To that extent alone is its faith. But in case of kitten the mother cat is capable of taking care of me. Whatever happens it is capable of taking care of me. This is of a superior order. To that order alone, to which you and I belong. I personally appeal that you accept this approach that alone is the ‘Mahaviswasa’. It doesn’t mean that you are not to do your ‘sadhana’, because many people come to that interesting conclusion, that if cat is capable of taking care of kitten, then why should the kitten bother about anything else? That is only an analogy. Analogies cannot be extended beyond certain limits. You shall do your duty but always resign yourself to the will of the God. Don’t say I am capable of clinging on to God always. Know that the divinity is yawning towards you. This yawning is what you feel as ‘Pranahuti’. That is the basis of our ‘Mahaviswasa’.

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On this most auspicious 125th birth day of Lalaji Maharaj who has bestowed on us Pranahuti and told us also with affection and love so many things that are required for sadhana, he also gifted us Babuji Maharaj, I would like to dwell on certain points here.

You would kindly be attentive to understand Lalaji Maharaj's sadhana was such that he could become a total null or void, but, he had all the time one aspiration, how to be of the best service to humanity. The time he was born was when the mutiny was happening. While the country got so such of advantage, political rebellion, freedom movement from the mutiny, personally it was a shattering experience for him because he lost all the 550 villages that were given to them by Emperor Akbar. He became almost a pauper, and whatever little he had, some other nawab thought it fit to fight in the court and that also he lost. Coming from a very very dignified noble family he underwent so much. But that did not deter him from pursuing his spiritual sadhana or leave the goal of becoming the most beloved for God by personally

* Talk delivered on Basant Panchami on 1-2-1998

moulding himself in such a way, living the least ostentatious life, with the least requirements, no show, no pomp, without cursing others for the fate that has fallen to him, which perhaps most of us would have done under those circumstances and also tried to give a gift in turn. Please view it from this angle and for more details please read Babuji's note in Truth Eternal.

Truth Eternal is a book published by Sri Ramchandra Mission where one will find a brief story of Lalaji Maharaj written by Babuji Maharaj himself. It is not my job to repeat what is already written by Babuji Maharaj, but I would like to tell one thing that he has structured himself in such a way and he has structured his disciple in such a way that he could merge in him. This is the first and the most unique feature that has ever happened in human history.

It has always been possible for several rivers to merge in an ocean several drops to get into a river and then consequently to the ocean. Never was it possible for an ocean to get into a drop and this great medha or the yagna that he has done offering himself forms the basis of revival of pranahuti. Pranahuti becomes possible to get from the source only then. So when we

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try to differentiate Lalaji Maharaj as different from Babuji Maharaj, we will be committing a spiritual mistake, because the identity of Lalaji Maharaj is totally absorbed in Babuji Maharaj.

A bit of digression now Bhagavadgita says “Bahunam janmanamante jnanavan mam prapadyate, Vasudevan sarvamiti samahatma su dhurlabah”. It is after many thousands of births people try to become a mumukshu. This is so because mumukshu is possible only when you are a human being and we are as on date a bit perhaps better than beasts in some cases and in most of the cases worst than the beasts. Jnanavan means a person who is a jnani - a person who follows satya, ahimsa, asthaya, aparigraha and brahmacharya – then he becomes a jnanavan, he knows that there is something more that he has to seek. He lives according to certain values. A man who knows that there is a goal for us to reach is a jnanavan. People who think birth is an accident, people who think that there are no Goals for life and that we can do whatever we like to appease and please our sensuousness, our sensory excitements, these people are not having any clarity, they are not jnanis at all. They have not become humans first of all and a jnani is

one who is a human - human is one who is a jnani. Under those circumstances also a mumukshu has to understand that Vasudeva Sarvamidi, that vasudeva is the whole thing – he is the means and he is the goal. Sarvam means both the means and the end, the Upaaya and the Upeya both the things are Vasudeva.

Coming back to our system, in the process of sadhana of Dr K. C. Varadachari one finds in the letters, a reference to the vision of Lord Krishna has by him. He has had a vision of Lord Krishna and tries to put a question to him or seek something from him, and he disappears. The question was put to Babuji Maharai as to why it has happened so. He answers I am ashamed to answer this question, but any way since you have put this question I will answer this 'You tried to see the difference between us'. The point to note is Vasudeva, Krishna himself said that I am going to use you only for my work. All the saints that are available in the universe so far have all merged themselves in Babuji Maharaj. This was possible because Lalaji Maharaj merged in Babuji Maharaj totally as a void. The phenomena of the Supreme Personality which was not there in existence prior to 1945 and will be there for another thousand years for

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us to guide and move us is something that is an unique expression of love by a Great Master to a Great Disciple that is unparalleled. And when all the saints and sages have merged in him and then said that you will be the means through which people will get our help, what has happened is that the old links that were there to reach God were all snapped off and we find Revered Babuji Maharaj standing there accepting all the streams of people. He is not limited to a few of us who openly accept him. He is the way, he is the means, he is the goal for any sadhaka anywhere in any path. This point should be stressed most. Such a link was there between the Divine and the humanity through several other prophets of earlier times. They lose their significance today and he makes this statement very very clear in Babuji's first Message.

Since Vasudeva and Babuji himself are one and Lalaji and he are one, it would be a bit of blasphemy to differentiate between them I would request all the sadhakas to understand the oneness. Do not try to approach Lalaji Maharaj directly, you will not be in a position to do that. Do not try to attend to Vasudeva or Krishna directly because it has been said that Vasudeva Sarvamidham - it will not work. We have no

chance because their merger in Babuji Maharaj is total and his offering to us, every one of us is experiencing every second of our life. Whatever may be ones level of aspiration he responds.

While I appeal to all people to think only in terms of liberation, in terms of moksha, in terms of realisation, even if you are seeking something other than that, the help of the Divine is there because he readily accepts our prayer. Please note this. Wisdom would be to seek the best. As Babuji Maharaj puts it, if a king were to be there and we have access to him, would it be proper to go and ask for a few rupees, it is an insult to him. We have to ask the person according to the status of that person. We cannot go to God and ask for small favours, it doesn't make any sense. Ask only that which you can ask which is proper to ask, do not ask small things, so ask the best.

But if we are forced to ask something that is lesser we can be assured that the help will be there according to one's karma. Because every help that comes to us is only a karma that is brought to fruition in advance. Anyway it would have come, it would have come after some time we get it now. All boons are only

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that. No one is capable of granting a boon other than what you have worked for. Only the result of your action can be brought in advance. This is another spiritual truth. Everybody knows, a serious sadhaka always knows this. Anyway it would have come, as we did not have the patience God is prepared to please us so that we turn towards him.

To differentiate between the two great personalities of Lalaji Maharaj and Babuji Maharaj is not proper, is the point that I am trying to stress. There is no difference between these two and more so the person who is working for us, the Personality who is working through us, for us all the time keeping company with us is Babuji Maharaj who is inseparable with Lalaji Maharaj.

This leads us to an interesting position in surrender. We pray, we surrender to God. Fine, everybody says it, verbally we say it. There are certain difficulties we encounter in the surrender for various reasons. I would like to digress on that a bit. When we seek help from the Divine and there is a Master in between, to whom are we making the prayer. If we distinguish between God and the Master it is wrong.

Vivekananda, Lalali Maharaj as well as Babuji Maharaj have stated it, every person has said that we cannot differentiate between them and we should know that 'saakshaat guru brahma'.

The problem one encounters here is to choose between the Brahma and the Guru. Who is the Guru here 'Krishnam Vande Jagadgurum'- I have been very fond of this particular expression with the full awareness that there is no difference between Krishna and Babuji Maharaj. But this leads us to what we call as Ashreyana Virodhatva - whom are we seeking is a big complicated question in the minds of all of us. To whom shall we ask - God or Master. This duality goes on persisting in us. Ashreyana virodhatva is a very troublesome concept. We must understand the base and the expression are inseparably one. The *Siva* and *Sakthi* are one. God in expression is Guru. Guru in his base is Brahma. They are inseparable. This is the greatest truth that Hinduism has given us. They talked always about Adi Dampathis. We are not permitted to differentiate between 'Siva' and 'Parvathi' - they are 'Ardhanariswara'. We are not permitted to differentiate between 'Sritatva' and 'Narayana' because they are '*Srimannarayana*'. If you talk only about Narayana, you

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are committing a mistake of not including 'Sri' and therefore it is blasphemous. This is what is called Ashreyana Virodhatva. To whom am I seeking? "Tasmai Devaha Havisha Videma" as the Upanishad says, to which God should I offer my prayer. There is only one God. The God that answers to you is the Guru. The God that is at the base is Brahma with whom he has got connection.

Several people talk about several Gods and therefore we have got several paths, several means. Having come to the path and having chosen the path in which we would like to tread, if we think about something else and that happens mainly because of the shravana that we do. We hear something else and Shravana is done, this is what is known as Shravana Virodhatva.

We start thinking about other Gods and other means. So our surrender to that extent suffers. You may have heard only good things, but have this much of clarity that one has no business to change based on *Shravana*. Because the first is based on Anubhava and the second one is that of Shravana. Now this leads us to one more peculiar concept of Anubhava virodhatva.

It is a very peculiar problem of surrender where one accepts a Master, one enjoys the benefits of his blessings as we are all, we have got the personal experience of Pranahuti, but Pranahuti is given to us so that we may go and tell somebody else that it is possible. Instead, if we own it up ourselves and say all the time it is meant only for our enjoyment and not meant for anybody else, then that is Anubhava Virodhatva. This is the most common mistake that is done thanks to Vedanta, where they talk about only individual dissolution with the Ultimate and are not bothered about others and this particular angle is what Buddha protested and then he went to the extreme extent of saying that “I will not enter the portals of liberation or realisation unless all the people in this world are prepared to enter - let the last man go and afterwards I will enter”, as against the usual thinking, traditional thinking where we say that we have nothing to do with our wife’s and children, let them come in their own way. We don't want to share. We must share, try to convince him, make them understand that this is the help that we have been getting, please have it.

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Finally we have something connected with Praapthi Virodhatva. Praapthi Virodhatva is one when we confuse ourselves thinking that we have reached a particular stage and we do not require the Master's help anymore. We try to say goodbye to the Master. "He has led me up to this stage and now I am on my own". There is no question of being on our own. We are extremely interdependent. God wants us to know that we are all united and united we shall be. In Praapthi Virodhatva one will find in the case of the Master an excellent example of a person who was able to go beyond that. Every stream of divinity got merged in him. His own Master merged him and at that time the question was put to him praising him saying that you are now the Lord, what do you have to say, he said whatever I have got is because of my Master. The humility he maintained at that level, when everything was bestowed to him and when his Master himself said to him that I have merged myself entirely with Babuji Maharaj, still he retained humility. He does not say that my Master has merged in me, where is he if you reflect on this point, you will understand the problems of the Mission. It is the Praapthi Virodhatva that is in trouble. It is the Praapthi I have achieved, no more do I require my Master, after all, he is in me, he has merged in me.

BODHAYANTI PARASPARAM

Praapthi Virodhatva is a formidable block in the path to surrender.

I think I have tried to express certain problems of surrender to you and also told you the inseparableness between Lalaji Maharaj and Babuji Maharaj.

SURRENDER – ITS RELEVANCE IN **SADHANA**¹

Surrender is the key word for effective sadhana. Surrendering to the great Master unconditionally is what sadhana is all about. In one of his messages while speaking about the rarefied states of consciousness that relate to the areas beyond awareness of Freedom, our beloved Babuji Maharaj says “It is really the state of self-surrender in which one, as a true devotee, surrenders himself completely to the will of God, the Master, basking in the sun shine of His Grace. That is the relationship between the Master and the devotee, which is to be maintained all through because that was the only relationship that had finally brought us up to that highest level of super-consciousness. It is only here that the true character of our being is revealed.”

A few days back one of our associates asked me the need to surrender and also exclaimed that tradition does not talk about it. Frankly this was something that could not be understood by me as I have practiced the system all these 5 decades and

¹ Talk delivered during the Basant Celebrations 2003

above with the implicit faith in the Master and have struggled to make my surrender total and complete. Before I dwell on the various stages of development in our determination to surrender to the Master, I would like to stress on the need to accept our Master, the Special Personality as the means and the end. In fact our efforts through Action (karma), Knowledge (Jnana) and Devotion (Bhakti) are not always with us. There are many occasions they are lost. But one thing that is not lost under any circumstance is the Master. One, who knows him to be the savior, does not attach himself to any other means than Himself. This is what is called in tradition that Master is the Siddhopaaya. It was stated in the context of referring to Lord Sri Krishna

“Sarve vedaah Sarve vedhyah Sa sastrah
Sarve Yajnah Sarva ijyaascha Krishnah
Vidhuh Krishnam Brahmanaa satvato ye
Tesham Rajan Sarva Yajnah Ssamaasthah”

meaning “all Vedas, all sastras, all purusharthas (human goals), all sacrifices, all loved ones are Lord Krishna only. One who knows Lord Krishna as he is, they are the ones who have done all yajnas.” In my

opinion based on my experience in sadhana, I may assert the same with regard to our beloved Master Babuji Maharaj.

Before we reach the stage of surrender in our sadhana, we in fact go through several preliminary stages starting from the development of understanding of interdependency of various shades. But understanding and living interdependency means quite a lot. Our Ego is the one and only barrier that needs to be crossed for even elementary understanding of interdependency. Ego is also known as pride, as self-importance. It may be considered as the compulsive need to consider oneself as separate from others. As one of the modern psychologists states, it is love-denying obsession with separation and self concern. But the Ego about which I am talking here is the Ego as understood in the science of spirituality. This is a bit different from the concept of Ego that psychologists examine where it is one that is principally concerned with the organizing function of a person. If a person is not well organized surely he needs special attention by experts in medicine and psychiatry. It is not that Ego that we refer in our spiritual path.

In the spiritual path we are referring to this as an emotional knot in consciousness that grants us a sense of separateness in the life. This in its final aspect is simple identity and in its gross forms the separate individuality and Ego. Master categorically says that the identity will continue to exist in the final state of individual pralaya and gets abolished only when maha pralaya takes place. This is one of the reasons why Master considers the rings of Egoism after the rings of Maya in his explanation of scheme of binds of 23 circles. That is also the reason why he takes up the case of several types of egoism while discussing the Central Region in his book Efficacy of Raja Yoga. In order to reach the final state we have to liberate the self from several shades of pride and self importance and awareness of separateness.

Earlier during the course of the celebrations one of the aspirants had difficulty in understanding the commandment relating to the need for not being revengeful. This problem is due to the awareness of one's separateness of being. Every one of us wants to be free from the never ending fears and desires of the separate ego, ego of nations included. We can choose to spend hours and hours in the process of

identification with those fears and desires in order to transcend them rationally as we presume. But that never succeeds and that is why we have arguments and counter arguments for every issue which has basis in the (illusion) of separateness of the self and for that matter any existence.

If we compare our desires and fears to the garbage bin that we carry in our heads with considerable caution and care and believe there is some value in closely examining the contents of the garbage bin before we let things go, it simply means we do not recognize the garbage bin as one such. The cleaning process in fact is a purification process meant to get rid off all our samskaras which really means our attachments to things, men, notions ideas and ideologies. The few moments of total unawareness of our being that we experience in our day to day meditation that are assisted by the influx of Prana huti if reflected upon and converted into the precious Imperience where we find all opposites resolves, all conflicts dissolved and all existence unified, it becomes easy to understand the logic of the supra rational where differences are a non reality. Intense understanding through contemplation on these

moments leads to the state of development of surrender. To surrender is to abolish Ego. To take a decision not to look into the garbage bin in search of such worthies as may help us is a great decision that can never come through rational processes. To examine the matter means to take time. If we take time we will never surrender to the imperience. Yielding to Imperience is something immediate, in actual present not a matter to be done in future. One more thing to note is, surrender is always to be complete and not conditional. Conditional surrenders are a farce that we see in many religions that unfortunately got distorted. Surrenders to the conquered unfortunately meant also payment of tributes. Such type of surrenders in history meant revolt against the surrendered also. Such surrenders have no place in spirituality.

Yielding to Imperience and surrendering all that is in our mind, unconditionally and totally means infact a leap beyond time to a perspective that is absolute and true. That perspective is not something that the knowledge of this world and our Egos would understand because in that universal perspective our Egos do not exist (even as our experience of Pranahuti reveals) Of course what I now say may be something

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that persons who do not have access to higher regions of consciousness would appreciate easily. But nothing prevents any from trying to see the point of the Universal as contrasted to the personal self.

The development of Surrender which can be immediate due to the Imperience however does not happen in all cases. It is only the fortunate few who have good samskaras of the past lives that take off immediately. We go through various stages of development of inter dependence with the Ultimate during our march in the spiritual path. This happens after we have developed Viveka and Vairagya and reach the knot 2 as indicated in the book “Towards Infinity” of our Revered Master. These are essentially buffer zones as our Master calls them. These buffer zones are there at several places in the path and I would refer to some of them as it relates to surrender that we experience between knots 2 to 3.

When the interdependency of the self with that Master is getting realized, the first feeling is that He is the father and is the one who gives food, shelter and clothes gets established. This has many emotional tones and religious literature substantiates this phase

in the case of many saints. The feeling that He is the father slowly yields to the more abstract notion that He is the protector in every sense of the term. He becomes the refuge for any and every problem. This leads to the feeling that He is the Master and we are the serfs and after sufficient travel in these states the knowledge that He is the one who should be known, seen and entered into strikes root. In this buffer we spend considerable time till we are pushed out by the Master to the next stage. Here we start developing personal relationship with Him and feel He is our beloved and His company is something that is sought for all the time. Since the state of the lover and the beloved is not complete here we feel many times betrayed and lost on the path. We start crying without any reason as the inner psyche desperately feels the need for the awareness of the beloved and assurance that He is close by. The next state is a further refinement of our feeling that He is the foundation of our existence and we are non entities without him. The transition from the state of interdependency to that of Devotion starts. This leads further that we are objects of His enjoyment and that we should do everything to see that He is pleased with our actions, feelings, thoughts and our very existence. We tend to make ourselves as perfect and pure as

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possible and give no scope for any lapse in our making ourselves enjoyable to Him. Then comes the state where we feel that He is our Soul and we are His body. I had to pass through this state for a long time and I used to write to my Master closing the letter always with the words “yours as body and soul”. Any other expression of my status I used to feel is not full and complete. This continued till I found that the need to drop the words “your as” when I started using the more conventional ‘lovingly” just as a matter of routine.

After we surrender all that is ours to Him, comes the stage that everything that is done is done by Him. This is the stage where we start feeling how gross we are and our ways in which we were thinking till now that all are His actions in words. We then start feeling that He is the one who enjoys the fruits of action. It no more gets felt as our action, but action alone stands and the fruits are His. This is no philosophy but an actual feeling where the action and the result thereof ceases to form any impression and we need to be reminded by others that some certain act was done by us. Knowledge of performance of action and awareness of the results of such action is faintly had and we start feeling that everything is His. The state of Sthitha

Prajna almost gets established. Having come to this stage it is the development of the state of mind where we say everything is Thee and Thine (tava) and the consciousness of me and mine gets almost extinguished. The Ego of seperateness is almost abolished. It is at this state we also feel absolute 'fearlessness' (abhaya) and we start comprehending internally the meaning of the Lord Rama's assurance that 'sa krdeva prapannaya tava asmi iti yachate abham Sarva bhutebhyo dadami etad vrtam mama.'" Ego being abolished we enter into the realm of abhaya. It is not only that; in fact we feel no conflict internally and no object or thing or person or being is felt as something that is fearful. The innocence of the child who does not distinguish between the tiger and the mother is something that is so intrinsically personal that I find no words to express. Some of the persons who saw me talking to the top level officers of the category of Chief Secretary to Govt and the Chief Ministers of the State have later remarked how could I talk to them straight and without any fear and I never understood their question. Not only that even with my dear Master there were occasions I had talked to Him several things that others would hesitate to even mutter and mumble. This fearlessness is one of the characteristics of the

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one who has surrendered totally to the Master. In fact the fear of death is something that is totally transcended and we almost have solved the problem of existence.

This state leads to the state of being totally unconcerned with action, the results thereof and the knowledge consequent to these. Total stoic indifference to adverse circumstances is what others feel our attitudes to be. In fact it is only total resignation or surrender to the Master that is the state. We may then be considered to be a living dead where neither praise nor punishment is felt as such. Master says that the “easiest and surest means to achieve this end is to surrender yourself to the Great Master in the true sense and become a Living Dead yourself. This feeling of surrender if cultivated by forced and mechanical means seldom proves to be genuine. It must develop automatically within you without the least strain or pressure upon the mind.” In this context I may say that one of my associates wrote to me why is it that surrender is so difficult for him to do as was possible for one of our Masters. I was frankly annoyed at the greed of the person who is not prepared to yield to the Master and is talking of surrender. Many lessons are

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naturally to be learnt in the inner core of the being and in the deep cave of the heart. The little heart has so much to teach of love which is the basis of surrender. Love is the state where we see, feel, know and understand only the Master and where there is no Ego.

These are the few aspects of the some buffer points that I thought I would share with you and say that it is necessary that we surrender ourselves to the Master who responds to every call from us with unalloyed blissful blessings.

SPIRITUAL FRATERNITY*

"We are all brethren connected intellectually, morally and spiritually – the main goal of human life. This and that have gone now. There remains the purity alone in all His work and environment which weaves the spiritual destiny of the persons with the Ultimate".

[Message at Basanth Panchami Utsav at Shahjahanpur on 30-01-1982]

Dear brothers and sisters,

It is a happy occasion for all of us, to meet on the Birthday of our beloved Master Babuji Maharaj whose guidance in all walks of life and especially in spiritual life is something that we have been having and as a token of our gratitude we have all been serving him in our own way. The essential approach of our Institution has been to tell others the system in its purity and we have been succeeding in our own way, in passing on the message.

I have always been stressing one factor in our Babuji's teachings that He never tells anything negative, but always talks positively whether it is about

* Based on talk on 30.4.2000.

the abhysis or about others. We do not normally come across a sentence that can be construed in a negative manner. Those of you who have been writing the diary and reading the message of the Master in the morning would have seen this as part of the message of the Master 'We are all brethren connected intellectually, morally and spiritually, the main goal of human life. This and that have gone now. There remains the purity alone in all His work and environment which weaves the spiritual destiny of the persons with the Ultimate". This is a very, very brief message of the Master given, last of the messages, on the Basant Panchami on 30th January 1982. I really do not know what prompted the compiler of the messages in the diary to have included this message on His birthday. I will talk about it more. In this connection those of you have been reading Babuji's messages, would also appreciate the point that just before this message, in the month of October in 1981 at Shahjahanpur, the message was given which says "There is no question of separation. We are coming closer and closer". This is the message to all. Both are very, very cryptic messages and highly loaded. Now let me comeback to the first one, "we are all brethren connected intellectually, morally and spiritually – the main goal of human life".

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Separateness, individuation, individuality, self-development, self-effort, these are all the words of the modern day. As against it, He wants us to appreciate and live with the value of connectivity with all. We have been differing on various aspects, one is a feeling that we are having a separate capacity for intellection and we have always been thinking that some people are more moral and some people are more spiritual. The Great Master says firmly saying that, that period is over. The two planes He has not included, one is the Physical and the other is Pranic. You would please appreciate these three words as nothing but representing Manomaya kosa, Vignanamaya kosa and Anandamaya kosa. The two that He has left out are the Annamaya kosa and the Pranamaya kosa. They are purely personal, individual. There is no chance of being united physically with another person unless you are born as an inseparable twin or something like that. It is an aberration in Nature. We can be using the word inseparable even in those planes as if we are inseparable but circumstances in life have made us realize we are all not all that inseparable, we have been living separately. But the disease of the modern world is to think that we have got separate existence intellectually, morally and spiritually. If religions have

fought, they have fought on this basis. If philosophies differed, if differed only on this. If ideals and ideologies have differed, it is only based on this. People have been evaluated superior or inferior based on this, that has led to a feeling in certain people that they are superior to others and all the consequent ills that can come to a society have come. I do not refer to any class, but in our country this has been the disgrace of the priestly class that they have always come down to the lowest level, all the time talking that they are the greatest people ever born. There is enormous hypocrisy going on and those of you who have read the autobiography of Babuji Maharaj Part II would have appreciated this point that He has stressed again and again on this aspect. It is time that all of us understand that we are all one and Divinity demands that all of us get united. There cannot be any difference and that is what He is saying positively and He says “We are all brethren” and He does not say we should get connected. He says, we are connected intellectually, morally and spiritually and He says that is the goal of Human life. We have talked yesterday about the goal of Human life.

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We have not touched this aspect. It only shows our lack of appreciation on this point. We have always taken goal of Human life as something of realization or some Ultimate or something that is far, far beyond and never thought something that it has to percolate here. Human life is different from individual life. Individually you can aspire and try to go to any place you like. But Human, when we use the word Human it is common word for all of us. All of us put together form Human. Individuals are there, so your aspiration personally may be different. But we have to understand that we have to share the information at all these three planes intellectual, moral and spiritual. The exclusion of these three planes intellectual, moral and spiritual. The exclusion of these three planes and limiting it to only certain people, as if they are the only eligible people, has been the bane of Human Civilization. I wish that you appreciate this angle in depth and try to achieve this goal of Human life.

And in another context Rev. Babuji would be talking to us about the cooperation, service and sacrifice. We have got to sacrifice, we have got to serve and we have to co-operate, then only we will be in a position to live in this connected manner otherwise

you will create chasms between us. And we will be differing on unnecessary points. Certain other people have interpreted these messages to mean something connected with the institutions started by Rev. Babuji Maharaj. I beg to differ from all of them on this point because it has got a broader implication.

If we take into consideration the message of the Master saying that the service, sacrifice and co-operation are things and He says on another context that the method of the Master shall be universal and that is going to happen. What is the method of the Master? The method of the Master is that we should contemplate on the Divine Light in the heart and it is not restricted to any sanstha or any institution. This shall be the common way of praying. This shall be the method of praying everywhere without any rituals. Rituals we want, we can always have. But we cannot differ from others saying that we have superior ritual to the other person. Rituals by themselves are sentiments. We do have ritualistic appreciation of several things and offering of prasad is one such, it is a ritual. Having a photo of the Master is another ritual. But what we are supposed to have is Divine Light in the heart, and the prasad that we offer is only the heart of

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our entire being, not only the heart; the entire being as something that is given to Him. Because he has given this existence to us, He has given us this life. It is His, not ours. Unless we get this understanding we will not be in a position to follow His method which says that we shall all work with the spirit that it is He who is working. When we know that our life is His, naturally we will work like that.

Now I will come to the next message “This and that have gone now”, not this and that may go now, but this and that have gone now. That is the differences that we have been having is gone. That is the statement of the Master. We may have doubts, that only shows our weakness of the mind and also the weakness of conviction in the Master whom we all say that we follow. Please do not lapse into this mistake. Have the courage to say that this is the thing. Have the courage to say that this is the method because we are not asking any person to accept this God or that God, this book or that book. No! we are not asking any person like that. The message is something that is internal and we are asking them to follow this method. The method is more important than anything else. Because the methods alone lasts long and if we were

to compromise on this then once and for all, we are lost. But such a negative word on this auspicious occasion is something that is irresponsible on my part, I agree, but I am just trying to impress upon you this positive purport of this message. Let us have the conviction. Let us move forward. "There remains the purity alone in all His work", He asserts further there is only purity now.

Impurity is the reason for differences. Impurity is the dividing factor. Perceived impurity or real impurity, whatever it is, differences we see, based on only impurity. We say "you are a fellow who is unfit to come to my house because you are a polluted fellow." The problem of untouchability has been there in this country and perhaps dodges us further even now. It is a very obnoxious idea to differentiate another person from us on the basis of some of these ideologies or ideas. They are all superiorities thrust on ourselves by our own egos, they have no basis. We have been having differences between sexes. Gender discrimination is something that is very common. Adhyathmika vidya is something which is not meant for women. Yes! We have been having this nonsense for too long. Not only we, everywhere it has been going on. We are not the

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only persons to talk about such type of discrimination. It is there, it shall go. We are all one. There is a common unity amongst us. It is the same spirit of the Divine expression that is there in you and in me. The connectivity is something that is very real. It is not something that is imaginary. We say “we should build up fraternity.” Nonsense! We are fraternal. We are by birth brothers and sisters. There is no need for fraternity to be developed. Fraternity is a fact. A fact that has been ignored by civilizations for ages by the irresponsible behaviours of some people who are better endowed, but who were not prepared to serve and sacrifice their endowment for the good of others. This is one of the reasons why we have been having this problem.

He says there is only purity and nothing else now. He has cleansed. The challenge of the Master here is He has cleansed now. His work is over as He has told many of us. We will find expression in due course. He never said his work is not completed. He said my work is over. ‘I have completed my work which has been entrusted to me’. It will find its expression over a period of time, it will find its expression. That is the confidence with which He left.

That is the confidence we require in spirituality. Otherwise we will never work for Him. Next, and in all his work and environment which weaves the spiritual destiny we have confidence. God's work after the environment has been cleaned is, it weaves the spiritual destiny of the persons with the Ultimate. What is the spiritual destiny? To be united, to be connected, not to be individuated, not to be separated. Feel the connection at all levels, more so at the level of intellection, morality and spirituality. This is the message, a message which will carry us through, the entire aspect, all aspects of life. We have got to remember this. There cannot be any difference. Any difference that we have got is only our impurity. Better attend to sadhana and clean it first. There is no question of separation. He repeats here in another message. "There is no question of separation. We are all one". Don't try to separate. Divinity wanted us to be one. Don't separate. The efforts at separating us has failed. All religions have failed, which tried to separate us have failed. They have failed miserably. And the idea of continuing to separate amongst ourselves with so many sects, with so many differences, so many different types of places of worship, all these things are wrong. We are coming closer and closer. He never said

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“May we all come closer and closer”. He said “We are coming”. See the positive aspect of it. That is the type of will we are supposed to have. It is the special will. A will that never fails, as He has written in the book ‘Towards Infinity’. The chapter on “special will”, if we see He says, it never fails. And He says each one of us is capable of having our own special will also.

Let us have that confidence. We may not be in a position to achieve what He has achieved. But we will definitely achieve more than what we are achieving now. By developing that confidence in Master and developing that confidence in the method we definitely reach. We are all coming closer and closer. This is the message for all. I thought on this auspicious occasion there cannot be anything better than this that I should talk, and I thank all for patiently hearing to what I say. I again appeal to all to be in the consciousness of our Master through out the celebrations, thinking about Him, constantly remembering Him, continuously remembering Him, and then own up the conditions that have been given to us during the Satsangh.

Thank you.

LEARNING IN SPIRITUALITY

The other day when I was with one of the senior abhyasis, by whom I mean, one who has been practicing the system of Rajyoga for about two decades, he asked a question about his condition. He was also commenting on the type of experiences he had during the 'Basant Utsav' at Calcutta wherein on some days it was very good and on certain other occasions, it was as usual. The answer to this question is we expect something during the meditation and when we don't have it, we feel disappointed or when we have it, we feel elevated.

One has to clearly understand the relative positions of the Trainer and the Aspirant. An aspirant regards Trainer as someone who has a quantity of something and will give him a part of it. Or he may look upon him as someone who knows a method of achieving something. The Guide sees the student as someone who is eligible for gaining a portion of the substance. In another sense, he looks upon him as someone who can achieve something. The discerning person sees between these two attitudes a very fine relationship.

The problem of the Trainer is greater than the problem of the aspirant. One reason for this is that the aspirant is anxious to learn but very rarely understands that he can learn 'Only under the conditions which make learning possible'. He cannot make progress until he has undergone a preparation for learning. When this preparation is complete, the student progresses slowly, rapidly or instantly through a number of phases in which he understands, what he calls the meaning of life. Rev. Babuji used to say that in spirituality, the share goes to the really deserving and for that, Love and Obedience are required and that these two are totally independent. The most important thing is that the aspirant has to get into an alignment with the Trainer and the method in which his progress can be effective and continuous.

Because the aspirant is likely to be imprisoned by attitudes which have trained him, he will tend to approach the Trainer and the method in all kinds of ineffective ways. He is likely to seek peace of mind, progress in things worldly, like money, illumination, assurances, wisdom etc., In other words he demands to be taught or be given knowledge or other things, which he happens to be wanting for the only reason

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that he has decided that these are necessary or urgent. Obviously, such a demand is as ridiculous as a student in the class room learning Mathematics, demanding he should be first taught about Binomial Theorem because he thinks that to be the most important.

The real fact is, we can learn only what we can absorb. If we are to impose or interpose conditions gained from speculation, imagination, emotion or intellect, we are yet to learn, how to learn. This is made possible by being totally open to the Trainer, and being unprejudiced as to what one needs to learn.

The aspirant, not knowing what he really is, not knowing where he came from and where he can go, is hardly fit to say that he should get his instructions in a particular form or method. Rev Babuji often used to say that most of us love our experience and not Him and that we turn to Him to feel such emotion. In spirituality, we WAIT but do not AWAIT.

SRI RAMCHANDRA'S RAJA YOGA – **THE NEW DARSANA**

There is no mention of the Yama and Niyama in the traditional sense but Sri Ramchandra makes it clear that discipline and following certain basic tenets are absolutely necessary. As a founder of a new system of spiritual life to be followed by humanity he considered, perhaps, there is no necessity to repeat the age old and well established norms of moral and ethical life. The great saints of the past have made it clear that unless a sadhaka makes a definite commitment to reach the ultimate goal of human life and follow such means as are conducive to realising such a goal and avoid all distracting matters there is little scope for realisation. In order that such a commitment is possible they even advocated strict celibacy and even advocated a philosophy that a person in grhastha ashrama cannot reach the goal and it is a must that one takes to ascetic order. Sri Ramchandra does not accept this position and makes a categorical statement that the grahasthashrama is the best under the present circumstances to lead a person to the ultimate goal. All the principles of ethical and religious life are well dwelt by him in his book “The commentary on Ten

Commandments of Sahaj Marg”. However, it is unfortunate some persons interpreting his system, in a rather confused way of making the system accepted by all and sundry, of course, out of over zealous enthusiasm, have claimed that there are no dos and don'ts in Sahaj Marg and thereby let lose a concept that any indiscipline is permissible and there is no need to worry about what is good and bad and everything is taken care by the Master (the meaning of the word not clear to them or to others).

We notice that there is no stress on Asana and Pranayama. Asana is accepted as a convenient posture and a little bent posture is also advocated. There is no mention of Pranayama at all. This is a definite deviation from the ancient system and requires to be explained.

PRANAHUTI

We have seen from the system of Rajayoga that Prana is not breath alone and that Prana should mean in the human context “thought”. This thought is that which is common to him and the Ultimate and this peculiar characteristic is what distinguishes man in the

scheme of Divine expression into multitude. Revered Babuji asserts that when the seers said that man is moulded in the form of God this is what they meant. A very simple and profound concept lost sight of perhaps due to this simplicity and has created enough myths and idols all in an effort to prove the similarity of existence between Divinity and Humanity.

The prana is in a state of balance and equanimity whenever it is dwelling on the (thoughts of) origin or base or ultimate. When it by peculiar circumstances, gets attached to anything other than the origin, it tries to wriggle itself of the clutches of such extraneous matter. And that is the origin of the consciousness of thoughts. We become aware of thoughts because *mind* rejects such matter. This is the most profound theory of Revered Babuji Maharaj on the nature of mind.

Now, that the origin of awareness of thoughts in human beings is explained, the control and utilisation of which Yoga is all about becomes easier to practice. When the mind is given consciously thoughts relating to Master, Divinity or the Ultimate, it is in a state of equanimity and when the thoughts are other than that,

it rejects them sometimes violently, sometimes soberly. Reject, however, it does. This rejection is what is experienced as the disturbing thoughts by the sadhakas.

Tradition has it that matter consists of three gunas or qualities: Sattvic, Rajasic and Tamasic; Balanced, active or stupor are the three states of matter of any kind. Stupor being far removed from the nature of thought, active being restless and thus relatively nearer and balance closer by its very nature of settledness, distracts, attracts and absorbs the attention of mind during sadhana respectively.

Thus Revered Babuji gives the profound thought of Master as the goal of human life to be the one single basic idea for contemplation which by the nature of mind is something that would be accepted and absorbed for sadhana. It is not any syllable or mantra or any other idea of lotus etc. that is suggested because they are likely to be rejected by the mind as extraneous to its very nature. This master that is suggested is none other than the Divine itself and should not be confused with the Gurus of the order.

Having established this position, he suggests that a fellow human being who is capable of Pranahuti is the one that is to be chosen to assist the sadhaka in the practice. Prana is something that every living human being is crowned with and that kingly thing is what is to be used for reaching the Ultimate. But as any king or people in power, it is generally utilised for perpetuation for self and very rarely offered to others. Power when shared loses its strength. This is what is found in all mundane matters. But Prana if offered only swells in its strength and purity. This is what Revered Babuji asserts and exhorts trainers to utilise every conceivable opportunity to do “ahuti” of the prana for the betterment of the relationship between humans and the Divine which is somehow estranged.

As contrasted to Pranayama which is controlling prana for varying periods of time and which it is held will ultimately lead to control of mind, i.e. through the control of physical the idea that control of mind is achieved (which is but a form of expression of the *Mens sana corpore sano*, or a sound mind due to sound body, which is also the basis of hatha yoga), Revered Babuji asserts that through the regulation of the mind i.e. by pranahuti alone, yoga is possible and

all the preliminaries to meditation i.e. Asana, etc., are achieved easily.

The major modifications effected by Revered Babuji in the system of Rajayoga consists in his giving the word Prana a new meaning instead of the traditional meaning of breath which is much grosser and material, he denotes by the word the kingly thing in man --i.e. thought.

Thus as a natural corollary pranayama gains a different meaning i.e. the capacity to hold on to thought for a period rather than breath. The concept of pranahuti becomes much clearer from this; it is the offering of prana which is purified coming as it does from one who has transcended the limits of Pind i.e. body consciousness and who is dwelling in the Lord all the time oblivious of his surroundings and environment. One who has established himself in Brahm always throws out energy pure and simple and others around him always feel the Divine Grace flowing through him.

A Sadhaka who has progressed to the level of Brahmanda naturally is a Brahmamanaska and then gets this capacity to foment in others the love for the

Divine. The rare personality who is established in Brahm and who is essentially a Amanska is capable of doing anything he likes and that in fractions of a second.

The role of an extraneous person in Sadhana being seriously considered then becomes one soul trying to uplift another as a fraternal obligation and a duty towards the Divine. In as much as such a service cannot be selfish, the concept of extraneity does not fit into this scheme of things. For one who sees everything as his own, who is self and who is the other? However, it is to be clearly understood that God is the real Guru or Guide and in such a situation should we consider help or seeking help from God an external factor in Sadhana?

Further, here it is also to be understood that the help of the Guru is more or less like a fulcrum which is used as a support to perform a difficult task. The role of the supporter is to give sufficient base for the person to attend on an uphill task. Or we may consider the role to be that of a catalyst who helps in arranging a marriage of the soul with its Divine Consort. In either case the

help received is immense but the helper is not directly involved in the process.

Revered Babuji uses the word Master's support while discussing in detail about the Sadhana in his system. It is support and not a replacement of one's efforts by a total abdication to the Guru and be solely dependent upon him as in the case of hypnotism etc.

The system of Rajayoga advocated by Sri Ramchandra therefore differs from the traditional yoga in as much as Prana is accepted as thought force in human beings and regulation of that is what is to be attempted for success in yoga. It is pranahuti and not pranayama that is what is important.

The question arises whether such an act is extraneous to the self. Even as breath is something that is common between the external environment and the internal environment of the sadhaka, so is thought which is the original energy in expression common and the question of extraneity does not arise. The concept of Prana being clear pranahuti then would mean not an external power that is infused into a being but would mean a sort of force which by its very nature (thought)

is capable of striking a note of concord with the person whose good is thought of and whose veil of Isis is sought to be torn. To a person who has gone beyond the concept of boundaries of consciousness (body conscious restrictions of self), there is no discontinuity of thought force that is the moving force of all existence.

Now that it is clear that the nature of thought in the human is of the same type as that existed at the time of origin of the Universe and that it is the Prana and that its offering is a must for the spiritual equanimity in life which is and should be the goal of any existence how it is to be offered is taken up by the Great Master Revered Babuji Maharaj.

That saints and sages of the past and present worked for the development of other human beings cannot be questioned. Should we consider such an attempt on their part an intrusion into the internal lives of other souls. Can we take the messages of the gurus including that of Swami Vivekananda to be extraneous to our being and therefore to be shunned. It would be wiser to demand the experience or anubhava of the type they speak of rather than refuse their help. It

is true expectation of miracles to happen to the sadhaka because of the influx of the Guru's wisdom or knowledge into his being, only makes some not to do their sadhana. But that cannot be the reason to question the capacity of the Guru to show atleast glimpses of Reality to the Sadhaka to aspire for that. The taste of the Ultimate which one has is something that is possible of being shared and that is the reason for the Saints and Alwars of the past to exhort humanity to strive for that by giving a taste of that experience to the seekers. They were able to plead with the Ultimate for the sake of their fellow brethren and bring them atleast glimpses of that real experience which they considered the main purpose of life itself.

It is stated that the moment the Form of the Master becomes manifest in the mind, one's mind receives the power to transfer its thought to another's mind. When such a transfer of thought relates to the spiritual development of the aspirant it becomes the offering of Prana (essence of existence). In reality this capacity can be said to be really had only when the Form of the Lord manifests in the heart, such being a rare case, Revered Lalaji Maharaj discovered alternative means for utilising this inherent capacity in

humans. Revered Babuji Maharaj asserts that the power or capacity to offer Pranahuti is a yogic attainment of a very high order through which a yogi can infuse by his own will force the yogic energy of godly effulgence within anyone and remove anything unwanted in him or detrimental to spiritual sadhana.

The point to note here would be that it is the Godly effulgence that has to be utilised as yogic energy. This implies that the person should be in the realm of God. Such a person is a rarity. Therefore atleast a person who has transcended the realm of physical existence was considered by him as fit for this type of work provided that such a person is trained. Therefore the insistence that a person should be atleast having access to Brahmanda for being an arhat for Pranahuti is spelt by him. Anything less than this standard is not workable in usual course of events. (However the fact remains that during the lifetime of the Great Master, Revered Babuji Maharaj he did permit even less developed souls for work but it was something of an exception and directly under his supervision.) Access to Brahmanda can be considered to be adequate because the realm of God starts from Ajna. Further the Great Master enabled the proposed

trainers to have access up to His level in an indirect way and prepared them to work their way through to the actual condition of reality. The system of Rajayoga of Revered Babuji while stresses the need for the sadhaka doing his sadhana, enables speedier progress by serving the sadhaka in a very positive and meaningful manner. Through Pranahuti, i.e. offering of thought (through suggestions etc.), the trainer completes the spiritual journey of the sadhaka to the required extent in an indirect manner (What Revered Babuji calls Aksi way). It shall be the responsibility of the sadhakas to own up the progress given by the Master, through necessary sadhana. So Pranahuti does not mean that the yogic sadhana of the Abhyasi is replaced by it but only that the sadhaka is assisted. The assistance that is being rendered by the trainer is of course directly proportional to his approach. Revered Babuji states categorically that, "This (pranahuti) can be best introduced by those who have imbibed the real characteristic within their own centres; who know how to draw in power and piety from the higher centres to the lower ones, and can transmit the effect into the abhyasi so that they may adopt the same character". Yet Revered Babuji says that if the layavastha with the Master is total, one can help even beyond his level of

approach, in as much as the suggestion has access upto the highest level, in such cases. This should not be confused to be an easy matter in as much layavastha with the Master is not all that easy and is not something that is accomplished by just wishing for it. It may not be out of place here to mention the difference between wish and will. Wishes however pious, do not generally yield good results. Will is a concrete idea that is acted upon within a certain spatiotemporal frame. It is the will that is executed into an action through suggestions in a subtle or subtler or subtlest way.

The main difference between pranahuti and hypnotism is the aspirant is never put into a morbid passive condition before giving suggestions. The suggestions are not at verbal level at all and are given from the original thought level itself. While it is a prerequisite to put a person in passive receptive condition to hypnotise him and then give suggestions for his alleged improvement, in pranahuti the trainer does not make any such effort and works with the full confidence that there is no barrier between him and the aspirant and the existence is one only and works out his suggestions for the inner development of the

sadhaka. This is no extraneous interference with the will of the aspirant but is one aimed at improving the quality of mental life of the sadhaka and increasing his will power. It is not subjecting one to another's will but is aimed at improving the will of another through one's own.

Pranahuti can be offered through voice, touch and thought. As a matter of fact in the spiritually developed persons, i.e. those who have become thoroughly dynamic, their speech, touch and thought are always powerful. Revered Babuji says that these persons should not pat a person in spiritual centres and advises them restraint in speech and thought. He says that while permission to work spiritually is granted, the transmission is controlled through voice.

That thought in its pure and simple form is inaccessible to human intellect is clear. Such a thought in action is the most powerful. Yet such thoughts as human beings are capable of can be effectively utilised for the betterment of others through the process of suggestion. Suggestions, the Master classifies are of three types; subtle, subtler and subtlest. The subtlest suggestion is a mere supposition, subtler is an idea

and the subtle is slightly weighty or heavy. Suggestion for the improvement of others are given during training, and it cannot be considered as any interference in as much they are meant for the development of the innate conditions that a sadhaka is capable of. This is the service of the finest variety and the sacrifice i.e. ahuti is the rarest type that human beings are capable of, for which of course everyone has a right to aspire for.

That prana is of the nature of pure thought and that is what makes human beings important in the scheme of Divinity in as much as he shares the nature of original stir in a way that no other being animal, or devas etc., is capable of is now fairly established. That human life has been regarded as most fortunate is no new concept for any religion but the main reason why it is so, is what is established by Revered Babuji.

Transmission or offering (ahuti) of this Prana is further classified by the Master. It can be expressed through voice or communicated through touch and thought. He makes it a special point to mention this while he was explaining how it is done in the case of granting permission for work. In case of need for work

the suggestion has to be necessarily at the more grosser level and voice is used, in that context.

However, for efficient working through pranahuti it is necessary that we understand the various levels of thought. As already explained the causal and astral forms are finer to the material. A suggestion is variably a thought. This must be invariably kept in mind. A thought when not expressed, is the subtlest and is the most potent to bring out what is contemplated.

However, this is further explained by Revered Babuji when he compared it with Sruti. To catch thought at this level means the capacity to receive the orders of the Divine. This is a very rare achievement.

But Richas is something any advanced person in spirituality can try. As a matter of fact every sadhaka should try to construct richas when he is not able to understand the commands received during meditation; which by now it should be clear is something that would be normally missed.

The transmission of the highest type is that where no expressed thought is in action. This means

that the person who is transmitting should be established in “zero” consciousness or lives, moves and has his being in VOID. Such personalities are rare. They arrive according to the Master at the instance of Divinity and has no motive for any of their actions; in fact they are not in that realm of consciousness.

Having made ourselves clear about this, transmission or pranahuti that a sadhaka can have from any trainer who is a brother or sister will be of the level of subtle or subtler. Subtlest they are capable of, not because of their capacity but because of the temporary stages of Laya that they are able to secure with the Master at various levels. This experience shows or occurs only when service to others is being done and one is not having such moments of unalloyed bliss when one is meditating on his own. That such a thing is possible is what makes the Rajayoga of Sri Ramchandra unique. His will to train whosoever is so universal, that its dimensions are not only spatial, but temporal always. His presence is felt by the constant pouring of the unique bliss that is available for all Divine-seeking souls. That they receive such a grace through someone who is capable of sharing that sublime (subtlest) thought is but natural; however

shallow or restricted that sharing may be. This explains why the Master used to say that Pranahuti is of the same nature from whatever source it may come from.

The main point that strikes us is that while the ancient system of Yoga laid much stress on the pranayama as an effective tool to bring the mind under control, Raja Yoga of Sri Ramchandra stresses the need for Pranahuti for diversion of the mental tendencies from the state of preoccupiedness with the base and animal needs and wants and desires, to the divine levels of consciousness that humanity is capable of. That such a thing is possible, is what the practicants of this system have to say. Evidence so far available seems to justify this claim and the great Master assures that this is the method that will be followed by all soon.

Though Sri Ramchandra says that the system of Rajayoga he advocates starts from Dhyana i.e. the 7th step of the Ashtanga Yoga, we find it actually starts from Pratyahara. The object of meditation is given viz. The sadhaka is advised to suppose that there is Divine light in the heart and meditate on it. The outward going tendency of the mind is thus sought to be restrained by

giving some object for attention (pratyahara). However, he does not insist that the light should be seen and experienced unlike the Ashtanga Yoga. Further, it is only a suggestion and there is no insistence of the presence of the object.

He states that the technique he gives, though quite simple, is often beyond common grasp, since it adheres closely to the absolute Reality and proceeds along subtlest lines. It prescribes meditation on the heart, supposing the presence of Divine light there. But the abhyasi is directed **not** to try to see the light in any form or shape. If he does so, the light, if per chance appears to his view, will not be the real one but a projection of his mind. (This we may note, is what we are advised traditionally.) An abhyasi is, however, advised to take it in the form of mere supposition. In that case, it will be the subtlest, and we shall thereby be meditating upon the subtlest. Every saint has used the word light and he says since that is the only expression best suited for the purpose, he also used the same concept. He expresses also his apprehension that the idea of light creates certain complications, because when we think of light the idea of luminosity becomes predominant and one starts thinking it to be

glittering. The real light really means according to him light without luminosity. It refers to the substance that is neither light nor darkness but is beyond both.

Through his original thinking on the concept of concentration, he makes it clear that it is a state of non-concentration that is to be aspired for, rather than one of concentration i.e. Dharana. He brings in the concept of 'absorption' which any sincere practicant would acknowledge with sincere gratitude. He says that concentration is to be taken as absorption (non-concentration with flow of thoughts, without effect on the mind) and that is the real state in meditation.

He affirms that the 'proper course would therefore be to take up the thought in the form of sankalpa (subtle idea) without any imposed resolve or effort, and proceed on with it in a gentle and natural way without enforcing any artificiality or imposition'. He further states, 'This is why in spite of the continuity of thoughts often present at the time of meditation, one ... experiences a peculiar state of concentration better interpreted as "absorption" '.

Meditation thus practised leads in due course to a state of absorption or the state of samadhi. He states that there are three forms of Samadhi or stages of concentration or absorption. The *first* of these is wherein a man feels lost or drowned. His senses, feelings and emotions are temporarily suspended in a way that they seem apparently dead for the time being. He resembles a man in a dead slumber, unconscious of everything. The *second* form is, in which a man though deeply concentrated on a point, does not feel actually drowned in it. It may be described as a state of consciousness with an unconscious state. Apparently he is not conscious of anything but still consciousness is present within, though only in a shadowy form. A man walks along a road thinking deeply over some problem. He is also absorbed in it that he is unconscious of anything else nor does he see anything in the way, nor hear the sounds or voices near about. He goes on in an unconscious state of mind. But still he does not collide with a tree by the roadside, nor is he knocked down by a car coming that way. In this state of unconsciousness he unknowingly attends to these necessities and acts as occasion demands. He has consciousness of the actions. It is consciousness in an unconscious state. Similarly, in the cases of the second

type of absorption, it is consciousness in an unconscious state which creates little impression on the mind. The *third* form is the Sahaj Samadhi. This is the finest state of absorption. In this state a man is busy with his work, his mind being absorbed in it, but in the innermost core of his heart he is still settled on the Real thing. With his conscious mind he is busy with the external work while at the same time his subconscious mind is busy with Divine thoughts. He is all the while in a state of Samadhi although apparently he is busy with the worldly work. He says that this is the highest type of Samadhi and little remains to be done after a man has entered this state permanently. Thus we find Sri Ramchandra giving us an idea that Samadhi is not a state of consciousness, that is one of absorbency during meditation, but is a state of absorbency that endures during the day and is something that is to be had all the time irrespective what functions we are discharging through out our life. It is not a segregated great moment to be had and to which we dive in now and then and later come back too this otherwise gross, dirty wakeful life as a matter of necessity.

Thus we find the system of Rajayoga that is given by him is an entirely new system and is not

something that we find in earlier expositions of the system of yoga.

His system of Rajayoga is called so by him because it is dependent on the Thought force which is something that is common between humanity and the original stir of Kshob or Divinity. As a matter of fact, Yoga or union with the Divine is possible for man only because of this sharing or parallel nature between the two. Rajayoga is not called so because it is something that is practised by the kings of the olden days, nor is it king among the yogas (which however it is), but is called so because it uses the kingly thing in man i.e. thought to get back to the source from which it has taken its origin i.e. Divinity itself. This kingly thing in man, thought is what makes the existence possible (it is the essential nature of all beings to share this kshob). It is the real Prana or Pranasya Prana. However, it is not all thought that is entitled to be called so but the thoughts emanating from the mind of the person who is not burdened with those of veils of ego, buddhi and ahankar. That such a possibility exists is, what was known from the Vedic periods, but the actual position and the simplicity of the matter under consideration was not revealed earlier to humanity.

This system makes it possible for humanity to develop that quality of fraternity which has been eluding it for ages despite several avatars and messiahs and prophets by stating categorically that it is not something very difficult to achieve but is the essential nature of human beings due to the common parentage. This parentage is something that has been explained by several myths in several systems of philosophy and religion. The truth of the matter is that in view of the fact, the original source is of the nature of thought and all human beings has this quality deeply embedded in them by way of sharing with the original source. We are all children of the same source and thus we are brothers and sisters. Simple and yet it has eluded the grasp of all so far.

ASPIRANTS ROLE IN YATRA

The first method concerns the possible device to get one's own points and plexus opened up through one's own efforts, after the trainer has made an aspirant cross (initial spiritual) stages to some extent, and brought him to traverse the intermediary way. For this purpose there are two devices. He (Ram Chandra) has given preference to the second device; and I also prefer the same. The first device is to go on transmitting oneself lightly from one's brain to one's own heart. Neither Rev. Ram Chandra nor I favour this technique, because there may be the possibility of the transmission running in excess of what may be the real need. The device anyway, is certainly there, and it is correct. The second device is to suppose that one's own subtle body is present before oneself (practicant) and then transmit to the heart of that subtle body. If one remains doing just this, progress will continually be assured quite well. The second branch of just this device in detail is as following, even though it is not a job for one and all: it requires a very cultured and sensitive person. The technique consists in first continuing to transmit to the heart of one's own subtle body till it acquires the condition of mergence (Fana),

and thereafter emergence of the condition of the permanent living (Baga) in it. At this stage the next point viz., the soul (Rooh) is to be taken up for transmission. When the condition of mergence at this point has been arrived at, and the emergence of the state of permanent living there has started thereafter, then the third point. viz., of fire (Sirra) is to be taken up. Similarly the process is to be repeated on and on with further points viz., Khafi and Akhfa (in Sufi terminology). The benefit of this will be a good and detailed stroll. When the state of awakening in the whole of the organic region has been arrived at, then this whole state should be forcefully connected to the brain which is called the Cosmic region. Then, using the same technique to widen one's condition, transmission is to be imparted to one's subtle body from here. When here also the condition of mergence, and thereafter the state of permanent living there is created, then this condition be advanced likewise to the next higher region viz., Para Cosmic Region; and apply the same device of transmitting from there to one's own subtle body. When there is also the condition of the permanent living (Baga) starts arriving thereafter, it should be advanced to the still higher region, beginning the same practice there as well. Beyond that, thought

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will not work; and the need for a forceful guide will arise. I want this method to prevail in our fold.

THE GOAL OF LIFE AND THE MEANS

This talk is about the goal of life. We are all aware of the prayer given to us by our Revered Sri Ramchandraji Maharaj. The prayer is universal, it does not talk about any particular God. That is not restricted to any race or religion. The main point when we say this is not to talk against any of the religious prayers but try to impress upon you that Prayer has to be Spiritual, and when we talk about spirituality we talk about something other than our self. So long as we think about ourself it is selfishness at its worst and most of the time materialistic. When we talk about others it is basically spiritual. The first sentence of the prayer of the Master is "O! Master! Thou art the real goal of human life' When we say that God or the Ultimate or the Brahman, Allah or Khuda is the goal for the human life many of us have been trained to think that it is something that is far off and that is something that we have to reach after labourious struggle. People have often considered this type of awareness or aspiration to reach the Goal as something that is connected with the recluses or for people who need not bother about anything here or who bother only about

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that and nothing else and it is as though something not connected directly with our day to day existence. The goal of getting a job, goal of getting monthly salary, the goal of selling goods, goal of going to such and such place or getting an alliance for daughter or son etc. etc. are the goals we accept in day to day life. But here, in this prayer we talk about Master as a goal ('O Master! Thou art the real goal of human life'). When we say this there is a shift already from the traditional thinking to this prayer because in it we say that it is the goal of human life

Human life is something that is very active, it covers all the aspects of that just now we have narrated and much more. All these things are part of human life and when we say God is the goal of human life, we are *saying* that the human life culminates in God. The Shift is already very clear we are not thinking of God who is far away from human life but who is going to be an integral part of human life. As on date God has been alienated by all religions and any duty that is God oriented is something that is to be done in addition to something that is more mundane and practical. We should know that the sphere of God is not something that is far away from us, it is not cut off from

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the other things but is something that includes everything, from our getting-up to going to bed, all aspects of our life is connected with God and that is the Goal we want to achieve. It is a very simple thing which has been forgotten, not that people have not understood the value of God, everyone has understood it but other prayers have not stressed the goal which is important. That God resides deep in the heart, every saint has stated. Please note that heart is something about which we are not even aware of unless we get a heart attack, otherwise normally we are not aware of its functioning. If does not even beat, so far as we know, ie. it beats but we don't hear We really don't know what is happening to it, unless some problem comes: Similarly we think in terms of God only when there is a problem. That has been the way. Just as we remember heart when it gets into trouble, we think about God when we are in trouble, not always.

As against it the approach of Rev Babuji Maharaj is that it should be something that we should be aware of it all the time. We ought to know that this is the main thing that keeps us going. All our actions must be so oriented as not to cast a burden on the heart and so also on Godly values. Why should we be

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virtuous? The reason for that is otherwise God gets affected. Who is that God?, The peace that we have in our heart, the calm that is within. Anything that we do which is against the norms upsets the calm and peace within us. Whether we ignore that upsetting attitude or we accept it and try to solve that problem the fact remains whenever we do something that is not good for us, there is an upsetting of peace or calm. We know what happens to the heart when we do not follow restrictions on diet etc. We normally do not see such an importance when we violate spiritual injunctions. In spirituality what happens is that when you do something that is not correct, automatically the heart, gives a signal that something is wrong or in other words the Divinity in us starts telling that something is wrong. We can definitely keep it down. That is what we call conscience. Many people have recognized it as the voice of God. The conscience protests. We are all aware of it but we try to lull it saying "O. K it's all right. We cannot help this". That means, it is just like a diabetic patient who goes on eating sweets. Many of us are of this category. Just as a diabetic who cannot resist eating sweets, so also a person who has got this 'asuric pravrtti' tends to do something evil or saying 'what can I do, this is how every body behaves. I shall

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also behave like this, there is nothing wrong about it, we will see when things go out of hand'. For remedy, there are enough doctors. Who are all these doctors, we have found in spirituality? Any sanyasi in the street. Any temple that is available to us nearby. They are really not the solutions. Doctors are not the persons to solve the problem, but we have to solve the problem by discipline suggested by them. Doctors will come into picture only when things go out of hand. But this asuric tendency persists.

The first sentence of prayer of Rev Babuji Maharaj is, that God is the goal of human life. The goal is not something else other than this God. Where do we find this God, We find this God in our own heart. We are not going to search him elsewhere, so the goal is not far off, the goal is within us. If so why is it we say that He is the goal of human life? As on date we have found other things as goal of human life: to become rich, to become popular, to become powerful, to become somebody in the street, this is the approach we have. As against it the approach should be to see that the goal within us has got a full command over our existence. The yielding to that Divinity that is within us, that is way to reach the real goal. To be aware of the

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presence of the Divinity in us and to see that the Divinity percolates into every action of ours that is the way to express God. The Divinity has to have its influence or allowed to have its influence on everything that we do starting from getting up from the bed to going to bed. We should think that the Divinity is breaking its fast. We should share food with others, thinking that the Divinity has given us and therefore we share it with others. This type of sharing is a fundamental ethics actually. These are the values that we have got to develop. When we go to our office, whatever work we do, we should go there with a feeling that it is the God, who permitted us to do that work. It is a trust, God has reposed in us with this work and therefore this work has to be excellent, not because we are egoistic, not because we are competent, not because we are excellent, the work has to be excellent, but for the only reason that God wanted us to do this, it is Divinity that wants us to do this. It is the will of the Divine that makes us work. Whatever the work, may be that of a sweeper or of the President of India, it doesn't matter much what it is, it may be just a cook in the house or somebody who is governing the state, it doesn't matter much. Whatever work that is given to us is to be done with the feeling that it is the Divinity which

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permits us to work as a trustee. After us somebody will do this and before us somebody else has done that work. Only some brief interval is given to us, prior to that somebody else has done that, after us somebody else will do that work, and the work will go on. 'Karma' is something that will go on, because when creation has started karma has started. It will go on, whether we live or may not live. It is not going to stop. No work stops for any person's sake. It goes on, but we do it as if we are the persons to do it, and we are the doers. This is one of the fundamental things again taught by all religions. They said every time that it is God who does everything.

Every religion has said it, but they said it as something that has to be understood by us and not something to be practiced by us. If we take it as a message that is given to us, and we say why not we do like this, the religious leaders say 'no, no, in your Ashrama you can't do it, you become a 'Sanyasi' and then follow it. Only in a sanyasa life you will be in a position to do all these things, because so long as you are having your house, you will have attachments, you will not be able to do anything in a detached way". Thus they eliminate this process by saying that bread-

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winning is not the job of God. My Master feels that breadwinning is job of only the God for His people. It is God who gives for my children and for our other dependents, not 'we'. That is what Rev Babuji Maharaj wants us to understand. It is not we who did anything. It is God who did in our form. As a trustee, we do this work. When this happens, the goal is brought nearer. The goal of life, God being the goal of human life becomes nearer to us as something that is tangible. It is a feeling which is concrete, not any big words. God as a goal of human life, cannot be realised if we go to Himalayas, or we go to some other place and we try to locate a God with four hands and thousand heads and thousand feet and insist on realising such a God. That is not the God that we want. That is not the personality we are seeking.

Even if we see, one such what is it going to do? For those people who know a bit of tradition, particularly Hindu stories, Dhruva has seen God in seventh year, so what? He lived 10000 years after that, not seeing God all the time but working as a King. And that is our tradition. He allowed that particular experience to percolate in his action, and he behaved in such a way to make others feel Aha! here is a

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person who is influenced by God and in whose action we see Divinity only. These great people who have seen God, did not cease to exist afterwards. The God that the modern man wants is the God who is with us all the time, who keeps company with us and who gives inspiration to work for others who are dependent upon us, others who expect us to do something, others who demand certain things from us as an obligation to society. This influx of Divinity in our action, in every action that we do is what is the goal. We will be 'in God', 'with God', 'for God' in the society in which we are asked to live as a trustee of God. This is the goal. What is the goal of human life? To enable others to see Divinity in us, this is possible by our seeing the Divinity in them. This again is possible when we know the commonness of our origin.

When we know that all of us have come from one origin, there is no question of separateness between ourselves. We know each of us is a heir to that Divinity we are direct descendants, we are successors; we are representatives of that Divinity. Only thing is we have chosen to represent ourselves and not the Divinity The crux is we have chosen to represent ourselves not that Divinity. We have only to

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express that Divinity, then the problem is solved. That is more natural, what we are doing is unnatural. That is permanent, this is temporary. We are not going to exist forever. Narayana is not going to exist after some time. But Divinity will continue forever in some form or the other. Another form will definitely be there. No individual existence is permanent. But the permanent existence is always there in all of us. If it expresses fully in all of us there is only cordiality, there is only compassion, there is only love. Only when 'I' exist, 'them' is a conflict, there is competition. I try to be a one-up, I try to see that you are one-down. One-up is O. K. but I also insist that you are one-down and that is the beginning of our gurudoms. Any guru, for that matter, insists that somebody else is lower than him. But the fact is that there is only one above, and that is Divinity, and all of us are equal. Equality for all and no special privilege for anybody, is not only democratic but spiritual. That is the spiritual truth, under the one umbrella of God all of us are equal, and there is nothing special about any of us. The moment I grant myself a speciality or you grant me a speciality and I accept it, or I impose my speciality on you and you accept it, I think division has started, dichotomy has started, we started failing God and have got fallen. That

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is the trouble of Gurudom. Any guru for that matter, this is fundamental point, he will say he is above others. But we will never say we are above others so long as we know that it is Divinity that is there in all and that awareness will always make us feel humble.

That is why the Hindu tradition says 'Namaste'. The 'Te' there is accusitive plural of 'sa ha' (He). Namaste would mean I salute 'Him' in 'You'. I don't salute you. I salute 'Him' in you. 'Namaste' is not equal to 'Namaskar'. There it is, 'akar'. 'Namaha' 'akar', I am offering salute to your akar. A lot of degradation in thinking. People take it as equivalent. They are not equivalent. 'Namaste' is the truth. 'Namaskar' is ahamkar. Your 'ahamkar' and his 'ahamkar'. Once we get into this habit we tend to fall. Don't recognise any form. Recognise the spirit. The spirit is Divinity. The spirit is God and to see that God in every one is the goal of human life. 'O Master! Thou art the real goal of human life', the real goal is trying to see Divinity in all. It is not seeing one Master in some far off place.

If Arjuna had seen the 'Viswa roopa' of Lord Krishna, he was no better the next day, he was a worse fool after some time As you know in the 'Maha

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Prasthan' he was the third person to fall. A person who has seen God has fallen in 'MahaPrasthan', that is told in our tradition. Have you had the vision of God? Yes sir, but then so what? It is of no use. If that vision of God is something which enables us to see the same God in every one then we have got our goal. Then definitely there is no rebirth for us. Because then there is no attachment to any form. We are able to see Him as 'He is in Himself'. The various forms of God have meaning as His replicas-only. The spirit behind everyone is divinity, it is the Great Master. We pray to Him to enable us to see that.

Now what prevents us from seeing this? "I am yet but a slave of my wishes putting a bar to my advancement". What makes us not to see that, is our wishes. We are slaves to our wishes putting a bar to our advancement, advancement of seeing the divinity in others all the time. We do see Him in our meditation, we do feel lightness, we do feel certain sparks. We do feel the calmness, the quietitude, the one hour we sit - wonderful. Well, the sixty first minute, we are back with our wishes with double the force. What are we to do? What we want is 24 hours awareness of the Divinity in us and in others, that is what we are seeking. That is

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the Goal and what is it that is standing between us and that. It is our wishes. Our wishes which want us to distinguish amongst us. I have been given a name, and I have a form. This 'Naama' and 'Roopa' are not allowing us to be one with each other Your 'naama' and 'roopa' are different from my 'naama' and 'roopa' and, therefore we are two different and not one. When I close my eyes and think philosophically, I find no difference, everything is same but the moment I open my eyes, I see this difference. This wish for existence which has given me a name and form is the barrier. It is the fundamental barrier that stands between us and others. In reality we feel that we really want to see God in all. But still we feel what other persons have, should be ours, and we may not be in a position to give what we have to others. When it comes to the question of sharing, real problem is, we are not in a position to give and still feel that it is something that we should give. This wish to hold on, the possessiveness is what is exactly standing between us. So long as we do not get out of this barrier, we are not going to see Him.

How is it possible to go beyond this? Is it possible at all? Is it possible humanly for anybody, for any existence to say that 'I am not going to have any

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barrier with anybody else. No surely you are not going to get out of this barrier easily. So long as the body is there we are bound to have this problem. So long as we are enmeshed in this body, it is going to be a problem. But when is this problem solved? Only when the 'sheaths' are torn. Just as you take a seed, if it is sowed as it is with all the sheaths then it grows into a tree, You remove the sheath, then you can never make it sprout. Similarly human existence cannot continue once these sheaths are removed. However that is not our purpose. God has created us to live here. We cannot take out the sheath and say we have nothing to do and say 'I am off'. That is the solution of a Sanyasi. He wants to takeout the sheaths and be off. We want to be fruitful to this earth. Divinity wants us to express ourselves as useful personalities. So these wishes which are binding us today shall grow out of ourselves and our wish shall be something connected with all. The 'shanti' that we have got should be a 'Viswa Shanti'. That is what we should aspire for. So long as this is our individual wish and we try to hold on we will never reach the stage of seeing God in all. But if we start changing our attitudes and not only pray for ourselves but pray for all the people in this world, we grow out of this limitation and our banyan tree grows

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bigger. It is still a tree, it is bound to have its existence but our Banyan Tree is much bigger. That is the reason why we say God is a 'Vata patra sayi'. The importance of the concept of a 'vatapatra or a vatavriksha is, we want to spread like that. Our concern is not only for our shade but the shade for all and try to provide some shelter to others.

This type of altruistic existence when it takes over, then our selfishness or the self which is encasing us all the time starts giving way so that at the final moment of departure from the life, it is not possible for any form to catch you again. This form that has captured us now having left us, no more form is available to capture us and, therefore, we are liberated. This is the truth of 'liberation'. We get liberated only when we grow out of ourselves. We can grow out of ourselves and not destroy self. The 'sanyasi' saying nothing doing, I don't want anything else, I peel off one after the other all the 'kosas' and I am off is one approach. That is not Divinity. God might have blessed them, God always blesses all, because His Love is such that He does not distinguish between a sanyasi and a Grihastha. God will not distinguish. He is samavarthi and samadrshiti. But the divine and social

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relevance of our existence and the purpose of creation according to which we should be relevant to others is possible in the dynamic approach of Sri Ramachandra and not that of the sanyasi.

The individual creation if it grows to the level of taking that of the universal thing, then where is the question of Samskara? A man who thinks in terms of his welfare, his children's welfare and limited circles, naturally will again get into this shell. When a person does service without any concern for himself and does it as a matter of a trustee to the Divine - trustee of the Divine in him, and the self has grown to the extent – the sheaths are shattered and modified in such a way they can not be born again That is really the method. This is the way of liberation.

"I am yet but a slave of my wishes putting a bar to my advancement" means as on date all of us are confined to ourselves to some extent greater or lesser. Whatever it is, there is certain extent and the question is who is going to help us out of this? Master says 'Thou art the only God and power to bring me up to that stage". It is Divinity and Divinity alone which is in a position to help us. Now should we simply

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say this prayer and not do anything else? No, it is the truth that Divinity and Divinity alone will take us, but the awareness of that Divinity becomes possible in our consciousness only by repeated attempts and that is Sadhana. The Sadhana aspect of it is - we make a genuine effort every day to see how much of our consciousness, consciousness in the sense - self consciousness (self awareness) is reduced and a universal awareness is increased. This sadhana goes on. Only when this exercise continues regularly then we find the relevance of that sentence- the meaning of that sentence - that the God alone does everything. In the beginning we alone do it, then we come to know that we could not have done all these things but for that influx, but for that help that is coming from Divinity. It is a bit difficult to accept that it is Divinity alone which is guiding us all the time. We can fool ourselves so. We will not be aware of it. If we can accept it prematurely that can lead to one more problem also namely we start thinking that "if God is the means and He is going to make me think about Him, then let Him wake me up at 4'O clock, let Him make me sit etc." We try to give a perverse interpretation there, because that is not the truth in our existence now. That is a truth at higher level

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of consciousness. That is why they say truths are at different levels.

That God alone does everything is the ultimate truth but it is not all that truth for a beginner. We alone have to do our Sadhana. Later we came to know that we could not have done all these things but for the Divine inspiration. We become aware of this particular sheath of Divinity in us much later. To start with it is our own effort. If we say in the beginning itself that God will make us meditate, He will never make us meditate, nor do we meditate.

We have to make certain efforts. That is why this prayer. 'Thou art the only God and power to bring me upto that stage'. He is the only God and power to bring us upto that stage, what are we to do. To say "I have nothing to do, I will sleep, I will sit down and do whatever I like, What is there for me to do? It is for Him to do" is not correct. However, that is the normal excuse that every person makes immediately after formally joining any 'Samstha'. Any 'Samstha' not only this, any cult one joins. After some time we say, alright today is the birthday of Lord Christ, so let us think about Christ. We joined Christianity having formally got

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ourselves baptised into it, it is now the headache of the Christ to make us Christians, not we. We will not make any effort and that is what is happening. We are satisfied with the badge. The baptism, nothing more. We take to Sri Vaishnavism, we go to somebody, he gives us this chakrankitas and the moment the 'chakras' are given to us O.K the job is over. What to do next, it is the problem of my Master, He has accepted us as His disciples. It is His problem. What are to do with it. This is the most common approach and the easiest, for those who do not want to get out of their wishes. He thinks that he has come to the third sentence of the prayer but in fact he is at the second sentence of the prayer "I am yet but a slave of my wishes". He is at that level but thinks that he is at the third "thou art the only God and power to bring me upto that stage" He brings this sentence prematurely. This is what is happening in religions and a spiritual student will never commit this mistake. He knows that the third stage is not real in the beginning. Though it is real all the time, he comes to know that it is real all the time when he comes to the last stage of Prayer. He knows the inclination to think about the Divinity itself would not have come but for the fact that Divine Grace was there. That is the amount of gratitude that he would be feeling because once he

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knows how badly he was a slave of his wishes, then the question dawns, "is it possible for me, or was it possible for me to come to this stage of refuge?" Then he knows that it must be only His grace which has brought him to this stage. Out of humility he says this and it is at a very high stage in spirituality.

In the beginning it is a very conscious decision he takes to reach the ultimate. It is a very conscious decision, very personalised decision. He decides "I shall do this sadhana and get out of my wishes", but when he really succeeds in getting out of the wishes and grows in the spiritual realm, he starts recognising the influx of Divinity then says 'perhaps even in the beginning I would not have started but for this". What is truth at a higher level, if it is unfortunately accepted at a lower level, one becomes once and for all the laziest fellow in Sadhana. We should do our sadhana as it ought to be done, then only we progress, whichever system you follow, do the sadhana. Do not expect the results from the first day, it will come after some time.

Now what is Sadhana about? Having understood the goal of human life, that is to live with

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the feeling of Divinity in us and in others all the time and working as a trustee of the Divine, how do we achieve this? It is possible only when a certain annihilation of self is also established. How do we do this? That requires 'Sadhana'. And what exactly is the sadhana in this system that my Master Sri Ramchandrajji has given? He say's "meditate" He say's "clean yourself", He says "feel humble before Divinity". These are the three things he has asked us to do. One is meditation, another is cleaning and the third thing is feeling humble before God. The humility that is expected before God is what we call prayer. The Prayer is so simple, and it drives this point that "I am incapable of controlling my wishes and I seek refuge in Thee", that is all what we discussed so far. This humility is fundamental. Now coming to the method of meditation it is essentially an attempt to feel the Divine light in the heart. Why only this idea of Divine light? Why not something else? Why not we accept a form? If our goal is spirituality, if our goal is trying to see Divinity in all, that means, we have to ignore all the forms that we see. It is this form and name that enables us see the particular selves. What spirituality demands is we should see spirit in all. So that means we should go beyond this form and name, any form for that matter.

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Form is materialistic. It has limitations of space and time. The space is the thickness, the height, whatever it is, the three dimensional picture is there. The time factor ensures that we do not see the same form twice. Only thing is our eyes are not all that quick to see the difference between the second to second variance in our existence. Science says that every second certain cells die, every second some cells are born. This is what we have been told. That means there is a change that is happening, but not visible to us all the time immediately but over a period of time we become aware of that. When we go back 5 years in memory we know that a person has grown older or younger. Every day it is changing, every second it should change. It is agreed, the change is there.

The method of meditation given by the Master is therefore on the Divine light in the heart which is simple and is the surest means of success.

LIFE AND ITS VALUE

If there is something which is very real and yet unseen it is life. The life which everyone enjoys is something that is elusive of any definition. It is true that much has been said about it in modern science and too much of it is known to us, precisely because we are all living. Yet when a person is confronted with the question as to whether there is any meaning that he can give for his life, we find him hesitant, uncertain and to certain extent avoiding to give an answer.

While a philosophical discussion regarding the beginnings of Life and its Evolution is really interesting and may be useful in developing proper values of life, it is rarely meaningful for a person who finds no value worth striving for in his life. It is only when a person is in crisis he develops a value for life. The crisis is the best teacher that Nature has granted to us as a boon. Life as opposed to Death seeks pleasure and when we say that crisis or death confront a person we only intend that the pleasure seeking principle is thwarted. Any thing or person who helps to tide over the situation of crisis then gets the value of life itself, which value we have been all the time unaware of. That is how we find

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persons who have been helped to get over their problems expressing their gratitude saying 'I cannot repay your debt even if I were to sacrifice my life for you'. Though identical in its dynamics, the offer of a lover of his life for the sake of his or her beloved, it appears dissimilar because the pleasure that is denied is generally base in its nature and we do not want to give life such a mean value, though in reality such a value is often conferred on life.

Life thus we find develops a meaning according to the crisis situation that may present itself to a person. However, the crisis situation may be real, physically, emotionally, psychologically, or spiritually. It is the promise of religion that it can help a person from the crisis of any kind that one may confront. However, it is the experience of a common man that such a promise was not kept always and the Biblical statement 'Your faith is too weak. I tell you this (MATTHEW 17:20) is offered as an explanation. Such statements by themselves or with the additions of past miracles narrated do not generally convince a man who is really facing the problem. They are at best meaningless. But if a person is saved from a problem, or finds that another person has been really saved from his trouble

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by some person or principle it is likely that he develops a value for his life, namely to achieve it or identify himself with it; that is he makes it his goal of life. That is how the goal of life for some persons is the attainment of the desired partner in life (in the absence of it death) for some others getting some social and occupational position (in the absence of it, utter disappointment and suicide) for some more visiting religious centres like Vatican, Mecca and Banares (in the absence of which utter psychological despair amounting to death) and for still others serving the society (without which they feel paralysed and killed) and so on. It is however true that some seek Nothingness. Such a value is really no value as it transcends the realm of values. If we can arrange values beginning at the bottom with what is ordinarily called base values going upwards with the socially accepted values we would find that there can be no place given to the life which seeks nothingness. Values of life are based on the goals which that life strives after in a society to make its life pleasant. That is precisely the reason why people who seek such a goal in life are generally considered to be a useless and certain times even mad.

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But when a person has transcended the realm of values we find him giving us a new meaning of life itself. He lives entirely for the sake of others and there appears to be nothing which he would personally like to have in order to be happy. That is because he is in a condition which does not differentiate between happiness and unpleasantness (not that he is a stone) between misery and pleasure, so far as he is concerned. While all others try to see a meaning for their individual lives only, he gets a peep into the meaning of Life itself. Such a participation consciously in the working of Nature which is striving to perfect the forms of life that have so far evolved to the condition in which they exist is the only duty that a person who attained such a state has. It is a condition where he works one with the principle of Life itself which we may call Nature. Because of his identification with Nature which is perfect due to annihilation of his personal identity he may be said to be Nature itself, and Nature therefore behaves according to his wishes which come from Nothingness.

Such a meaning for our life probably would be disliked by most of the people because of the fear of loss of personal identity. Yet some of us have such an

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impulse as to strive for a state of Nothingness and that is by itself a justification for having that as the meaning of our life.

That such a meaning for our life should be found by us is no accident. That we are participating in the Divine work of perfecting Nature would be realised by us when we reach a state of Nothingness as our Master has stated on several occasions. Everyone of us has some function to perform a Anadi karma which remains unfulfilled due to our arrogance (that is because we think we are doing a thing while the fact remains that it is the work of Nature that is entrusted to us). It is this function that we get reminded of when we reach the state of Nothingness. The completion of that work is the goal of our life. Life has value for us in so far as it affords an opportunity for us to achieve that goal.

We in Sri Ramchandra's Raja Yoga System are all the more privileged because of the Divine presence of our Master who enables us in reaching that state of Nothingness and assist us reach our goal.

PARALLELISM AND INVERTENDO

Today almost all our values are questioned. We are living in a world which is exclusively self centered if not selfish centered. Relationships have lost value, cultural norms have lost meaning, and Tradition has become almost something that is irrelevant to our existence. Mechanistic and material pre occupations have become the only concern. If anyone tries to say something other than that he is likely to face strife if not in the society in which he moves but at least when he compares himself with others or his people.

Even when you are comfortably placed, your people at home are not happy with you. They compare with somebody else. It is no more two square meals a day. It does not mean whether you take meals at all. It does not mean anything at all. Some peculiar oddities have come into our perceptual field and most of us are either attracted by it, if not attracted by it pushed by others into it. We seem to be moving in a stream helplessly and against this backdrop if we talk about certain values of life and human dignity etc. things, it is something that is totally out of the way, usually thought

of as a person who is a quirk and doesn't know how to live in this world. These types of comments are likely to be received. Any system of yoga today is tuned to either physical welfare or excellence in performance, promises of excellence in performance and nobody talks about a life, which can be considered as one which harmonises you with others. An integral way of life seems to have been totally lost. There is terrific concern with one's own physical and material prosperity and what one considers a promotion in their way of life or careers. So against this backdrop when I find so many people are interested in thinking about a way of life which can be meaningful, I feel happy that there are people to think in these lines still and therefore I present the system of Sri Ramchandra which harmonises all the aspects.

Basically we are in a world, which is demanding. Therefore we should take into consideration the aims and aspirations of the people with whom we are living apart from our own aims and aspirations and at the same time also not neglect the greater values of life. All religions apart from their concern with God were basically concerned with the human welfare. Everyone tried to tell the necessity to live in harmony, observe

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certain ethical standards. So that each will not hurt each other and live amicably and peacefully in a society. But religion itself is now contested. We have not left the habit of fighting amongst ourselves based on what we consider as our notions of God and we do not want to tolerate each other. No tolerance, no acceptance of another person's values. There is a refusal to recognise that the Divine exists in all and the human dignity lies in knowing that Divinity is there in all. If we remove the Divinity aspect in humanity I do not think there is anything dignified about it, because the other is only an animal. There are two aspects in our life. We have got both the animal as well as the memory of the Divine. That animality has been increased beyond proportion in the modern day is what every one of us know. The discerning persons definitely know how much damage has been done to their mental sphere and the sphere of conscience by the amount of violence, by the amount of animal behavior that is promoted through our media. In a world like this now the question arises whether religions have failed, whether there is any meaning for spirituality at all, whether the whole thing is a farce that we are going through. Are we just trying to suffer from certain feelings of attachments or sentimental attachments to

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the opinions of our ancestors or what they said, has it got any relevance to our life, real relevance to our life?

Against this backdrop if we see any person telling us something about certain techniques of developing a state of tranquility or calmness, first of all we should have a clarity as what we are seeking. We should have clarity of what we are seeking and that is a question of harmonising, hamonised living, a living where we are going to be comfortable both on the demands that our people make and the way of life that we live and also the internal demand of living according to certain aspirations - natural divine aspirations that every one of us carry with us. We are trying to say that we can live a peaceful life. This is all what we are talking about, a harmonised life. A life where we are going live with both the wings, the materialistic aspect as well as the spiritual aspect without compromising on either. There are two aspirations here and we try to meet both.

One is parallelism and another theory is trying to understand something like a process of invertendo or inversion. Talking about parallelism, Divinity willed creation. To say that it willed also is wrong. Because

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originally what was the latent force it had in it became an idea of expression. When the idea of expression came there was a stir. The stir is the beginning of the universe. It took quite sometime before it started developing further and further and then generated a force, a force field was created and from there we find whole of creation coming out. This is no better explanation and no worse explanation than your big bang theory. Why should there have been a big bang. Nobody knows. Why should there have been a stir, nobody knows. There was some latent capacity for expression, because what comes cannot be coming out from something, which is not there. Nothing comes out from nothing. If something is coming out there must be potency for it. If a tree is coming out from a seed there is potency for growing a tree from that seed otherwise it won't come. It is not possible. So there was a latent potentiality for expression and that has come out and it is an idea. That it is just an idea that came is what is significantly different in spirituality as compared to the modern scientist. They are not prepared to put it as an idea. Because idea is a concept that comes after consciousness. According to the modern physicist, consciousness is a later product. They do not accept that it can be the first product. This is the point of

difference between science and us and on this depends the entire structure. The difference between the east and the west is this, between the mystic and materialist is this, between a scientist and a spiritualist is this. This is a fundamental basic point. **That idea which expressed as a universe also expressed itself as a human mind and these two are parallel.** Because of the parallelity between these two alone is it possible to have communion with it. We never become one with the Divine, mind never becomes one with the Divine. The Divine impulse is different from the human impulse, mental plane impulse. They never become one, but they can resonate. The human mind can resonate to the vibrations of the Divine and that is what you and I are trying to do in Sadhana here. When we think about a Divine idea, any idea for that matter, it does not matter whether you are thinking about this God or that God, whatever concept of God we have got. Whenever we have got Divinity in our mind the first thing that happens to us is there is certain amount of submissiveness to that concept itself. It is something superior. We almost grant it the moment the Divinity concept is brought into our head, we almost simultaneously think that we are somebody less than that and this particular vacuum that gets created

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immediately gets filled by the Divine flow because that resonates immediately. Because Divinity is nothing and when certain vacuum is created there is certain amount of nothingness in us and these two things get resonating and that's what makes us get a state of calmness. Calmness of mind comes in meditation when we think about Divine thoughts. Even in the crudest form of it when we think about a music, which is connected with the Divine, our mind is more calm. Otherwise it is not. It is stirred, excited. When it comes to the concept of God it becomes something that is calm, settled. Peace comes in. Why peace comes in then is mainly because there is certain amount of vacuum that is created in your mind and because we feel submissive to the Divine. There is a certain amount of putting oneself down. We don't say that we are equal to him. What I am just trying to tell you is this is Sri Ramachandra's invention. The significant point he makes is, because of this submissiveness the vacuum is created and the since the vacuum and the ultimate are of the same nature there is a certain amount of resonance between it and the resonance gives us calmness. We feel the influx of the Divine. So the influx of the Divine is nothing mystifying. It is nothing unnatural. It is nothing unscientific provided we accept

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the basic concept that IDEA is the beginning. Consciousness is the beginning. If we contest that idea, the whole of spirituality has no value. For that matter any concept of spirituality has no value. We will have to end up only as physicists.

Thought is the kingly thing in man and that is what we are using in this Raja yoga. For that matter any Raja yoga worth its name can have only that. Others who claim it to be Raja yoga because it is practiced by Rajas, Kings etc. ideas do not have any value at all. The kingly thing in man is thought and trying to utilise the thought force. We are trying to move up to the Divine and this thought force is of the same nature as that of the original is a concept of parallelism that we have got. This makes it possible for us to think that we will have a very comfortable, coordinating atmosphere between us and the Divine to live here meaningfully. Otherwise there is no value. What is the guarantee that I am going to realise God? There is no other guarantee except this principle of parallelism. There is no other certainty for us except this. Nobody is telling to us do anything more. Because of this it is possible for us to realise. Without this there is no possibility. He is benevolent, He is kind, all these

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things, we know are very good words. I have no objection to those words. Each one of us have got our own religious backing whether we are Christians, Muslims or Hindus or Parsis, whatever we are we have our own beliefs. We have our own traditions. It governs us to a large extent. But that is not the point. That is the sentimental attachments we have got. I don't ask any one of you to leave any one of them. Once you come to a stage when you know that there is this principle of parallelity that exists between the Divine and you, then other things become irrelevant to you. You will definitely continue with it as long as you want.

At no point of time one has to renounce the beliefs, throw them away as meaningless, because they has been meaningful to us in bringing us here at least. Coming to that most of the concepts of God we have got or worships that we maintain are things which are done by women folk at home mostly the mothers and the sisters who generally think in terms of the welfare of children. After all it is the welfare of children they have got in mind. It is not their welfare that they are thinking about also and there is certain amount of parahita behind it. That the para also happens to be related to them in someway or other is a separate

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issue. But they are not selfish. They are not the modern materialistic approach. They are thinking in terms of good of somebody else, so long so good. There is no reason for us to renounce anyone of them. But all those things daya satakams and your saranagathi gadyas, these will not enable us to have confidence in God in a world like this. In a world like this we have got to develop confidence in God, Only a principle like parallelism can give us this confidence. Because you will be in a position to substantiate your faith based on a principle. Otherwise it is a contestable thing. So you try to go from one God to the other. If this God is not giving us relief we will go to the other God, third God, fourth God or nth God. That's about it. There is no point in talking about it. I hope I have made myself clear about the principle of parallelism.

There is a parallelity that exists between the process of creation, started by God and the development of human being. The mind is of the same nature as that of the original stir, the mind is stir. That's why it is always in a disturbed state. Always in a state of flux, movement. Now as far as the second concept is concerned, now that we have said we are running parallel to the Divine and that we have got a natural

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unison with it, now our Sadhana naturally should start with certain points, which will enable us to have the same connection. That is why we start with the first commandment of Sri Ramchandra, which says, Rise before dawn. Now most of us have forgotten what dawn is, perhaps in cities nobody has seen it. Civilization has advanced to such an extent that we have lost the meaning to the morning sunrise and evening sunset. Both these things are not understood. Most of the people may not have seen sunrise at all. Being that they are either in flats or in some places. There is no chance of seeing the sky, the eastern sky. The eastern horizon is not visible. We see it in some pictures or cinemas. Somebody says it should be like that, so it is like that. This is the present state of affairs. What I am trying to tell you is, most of us don't get up by that time. Thanks to our habits, whatever habits we have developed. Whether we get up at that time or not, it's a fact that the rotation of the earth around the sun makes it something like a sun rising in the east in the morning and sun sets in the west in the evening. It is something that happens. It is immaterial whether we have seen it or we have not seen it. The creation of the day unfortunately according to the Christians or universal calendar what ever we call it, we start the day

some time at night 12^o clock. I don't know why that unearthly hour has been chosen as the beginning of the day. Because no day starts at that time, so far as we know. Most of us are more sleep at that time than even at 6^o clock in the morning. But they have put it that way. But that is not what nature has given us. Nature has given us the day dawns with the sun rising in the east. That is the time when the process of activity starts. Before the process of activity there is a state of certain amount of calmness. This activity goes on increasing till afternoon and by evening it comes to a tapering condition and then again the coolness develops. Early hours of the day it is cool, the heat goes up by mid noon and it is very hot. By evening it comes down, by midnight it is almost totally calm. The Upanishads have said it that every person gets into the company of God by night when he sleeps and comes out of it next morning. This is what Upanishads have said. There is some point in what they say, in the sense that the beginnings of creations were there were as I told you something. There was nothing there and there was a jerk. So the jerk happens to be the early hours of the day. So with this it goes on to the peak of creation and then by evening it tapers down, by night it again comes to a state of total lull. The original condition,

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which was existing, is the deep nights. That is why we will find in Pancaratra, Srikrishna's systems that the night is the best time to get into yoga. Its of no relevance because nobody knows. When I use the word 'pancaratras', it is like Greek and Latin for most of you. It makes no sense at all. But I am trying to tell you that there is one system given by Vaasudeva, which says that it is the night that is the most calm hour. When every body is asleep the yogi is awake. That's how it is stated. We want to live with unison with Divinity. The Divinity is the cause for all our existences not only me but all my brothers and sisters, all other animals, all plants, the whole universe. He is a father for all is the beginning, when you personify it becomes as father otherwise Divinity becomes an abstract. Either way you can take it. It does not matter much. For a yogi it does not matter much. We want to be in tune with it, in tune with nature. So how to get into that state of tune? What is your ultimate goal behind it? What is the ultimate goal? To be in tune. How to you achieve that? If you put this question then we also know under what circumstances or what situations you can do certain things. If you want to cook you have to go to the kitchen. If you want put a drawing you have to take a drawing board. If you want to do painting you should

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have some colours to do it and you must be prepared for it. We must choose an environment in which we can do sadhana. It can be stated that “I will sit at any time I like and then I will mediate and be in union with God”, of course you can always try. Nothing wrong about such things. But then it is not the best way of doing it. What would be the best way? What exactly are we asking? We want to be in tune with the original base which has exhibited itself. We would like to go to the beginnings, to the roots. The roots of the day are taken in to consideration for meditation. Roots of the day is dawn. That is the root of the day. Peak of the day is the noon and the end of the day is the night. So to the root we must go. Because we are already existing, we are living, we are active people. We are created. Now with this beginning if we go, with this idea you go there is something like the concept of trigunas which are basically Sattva, Rajas and Tamas. These are the three concepts we have taken into consideration.

Sattva is existence, Rajas is activity, and Tamas is inactivity. From Tamas we start again the activity. So Tamas and Sat have to be joined. Activity is already present. We are moving towards the end, Tamas is beginning of Sat. So of these two things if we unite the

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two ends and take advantage of it, the circle is over and your sandhyopasana starts. Why should we choose that Sandhya time? The meaning of the sandhya is only this, that we are trying to unite two opposite factors. One is a state of Tam, stillness; another is a state of awareness, consciousness. Sat, Chit and Ananda were taken to be three states equivalent to be, the Sat is sadguna, that one which promotes good, activity, Creation, Brahm. The second one is Rajas, that is chit. It is always in a state of vibration. Ananda is Tam. When you go to sleep, when you go to rest it is happiness, in the sense that it gives you the peace. Every one of us is taken to that fold of peace every night by God himself. We get into a state of sleep. That means you get into a state of peace. Sleep is equal to peace. A state of stillness, calmness, settledness. But in day-to-day life, the stillness is taken to be lethargy. So the Tamasika guna is attached to that. Then the rajasika guna is attached to the chit, and then the Sattva guna is attached to the beginnings of creation. Sat, Chit and Ananda are the characteristics of God as we are all aware in India at least. Whenever we talk about sachitananda, what you are talking about is the unison of all these three, which is the base, which was latent, expressed itself as Sat in the

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beginning in the morning, Chit in the afternoon and Ananda in the evening. Sat is connected to Satya-Satva. Chit is Rajasik. Third one is tamasa. Every article that we have got, everything that we have got, everything that we do either is a Sattvik thing or Rajasik thing or a Tamasik thing. Including foods that we consume. Every activity that we have got falls under these three categories. When you are talking about the good for all, something that is beneficial to the society, something that promotes the welfare of society, it becomes Satva. Rajasik is always one who comes backs, strife, disturbance and real activity. Tamasik is one which makes you dull, indolent and slothful but reality is put first. Tam is the beginning, the absolute void, non-activity, absolute latent potentiality. In the grossest aspect Tam says Tamsik.

We use the word Saha to denote God, if you know some Sanskrit, Saha would mean God. Saha, Tau, Tae, Tam, Tau, Tae. Tam is acquisitive singular of Tam. This Tam should not be confused with this Tamata. It's a reference to God when we talk about Tam. That is the highest stage of awareness or non-awareness or ignorance to which we go from this ignorance. Ignorance coming out of total indolence,

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laziness, sloth, and inactivity finally leads to a state; First to a state of Satva the Satya padam, as the emblem puts it Satyapadh we go to Satyapadh. Satyapadh is the beginning, then we come to a stage of balance till we clear off our life. Balanced existence we maintain and then we come to a state of Tam. These are the three things that are there in the day, the Tam in the night, Satva in the morning and Rajas at afternoon 12^o clock. In the evening we have got the problem that we do not find time to do sadhana. Tradition has got three; orthodox tradition which says your Pratah sandhyavandana, madhyanimika and sayam sandhyavandana. These are three practices that have been observed. Now in the modern world, whatever it may mean, and our materialistic obsessions and notions about how to live happily have made the whole thing as meaningless. Now under these circumstances what is the way out? Is there a way out? Are we going to get a way out of it or not? Or are we condemned to whatever old people have said. We compromise and then do madhyanimika Sandhya at morning 8^o clock. Babuji comes forward with a system and says that do not bother about Rajasik, Madhyamika Sandhya. Why is it not required, let us understand why? These two are the polar ends that are

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taken as one end and the other end we join. The middle one is always left out. That is the one when it is most hot, that is God in his full expression. So, if you meditate at that time you will definitely get into that aspect of God which is full in expression, expression in fullness. In that sense we maintain our communion with him. Because, all these attempts are trying to keep company with the original force as I told you to maintain the parallelism. If you maintain the parallelity, if there is certain amount of yielding on our path then certain amount of calmness settles. The remaining things are of no consequence to us about the sandhya. The evening sandhya also is taken care taking into consideration the modern mans compulsions and Babuji says instead of that attend to cleaning process at that time. But we are asked to meditate before we go to bed. Because, when the calmness has settled more, the heat of the day has come down and we are relatively cool, we are now moving towards the Tam. Night 12^o clock or 1^o clock we are going towards the Tam. We are nearing our God. We are nearing our base from where we have come. That is the base from where we have come. So in the morning we are asked to meditate and before going to bed we are asked to meditate so that, this concept of sandhya is retained in

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the modern context by him so that we will be in a position to be in tune with Divinity. So both the principles of invertendo and the principle of parallelism are there to explain to you the logic of the system of Sri Ramchandra's Rajayoga. This is the basis on which the system itself is written.

There are the 10 commandments given by Babuji Maharaj which are all altered niyamas and yamas. Yama, Niyama conditions that are there for sadhana traditionally given. These are the do's and don'ts. Several do's and don'ts have been given and here he doesn't talk about any don'ts. He talks only about the do's. Do this. The approach is positive. Babuji's method is very very positive and he says Do. By implication he may say several don'ts. He is not bothered. Because if we give a positive idea, positive thought we will be in a better position to achieve that. Instead of bothering about the negative ideas, we do not have any negative idea here. It is a systematic arrangement of our sadhana. As a matter of fact no commandment can be possible to be implemented by all at the beginning itself. Only very few can do it. Over a period of time we develop the capacity to follow all of them. Some of them are really tough, which says that

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don't take any negative attitude to people. Be not revengeful to the people who have done harm to you, take it as a Divine blessing, is a tough job. Yes, but that is what is yielding about. If you yield in the beginning and do the Sadhana, this yielding enables you to yield further and further. If you miss the meditations proper, the yielding attitude itself never develops, because your yielding attitude depends upon your sadhana. According to the endowments we have got we will be in a position to give optimum output. Our endowments are basically connected to our physiological and biological structure that we have got and the inherent capacities that we have got. Nobody can change it. But one thing irrespective of our capacities we can always feel is the presence of the Divinity. This is something that is universally felt. So the system of Babuji Maharaj is individual but universally applicable. Thereby we will be in a position to have certain amount of harmony amongst ourselves. Every one of us is a born yogi, because Divinity is along with us. We are united with the Divinity by birth and nobody can take away this right from us. This is a fact that modern man has to know. This is one thing that is not taught to him anywhere else, but it is necessary for somebody to teach him this.

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I had the occasion to talk earlier about the two lines of action, one - the Divine line and the one which is parallel to it, the line of Humanity. We had occasion to observe that unless our heart which may be perhaps dissected into two and then one is the upper heart and the other is the lower and observe, most of us tend to live in the lower level. I also said it is necessary to move on to upper portion of the Heart. This is nothing new. Most of us know all these concepts, the crudest form of explaining this is the Jivatma and then the Antaratma. The Jivatma is the lower self and the Antaratma is the upper self and when you tend to obey or yield to the Antaratma, you start progressing in spirituality. On the other hand if you go on yielding to the Jivatma you will end up as Jivi, another existence, another living existence nothing more than that. I am not going into the details of whether one should be at a Jivatma or at the Antaratma level. But one thing everybody has to grant is the tyranny of the Jivatma over us. The Antaratma is suppressed most of the time.

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You know what is correct. But then you will suppress it. The reason for the suppression is the inertia of matter. Animals also have certain types of intelligence. Most of you know the story of the crow which has stolen the necklace of queen and threw it into the anthill of the snake and somebody had to come and destroy the particular anthill and then kill the serpent also to rescue that. It had the intelligence. It had the wisdom to know that. There are many stories which portray the cunningness and intelligence of various animals. Similar has been our trend in utilizing our mental tendencies for the lower self. There are enough number of crows amongst us. There are enough number of foxes and tigers, bulls and jackals, name what you want you find them in the human species. The basic character continues and that is what we today are trying to do, with all our management skills. We are managing the lower tendencies of other people with these type of ideas. It is a betrayal of trust of God in us.

In the Bhagavat Gita you have got a sloka which says, must be very popular for you also, but I will quote

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only the last portion *Pradidane Priyamsime, Manmanamava Bhakto*. That is the sloka. The idea behind it is, God loves us most, it was not just meant for Arjuna. Among all the creatures that are there in the world he has got a particular fascination for us. Why this fascination with him we really don't know. Perhaps we will never know. But this is his greatest creation. The best among all the creatures that have been, ushered in from the Divine we are and we have been endowed in the mind which can see down or up. We have been squandering the trust He has placed on us. Instead of thinking about the upper self we have been thinking about the lower self and all our advancements, our civilization is now turning towards that portion which can be considered at best as bestial. Nothing more than that can be granted to earth.

The Jiva, the earthly existence or Prani, these are the two things that are governing us. There are no great ideals to which we are prepared to sacrifice. There have been quite a few queries asking as to what is yielding? This act you know it already, you have been yielding to the beast in you so far. Learn to yield

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to God in you. It is all what yielding is, an act you know already. It is not something that you do not know. You are very much aware of how to yield. How to become a slave of your wishes, you know I am yet a slave of my wishes. This is what the prayer starts with. We are slaves of wishes of the bestial nature prepared to sink to any level and degrade our own dignity and the Divine dignity in us. You must have a firm resolve to come out of it. Then only you will have a balanced living. Otherwise the parallelism is affected. There will be skews and curves in your life which are not in tune with that original line of God. The line of humanity will be not be in consonance with the line of Divinity, and therefore this problem will be there. If you are seeking Balanced existence you have got to seek this. Earlier in our own tradition and in our own great land people have said you have got to totally annihilate whatever is the animal in you. Otherwise there is no chance of your going to the Upper Heart. But that will be one more skew. God has given you both and both shall be used, proportionately in a balanced way. If you don't understand this, naturally there will be a skew or some

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extremist view taken, that is what you generally happens.

The reason is obvious because there is phenomenal pressure from this side. It pulls you down every second. Therefore the upper portion is under stress beyond a limit to a large extent and such a stress is justified, because everyone knows that they are not going to overcome that. The greatest of the saints have fallen several times. The greatest of the Rishis who gave us the Gayatri mantra, Sage Vishwamitra himself fell several times. Gayatri is good. The rishi is also good, but what is more good is to learn the lesson from his life, namely that we can fall several times, inspite of being on the right path. That is the lesson that we have to learn. It helps us enormously to read about these people. But there were fictitious personalities or a real personality is not a matter for discussion for us at all. It doesn't matter much. The lesson that they have given is much more important. The message they have conveyed is more important to us that we shall try to liberate ourselves from the lower tendencies. Such was the effort of that great sage and

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definitely all our appreciation goes to him. He was not prepared for any other recognition except that recognition that he knows the Brahman. He never compromised on that. Are we prepared for it?

If you are prepared for it, you are bargaining for restlessness throughout your life. Beware of what you are going to get and what you are going to get is restlessness. If the goal is very clear before you, you will have restlessness. You will have no complacency you will have no time to sleep. You will have no time to waste. You cannot squander, every second becomes important for us in search of the goal. The beast is always ready to pounce on us through various means of intellect of trying to imitate as if it is the Divine. All these things are done. Cunningness, it somehow sneaks in, laziness sneaks in, somehow or the other, the passions sneak in, undue attachments sneak in as well. You know you ought not to be unduly attached, this much of viveka everyone of us has, but then it does sneak in. Those of you who know something about Gayopakyanam, please remember after all the only sin he has committed is not to wash the feet. Then

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he lost his wisdom. I am not going into the details of which planet has affected him or which Planet has not affected him. What is of consequence is that the slightest of errors that we do can totally bring us down to a stage of helplessness. That's what you should understand. There cannot be any slip here. Your commitment to your self alone is capable of making you a Mahatma from the Jivatma. Everyone of us has got a born right to be a Mahatmas, we are capable of becoming Vishwatmas, we are also capable of becoming Paramatmas. There is no doubt about this.

When the self interest is dissolved, naturally we move on. We start thinking about others. From there we start thinking about the Universe. Then we start thinking identical with that of the Divine, namely the Divine plan becomes our plan of existence and that is the balanced existence.

Balanced existence is not something that you achieve today. It is a goal to which we have to go whereby you will be in a position to say that my Jiva, my Prana is subordinate to the will of the Divine. It shall

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serve the purposes of the Divine and nothing else and now the question comes what am I to do with the mundane life. There are people who have been entrusted to you. What shall be your responsibility towards them? One of trust, God has kept his trust in us. That we will be behaving like God for others who are kept in our care, you have to be a trustee. You should know that whoever is attached to you is basically of the Divine and for the Divine and not for you. The meanings change, the context changes, our way of looking at things changes. Some people confuse this as constant remembrance. This is not and shall not be confused with the constant remembrance. Constant remembrance is a separate practice that we have got. This is trusteeship. We have to discharge our responsibilities to our people who are around us. To the society, to the world, to the universe we have responsibilities to keep. Pollution is one word which will never get into your head afterwards. Then you will not be in a position to keep your rooms dirty, but still say you are doing sadhana, leave alone your mind being dirty. That's a separate subject. Your environment will be clean - Shuddha, Parisuddha. This comes to you,

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not because you are greedy enough to retain all that, but we are sensible enough to use it for Divine purposes.

I had occasions to move with my Master. But I could not understand what exactly he was doing when I was just about 20-22 years old. Master used to be very frugal in his spending. He always used to save money. Imagine we squander how much, each one has to answer for himself and then he told me whatever I save I give it to the Master's work. We do save, not for Master's work but for ourselves, our progeny, for the progeny of the progeny of ours and perhaps four generations down and to our utter dismay when we go to the other world find our own progeny has squandered what we have saved. Miserable is the life of souls in the higher worlds. Whatever good you want to do you can do it now. But we have forgotten this and we have become no more a trust. The Jivatma has taken over. It has sneaked in under our carpet and it is making noise. Master's don't waste time like that, they would like to save and then give it back to Master's work. Savings is not for our progeny but for the

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posterity, for general good. All religions have stressed this. We have the unique distinction of forgetting this, all other religions follow that to some extent, so far as I know, we have a unique distinction of not trying to save for the good of others around us, to the society to which we belong and to the world to which we belong. This is a self or your own self which you want to see in your sons and grand sons, or your own love for your self. Any student of psychology would tell you very clearly that the interest in the progeny is only self interest. You want to continue in them. Therefore my son is more important than others. Not because of anything else but if you come to know that all progeny that is here is that of the Divine, you will not restrict it, a balanced existence would be one where there would be a sense of sharing. It is that principle of sharing that gave us the mind because the Divine agreed to share the mind that is common to him and to us, without that man would not be here. You would be one more beast without the capacity to think, analyse, critically evaluate and then move on. It is because of the greatest gift of the Divine namely mind which is His. He shared it with us. Those people, who know a bit of Purusha suktha

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know that it is the Divine Sacrifice that has come here as creation. The Divine example that he was already set saying that I am going to share and I am going to sacrifice myself. Now in turn we say we do not share we don't want to sacrifice.

What are we asked to sacrifice? Sacrifice our laziness, sacrifice our indifference, sacrifice our self-interest what else! This is what He is asking us, sacrifice the meanest thing in you, in return to the sacrifice that He has made about the greatest thing. Even this much little we are not prepared to do back to God, service back to God. Balanced existence is possible only when we remember the Divine all the time in all our actions and know that it is He who acts not you who acts. It is not our wisdom but it is the Divine wisdom that is working with all of us. We are not the owners of that. We enjoy it "Tena Tyaktena Bhunjitha", we enjoy not as self but as a Divine self. By renunciation we enjoy. Renunciation is not enjoyed, by renunciation. Know everything here as Divine. The first of the Upanisads starts like this, Isavasyopanisad starts like this. Now we begin to understand here that the call

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is for balanced existence and our choice was imbalanced existence.

We suffer imbalance. God never gave us imbalance. We are balanced from the beginning by God's will. We choose to develop this angularities, because we started thinking that something is ours. Something else is somebody else's, we started distinguishing. We went down to forms we gave for each one of us. We gave a name and then also a form there and then we say that my God is different from your God and your God is different from my God. There is only one God and one fails to understand how we have so many Gods. I am delving into religion. I don't want to get into that field at all; because it can be quite emotional for most of you. I would not like to get into that. Not that I do not know but, this much is sure, the functions of the Divine have been personified and therefore we have got millions of Gods.

The functions of God, have been personified; for purposes of thinking, for purposes of meditation. So when we ask people to meditate on Divine light they

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find it difficult because they say we are not able to conceive that. Yes you are not, you will not be in a position to conceive that on any day. Divine by definition is something that we will never know. Once we know him, He ceases to be God. We can be dependent upon Him. The unseen force can be still guiding us. We can experience him through various acts of grace that he has got for us. But to see him in some form is just an imagination which will never be accepted by the Divine because unfortunately he wants freedom, freedom from the forms that we want to impose upon him, freedom from the names that we try to ascribe to him. He would not like to confine himself with that particular name or form that we want to rub onto him. However much he appreciates our emotions for that he is not prepared to confine himself for that. He may appear for all that I know in that form and name as we want. He may bless us. I am not going to question that. But to say that is all about him, would be an infringement of the rights of the Divine. It is an infringement. We have no business to do such things and we are of catholic mind, we accept. We can also think like that. But to say divinity can be comprehended

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with our vision and demand it at the time of meditation, is I think too much of a request. A prayer that is not likely to be answered. Just as when we start our meditation we want balanced living we are asking for our freedom, freedom from the skews and angularities, freedom from the distortions contortions. That is what we are asking for and then why should we try to give that contortion back to him.

We have got more grace coming from him because naturally a disabled child is loved more by the mother than the able bodied one. Perverse logics are available, but none of them are balanced, because every one of us is disabled. Here disable referred to is the lack of ability to function. But many of us are disabled to think. Not mentally retarded, there are other reasons for that. Namely our pride prejudice, and arrogance. These three things come to us as basic barriers in sadhana. Some trees are long, some other trees are short but there is no comparison between them. They don't compare. Each one is happy to what he is. But then pride comes when we compare. Comparison leads to pride. While God has given all of

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us equal rights to love him and to be happy, here we unfortunately look at the other person and say he seems to be happier than me and then we get into troubles. Comparison - contrast, when we have got a plus side it leads to arrogance, pride and prejudice is common for both. And this thing definitely affects our balanced living. If one is seeking balanced living, first he should try to get rid of the idea of comparing himself with others. Know that we have come from the same source where the other person has come and one has as much right to go to him as the other has. There is no need for oneself to compare himself with others. Once comparison is lost, hierarchy is lost. Then there will be a universe of people who are prepared to understand, compassionately each other and the great Krishna's dictum 'Bodhayanthi parasparam will come. We try to exchange our views, our thoughts, our difficulties. We move on, we move on the path, nobody is superior, nobody is inferior. There is only one superior and that is the Divine, and every one of us is the children of that God. Once we understand this we get balanced living.

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You will see behind all this the stream of the Divine running all the time. We have to keep ourselves parallel to it. If we go against it then we are going to have distortions. We will definitely end up in unbalanced living or imbalanced living. So balanced living is essentially a call for all of us to be in tune with the Divine.

Looking at the concept with the organic way of approach you will see there is a great organism. And there are several limbs, several cells, several parts of that organism. Every one shall work in tune with the remaining. Then it's a balanced existence. One limb working contrary to other will not lead us anywhere except conflict. And this body of which you and I are part of, has to work in consonance with the Divine Will for Divine purposes. It is God who uses us. For his purposes as he deems fit. If you are given the role of a person who has to be an attendant, by all means happily enjoy that. That is enough. There is no need to compare yourself with somebody else because an attendant is as much important in the office as an officer in charge of the office. Neither he nor the other

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is dispensable. Both of them are required. Each one of us has been blessed by the Divine, with certain endowments and it shall be used of his sake. Whatever we do shall be for the good of others which naturally includes your good. Whatever you want to do if it is only good for you it may not be likely to be good for others. The reverse proposition however is not correct. When you try to do something which is good for all, naturally your good is included in that. So the jivatma has to be somehow or the other be transcended. And we should atleast enter into the realms of the Mahatma, start thinking about the higher things. So the yielding to the Divine is the first step in that.

People have asked me what is yielding. Both the Divine as well as the beast are with us. We have been serving a bad master in the form of the beast all these days. We have squandered several lives doing that. It is time we start serving the Divine and not the beast in us. So such a person alone is one who has moved to the higher self. *Atmanah Atmanah Jitah* that is what they say. One has to control the lower with the higher. The lower self is one's own, the higher self is also

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one's own. We have yielded to the lower self so far; the call is to yield to the Divine, yield to the conscience, yield to the antaratma, then it leads one on.

Now that leads you on and takes us to various stages of progress. Not that we are going to get extra ears, extra hands and extra feet, surely not!. As I told in the beginning, the best of the creatures is man. There is no possibility of perfection in the physical levels than man. The claims of Nikshepa or a Aurobindo for a super mind, these won't work because you are trying to dictate terms to the Divine on the lines of evolution. We have evolved ourselves to this level. Whether it is creation or evolution is a matter of minor interest. We can see there is a gradual progress in the creation or evolution at the lowest form to the highest form. This form of the human being is there now. The call for the next call is not at the physical level because whatever physical perfection is expected of an animal we have it. The small intelligence that was there with the small birds and animals has been perfected to the human intellect.

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The body is there, the intellect is there, all that is now required is a conscience to develop. That is the call that is before us today. That is why we say Divinisation of man is the goal of Sri Ramchandra. We have to Divinise ourselves. This cannot be done by putting a *shanka* and a *chakra* on the shoulders, not by taking a *linga dharana* or many other mudras that are available for the face and the body. These are all the means by which people have attempted to say that some people are a bit different from others. The people who take recourse to these things have evolved upto the extent they have evolved. They have evolved to the extent of being Dasas or saranas. Because they became a sarana, we said they will give you this branding. There is nothing wrong in this. It is good. It is good to the extent it was, but to say that it is Divinisation is wrong. Divinisation requires that your higher self has to control the lower self under all circumstances which is a tough job. The only way for doing that is to go through the process of meditation. Look into yourself, see the blemishes that are there, presenting themselves before you. They stare at you. When you close your eyes they stare at you. They tell

you these are all the things you have been doing. Are you not ugly, we don't like to see these things, who likes to see himself ugly. No we try to either brush it below the carpet or totally deny when somebody points out the lapses. This is what usually occurs. So first the yielding attitude has to develop and yielding attitude to the Divine leads us to discriminative intelligence. Intelligence we have, but do we have discriminative intelligence. Is a particular thing right or wrong, are you prepared to question that. No. whatever is good for me is good. That's how we are using our intelligence. That's how the fox has used it. That's how the crow has used it. We also do the same thing, perhaps in a more refined way. But, as and when you start yielding to the Divine, you start thinking about. Is it viveka? Is it correct? There the problems of ethics start and there is no end to ethics. There are social ethics, personal ethics, so many aspects are there behind it. But you come to know that, your laziness is not going to allow you to meditate properly. That is viveka for me. I look at it from this angle. Postponement is not viveka. All these things finally tell us that our existence is transitory and his stream of consciousness shall go on. I am but a

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small speck in that, a bubble, at any time it can be pricked and it is lost. When a bubble loses its existence it is a mystery. Not all the bubbles created by you in the soap water, die at the same time. Some live longer some live shorter. Similar is the existence here. We come to know this. We understand that we should work for permanent values and not self interest values. These things will not work once yielding develops.

The next thing that develops in us is a sense of non-attachment. We know the transitoriness of the existence of others also and then we automatically tend to be non-attached. It doesn't mean that we don't love them. We do love them. We have got enormous concern for them. We would like to pray for them also, all that is right and just and is due attachment. But to say that the other person is inevitable for existence is just stupidity. There is only one thing that is inevitable for existence, that is Divinity. Divinity is the closest friend we have got. A friend who came along with us and a person who is going to continue after we pass out of this mortal coil. The company of the Divine with which we are born is something that is permanent.

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There is a one to one relationship between oneself and the Divine, between us and the Divine and this is something that can never be broken. We can be blind to the existence of the Divine in us. Similarly we can be blind to the existence of the beast in us and that is the Real Vairagya. At present we are blind to the existence of Divine in us. Be blind to the existence of the animal in us. This gives us enormous courage afterwards because all that energy which has used by the animals are the beastly instincts in us.

We become Divine, we are charged with the Divine and we go upwards not downwards. We move on to the higher realms. The energy that is getting wasted for the lower things gets used by the Divine for His purposes through us and no tiresomeness is possible. Enormous energy is available which is flittered, squandered, lost in nothingness. A Master had occasion to observe in me a lapse on this part and asked why are you idle. A thing that is not productive, goes by the name idle. That is the only designation for it. And most of the people know how they are using their energy, which is not productive. The energy that is

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not ours, but that is of the Divine which has been kept with us in store for his purposes is being squandered and still we talk about being loyal to the Divine. Such a knowledge comes to us when we have real viveka and when viveka is developed in us we become aware of this. Otherwise that block is always there. It is wisdom to use for progeny. It is unwise to squander. This each sadhaka has to evaluate himself with reference to this criteria then he knows upto what stage he has progressed. Whatever is the stage of progress, one is not going to have extra wings or extra horns or extra feet. But he will have the natural capacity to live in tune with the Divine. We are capable of that. That is the assurance of the great Rishis. That is the comfort that the Master gives and He says you put an effort and I am prepared to lead you further.

Points A and B Meditation is the unique feature of this system. This is the contribution of the Mahatma Sri Ramchandra to the World, the Humanity. Nobody ever said anything about how to control the baser instincts, how to control the beast in us. They resorted to tapas, they resorted to austerity, penances and

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enormous punishment to oneself. They tried to control the beast like a circus master who tries to control the beasts under his control. He wants to display those things. So he controls them with punishment. Similarly the beast in us was sought to be punished like this. But the Great Master says you can bring yourselves in tune with the Divine by practicing these two meditations on Points A&B and once you do properly the meditation on points A and B the aspiration to progress starts.

One starts thinking in terms of a Mahatma i.e. the prayer itself is that everyone in this world are my brothers and sisters and they are developing True Love and Devotion to the Master, not to you, not to me, but to the Master. So the jivatma is getting tuned to the aspirations of the Mahatma, a practical suggestion, a thought that is required, a must for our progress, without it there is no progress. In this system the progress depends upon the purity of points A and B which one maintains. Any neglect of that is likely only to lead oneself down and not up and there is a natural tendency not to do them. I must warn you about that. There is a natural tendency, because the beast never

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wants to be conquered. The beast has got its own designs and plans as to how to bring us down. It will use so many sentiments, so many emotions into play and then one gets pulled down. Again and again we are pulled down. This is the reason why I talked about Viswamitra in the beginning. Look at the number of times he has been fooled by his lower self. If one tries and understand him as his own brother, he will feel sorry for him. He was a great man because his tenacity was such. Most of us leave sadhana at the slightest excuse. We have given a large number of excuses but not one reason to say I am determined to reach the Ultimate and I will be one with the Divine and therefore all these things are trivial and trash, the determination is missing. Unless one has got the determination he is not going to progress. That goal must be very clear before us and then only do we progress.

Yoga is not one more Bhakti marga. Yoga is a conscious awareness of one's loneliness and then trying to seek the help of the Divine who is the best friend for all of us. It is one inseparable friend for all of us. You can't separate. This one friend will never go.

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Every person leaves you and goes. One person who remains with you is the Ultimate, God. He comes with us. His company is constant, continuous, and ever refreshing. Think about the Divine and you feel refreshed. Think about something else and you feel the strain.

How do thoughts arise. Anything that is not in consonance with the Divine is bound to be reflected in us and when we have got only Divinity in our mind, we will be in tune with it and we will be totally absorbed in it. There are people who complain that during meditations they have got several ideas. This is bound to be there otherwise the mind will lose its nomenclature. The very nature of mind is to think. It will think. The only point to be noted is what does it think? Does it think about the lower level, does it think about the higher level or does it think about the Ultimate. It will cease. It will definitely not cease to think. But when you think about the Divine, there will be a certain amount of absorption which we generally call as deep meditation or samadhi.

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An absorbed state of mind is different from a state of mind where there are no thoughts. This is another distinguishing feature of this system where we lay stress on this point that mind is not likely to lose all thoughts as have been told by people who do not meditate how total meditation or absolute meditation should be and how Samadhi should be by people who have not experienced it.

There are many who have experienced Samadhi. I am not going to deny anybody's greatness, but a person who has experienced Samadhi knows it is a state of absorption and not one of annihilation of thoughts. Absorption of all thoughts in the Divine is what you get. Not annihilation of thoughts; because that seems to be a parameter which is effecting many people in the sadhana. They expect such and such a thing to be there and when this does not occur, they say they are disturbed by thoughts.

Viveka has got so many tinges of this, several colours of this, it is a very vast field. That is designated as knot 1 in our system. It is a tricky one also. This is

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where most of us lose our balance. Our balance is lost here. We do not proportionately respond, we disproportionately respond as on date. When you proportionately respond that is the balanced state. When I hinted earlier about sukha dukha samekrutva I was trying to tell you it is not total denial of a sukha or dukha but to keep them under balance. That is how a Jivi reacts. Jiva reacts like that and it is so. Pain is pain, pleasure is pleasure, but then no undue attachment to either. But we seem to be asking more and more of pleasure and less and less of pain which is basically an imbalance. Don't ask for that. Every bright side has got a dark side, a coin has two sides. There is a positive angle there is a negative angle. People who have progressed in spirituality considerably have also gone to the nether worlds not only to the higher worlds. For eg:. Bali the great chakravarthi, a man known for his Righteousness, man known for his austerities, man known for his discipline, man known for his obedience to the Divine, still his particular greed to have more than one world under control took him down to the nether worlds. He started owning up a particular world and then they said such a concept is possible only at

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the lower world and he was asked to go there. He was blessed by the Divine. Because many of the people say that Pada Sparsha should lead me to the Ultimate. It can also lead you to the sutralapatha. That's where Bali chakravarthi is supposed to be. The same feet of God, brought him down. Saranagati is not falling at the feet of somebody else. Bali had the full feet of the Lord on him. We only want a sparsha. So this viveka keeps everything under balance. Not more and more but balance in equanimity, it is directly linked to the first knot. If you do not know what is 1st Knot and if you don't have that quality the chances are you will be unbalanced. Nothing wrong about it. People are too kind. There are disproportionately kind and disproportionately greedy. Neither does one becomes great nor the other, the balanced person moves on. Because God wants balance. Not an extremist proposition. Then only this manifestation shall continue. If every one of us were to become viraktas and then say I am not going to bother about this world then God's purpose is defeated and therefore we should consider ourselves sinners if we contribute to that idea. It is a sin to work against the will of God. Manifestation

is his will. When we have to go, we have to go naturally and when the drama is over we will be back there, but so long as you are on the stage it is our duty to act. So the first knot refers to the Viveka and a small knot by its side is the Vairagya.

Viveka automatically grants you vairagya. Vairagya is a most confused word. It is basically anuraga for the Divine, more attachment to the Divine. Bairagi, vairagi is a word, raga is one word. We know attachment and vai, B is viseshana in sanskrit and can also mean specific. Instead of that they took it as a negative prefix. Vai may not necessarily be negative Viseshana. When you qualify it, qualify with the attachment to the Divine and detachment to anything other than the Divine, qualify yourself with attachment to what is permanent, detach yourself to the extent that is necessary to what is temporary. Develop a due attachment to every thing which includes the Divine that brings us to the concept of parallelism. One has to get himself attached to the line of humanity as much as to the line of Divinity that is exactly the meaning of flying with both the wings. At present we are trying to

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fly either keeping one wing in our particular angle and the other opposite angle. Either this way or that way and then call ourselves a virakta or a Bhogi. No neither of this is correct. We have to go balanced. Tougher are the tasks that we face in this field than what I speak. It is not that easy.

The infinite is really infinite. The journey goes on and then on and on and so long as we retain our identity which is again something that is not real which we have granted for ourselves other than the Divine. None of us have an identity of our own. Every one of us is an expression of Divine, a particle of Divine meant for the purposes of the Divine. But we have granted for ourselves an identity and this identity is the main problem. So long as you try to get rid of certain attachment and try to say I am more wise or less wise etc. this is the problem that you are going to have and there will be a particular angle, that which will be fine. It will not be flying like this. When the birds fly you must have seen many times you will see that it is going on the same plane stretching both the wings. Crows cannot do that. Only the high flown birds can do that.

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Eagles can do that. Garuda can do that. Not crows and sparrows. Similarly here we should have a vision which is global then only you move like that. If you have got a small vision of small ambit, naturally it is small. You don't require such wings. God doesn't grant them such wings. There is no necessity for it. If you have got to fly very low what is the need for an eagles wings for it. It will be too much of a burden perhaps. It will be akin to an ostrich trying to fly with heavy wings. Poor creature. That's what most of us have opted to become. In more than one sense we don't like to see when we are in danger or difficulties. We try to put our head below this hand and then worry ourselves and then say world is lost. That is the ostrich problem. That's what is happening to us. The ostrich mentality of trying to fly with heavy wings at low levels and then trying to deny a reality that is very much there. Let us be like the big birds. Fly very high like a Garuda. Go on and up and reach the Higher World. There is no point in being crows and sparrows.

When Viveka comes to the finest level, you know that you are the part and parcel of the Divine, you

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don't have an existence of your own. You know the nature of yourself. You cease to think you are there and start thinking that you are the part of the Divine. That is the Viswarupa Gnana of Atma. It is existence - Sat, It is consciousness – Chit and Ananda. ANANDA in remembering the Divine connection and similarly the other two, namely, the Chit and the Sat. Its existence is because of the Divine. Its consciousness is because of the Divine. Its happiness is in the consciousness that it is linked with all the time that is satchitananda - An experience that you will have in the second knot. An absorption that you will feel as you progress, which makes you feel inseparably one with Him and you start thinking about how best you can express, how best as a body you can express the Divine interests. Without it, the talk is just philosophical. They are not inspirational. People can read philosophies and give lectures on that for hours together. But an experienced man knows that philosophy is not just words. It is a commitment to the Divine.

I live because of the Divine and work here for the Divine as long as I have to work. That alone is the

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basis of Bhakti that would be the third stage of progress. People think that everybody is a Bhakta. Everybody who goes to a temple thinks so. Everybody who bows before a photo thinks so and everybody who bows before a mahatma also thinks so. But bhakti is an awareness of the inseparable unity we have got with the Divine and a commitment to our own self, which is the Divine. Our smaller self loses its value. Viveka grants us this knowledge and that becomes perfected here when knowledge of self is revealed. We are not seeking Him any more but are seeking to serve him more and more. We seek to see that his greatness is expressed everywhere and wherever people are not able to see it. We take it as your responsibility to tell them. We do not expect rewards like a pujari or an archaka. We are not persons who are there trying to get some advantage of our alleged devotion to the Divine. People go to temples, take money. A pujari is more interested in the money that he gets rather than the God whom he decorates in the day not for whom he tells so many stotras. This is what happens from that imitation of Bhakti with which it started in the beginning, to the real stage of Bhakti. Bhakti tells you

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that you are insignificant. At least small, the task that has been entrusted to you. The task is trying to tell others and to make other people feel the presence of the Divine and express greatness of the Divine. You know that you are too small for that, insignificantly small. Your infinite is too small use any word you like.

Then another great value of spirituality comes namely humility. Humility is not something that is common to us and one does not start as a humble being. We start as arrogant fellows. We say that through my sadhana I am going to reach the Ultimate. No, Sadhana is a must. We do not reach the Ultimate by Sadhana. Sadhana is a must. It is an essential step. It is an unavoidable step in all its details. But it doesn't lead us to the Ultimate. So the concept of comparison discussed earlier recurs. One starts comparing that somebody else is supposedly at a higher level than him. We start comparing, comparing one yogi with another, one saint with another, one God with other. All conflict situations arise. Humility is questioned there. Somebody comes and then says why is your Master alone good, my master is also good, and you are

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prepared to wage a war with that fellow. We have no tolerance. That's the nature of our Bhakti. Bhakti doesn't grant us that. Bhakti grants us humility. We say "what you say is right, however this is the method I have followed, this is what I have done. If you are interested we will tell you, otherwise you kindly follow your system, May God bless you". That would be the attitude that comes to us. So tolerance is not just learnt. Tolerance is a byproduct of humility. However much you know you should have the tendency to think that perhaps I do not know, you have no exclusive right or prerogative to say that I know everything and the other man is wrong. Nobody has got that right. When the faith is shallow that is required. *Kotta Bitchagadu Poddu Eragadu*. That's what it is. When you are new to the system you go on talking about it as though it is the only thing that is positive in the world. Such a conviction is necessary I agree, but there is no need to deny others. You can have your conviction. There is nothing wrong about it, you are fully justified to that. But, then, your conviction in your system depends not on your experiences and it so happens that you start trying to seek other people to join you in order to derive

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support in your conviction. The drama goes on. The lower self plays, so we gather people around. Various names are used, we can call it Satsangh, we can call it Groups, Bhajans and so on. But that shallow belief that was there earlier before we got our viveka gets ripened here and we know here, we are on the path. There may be others also in the same direction moving towards him. And all that we try to do as our Master says is, if you trust us we will take you there, that is what he says.

In one of the messages of the Revered Master you find him telling, “My interest is trying to take you there. There is no other interest. There are several paths. But this is what I offer”. That humility Master maintained. That is one reason why I always accepted my Master because he never lost his humility. He said humility should continue till the end. The humility before the Divine is our real stature. That is the real Atma Gnana. Real Atma Gnana is always trying to say yes there is a Divine and I will bow my head before him. Not for my self interest not for the sake of getting certain things done not for my son’s promotion or

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daughter's marriage or curing grand daughter or husband. All these things are not our consideration. Our real stature is to be humble. To be a true Bhakta is our real nature that you come to know when you cross the second knot and you become totally devoted to him. All the time thinking about him. Try to think more and more of the closeness that you have got with you and the animal is sought to be destroyed, but the animal continues with us till our time goes on. It continues.

Greatest of saints there have cried there at that time. Have you not remembered O! Cupid who have already been burnt by Siva, why are you trying to pester me again. I am also a great devotee of Siva. I am also a great devotee of Vishnu. You better be aware of him. Such type of threats were given to cupid. If you read the literature you can see the agony of the souls who are ripened. The agony of the Satvik soul which was trying to move up is something that needs our attention in sadhana, we should know that. We should know that we have been haunted by these thoughts even of being a devotee and the only way by

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which you can come out of it is to seek refuge under the Master that is the prayer. You will see in the prayer 'we are yet but slaves of wishes putting bar to our advancement. Thou art the only God and power to bring me up to that stage.' That is a state of surrender. Manmanabhava, you become one with me. Aaishyathi - you become one with me. That I love you most; this is the call of the Divine Prayer is the call of the Divine. Better yield to him, surrender to him in every sense of the term. Then what happens is real nature of dependency on the Divine becomes fructified. You get to know how much depended upon the Divine you are. That is the fourth knot.

If you can analyze yourself well, when you are in the first knot, your ideas will be mostly on the animals, the earthy level. When you move to the second knot, you will see more of water, attachments and sentiments. When you move to the third knot, it is aspiration, trying to seek the Divine think of only the Divine. When you are in the fourth knot, you are in the field of air. There you are becoming lighter and lighter. Not the heaviness of the heart of the Divine soul, but

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the lightness of the heart of the soul, that has surrendered. What you have in devotion you have got a cry. In surrender there are no words. It is like a child, which seeks the company of the mother. When you are here your attitude is “I am with the Master, I am with my mother”. That is the attitude one has got in surrender. Total surrender is one when you are not aware whether he is capable of taking you or not. Taking you is immaterial. I depend upon him. I don't know anything else except him, He alone matters. So at the level of Bhakta we generally tend to go to places. Go from one place to another place. Trying to seek the Divine either here or there. Trying to see whether somebody will respond to his cry, there is cry in Bhakti. There is no cry in surrender. There is a total handing over of ones burden on to the Divine. This is what earlier people have classified as Bharanyasa. Your own bhara is given away. Your own burden is passed on. I have nothing to do for me. It is for him. People have lived up to that level. They have shown how a person can live at the state of surrender. To say I have surrendered to my Master of God or to somebody else you have got and also attended or attempted at the same time to so

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many things is ridiculous. Surrendering totally is what needs to be done. It is not like a robber who goes to the temple and say let me rob so and so person today and then come back and seek your blessings. He has already decided his action plan. Only he wants an approval for that. In surrender there is no action plan. It is like a child who seeks refuge of the mother. Anything that happens because of only one word 'amma' that's all. In troubles we run. Even today that's what you and I say. Because the Divine is the mother also, so that type of surrender, which is very natural for an infant, shall be the type of surrender to which we evolve. Our minds should grow up to that level. We don't grow, why not? Because we are perpetually trying to improve various qualities of Viveka, Vairagya, atma jnana and bhakti and in developing these things we keep running around in circles. It is not that you cut a knot and go to the other. In this system we go from one knot to another not by breaking them, but by loosening our bondages on them. We are freed enough to move on. The bonds are there, if bonds are cut off you cease to live. That is the reason why earlier they said you get away from people, you will not be in a position to

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manage the grihasta life because you will be unnecessarily putting everybody into troubles. Babuji says we move on the path. I will enable you to loosen the knots. He has got theory of brackets there. And he says, in the bracket you have got a whirling pool as the stream of continuous flow. There are several brackets in you, when any flow is particular through a particular bracket you start evolving on there and all that he says is I will loosen this particular knot to such an extent that the flow is continuous. Thereby making it possible for the Divine to use our bodies for his purposes effectively. That yielding to the Divine becomes total. The surrender which was a drama in the beginning, becomes total when you come to the fourth knot. This is one of the highest stages of progress in the tradition and once you come to that stage of air, you come to the stage of ether, where everything is balanced. The Akasa tatva is found here. The Akasa that we see outside is the Akasa we see inside.

The vastness of being is what is experienced. You experience a vastness of your own being and then whom people have experienced this vastness have had

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an experience of expansion as well. Your body will never expand. It will be what it is. It is what you experience in the heart. One does say “I have grown up and down, my width has gone this much and my height has gone this much”. We have got enough number of film producers who are capable of depicting such picture for us and we have borrowed them. Please throw them off.

The next state is Brahmand, you cease to be controlled by these forms. These forms are not gone, they cease to control you. They are not annihilated. The higher we progress the less these thoughts tend to bother oneself. However one undergoes the same stages once again, the same viveka, vairagya, atma gnana, bhakti and surrender. Prapanna gati as we call it is a reflection of the third knot. The higher plane because whatever is there in macrocosm is there in microcosm and whatever is there in microcosm is there in macrocosm. This is a straight reflection of another five knots that takes us to sahasrara. As a matter of fact there are only six chakras as sadhana chakras. The seventh one is an anubhava charka. Sahasrara is

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not a plane of consciousness where you have anything to do. It is a place where satchitananda is experienced. The same satchitananda we had at the second knot is the one that you are going to have at the 10th knot. But the intensity will not be that much fine at that time. But it is not enough. If you reach sahasrara that it is not enough because the realms of the Divine are far beyond that. This is a realm of ourselves, the pinda not our jiva. Do distinguish between a jiva and a pinda. Pinda is something that ends there. No chance of pinda continuing beyond that. The heart region does not go beyond that because our heart is too small to comprehend the Divine. The Divine realms are far beyond our heart. To seek the outer one has to totally dissolve in the Master or in the God. They are interchangeable words. I am not talking about the Special Personality at all. I don't know what he does. He is as much an enigma for me as God. Since God's way are many total yielding is what we have to do. Then come the realms of the Divine. Actually this is the realm where your real identity or ego is faced not at the lower level. Lower level ego is one type. The ego that persists in the Divine realm is toughest to get rid off. It

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is toughest to get rid off except for those who are blessed. We entirely depend for this progress for the Grace of the Divine. The Divine shall grace you, it will bless you, it will take you not where you shed tears when the cry is there, the restlessness is there to reach him. There should be a continuous knock at the door of the God. One can't take rest in this journey. One has retain the awareness of the Divine, whether we do it at home, we do it at office or business which is possible only when you are in total surrender. So it is the surrender that goes on developing in its dimensions in the intensity. Dimensions of intensity are what I would like to call it. It is an intensity. The idea is the same. The experience is different. Everyone has the experience in their own individual way. Similarly the lower self, the pinda self enjoys surrender from your angle. Here at this stage everything is lost. There is no awareness of it, no awareness that there is a mother also. I really don't know whether there is anybody. One develops absolute Dependence on him.

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I invite your attention to the The solution to the Problem of Life, a message which was delivered in May 1970 (SDG – 98). He asserts, **The soul is longing to feel its characteristic which has gone out of sight, and this insignificant being is seeking fellow pilgrims to march on the path of freedom.** It is not a new thing that we are going to have that is our basic characteristic. But we tend to drift away from our natural state for various reasons and He says as a traveller in the path I would like to share with you and guide you. You can see the catholicity of His approach because He calls us fellow pilgrims in the march of freedom. He asserts **the soul is longing to feel its characteristic which has gone out of sight,** that is, every one of us is moving towards the Divine. This is one of the peculiar statements we are hearing from a Master because, our tradition has taught us that some people are in Nivritti Padha and some people are in Pravritti Padha, and those who take the Nivritti Padha are the people who take to Yoga and the Pravritti Padha are the people who get involved in

manifestation. Even in Bhagavat Gita you will find a similar note. But Babuji Maharaj here does not agree with that and He says that every one of us is moving towards our original condition and He says, I am prepared to assist you in getting back to your Existence. If I can indulge further in understanding this, I can say the restlessness that we are feeling about which He was referring to in the earlier message (Spiritual Way of Life – SDG 15) which is mainly because we want to get back to our home and we are restless here. The restlessness is not due to anything else other than our desire to get back which we find several fetters are holding upon here. We want to get rid of it and here He says, Yes you are naturally seeking to get back to your home land and I am here to assist you. I would appreciate you people contemplate on this and then you get your own messages of the Master in your heart.

My longing to get fellow travellers is only for the sake of rendering service to help their safe arrival at the Destination. The idea may look foreign to you at first sight. As I told you it is foreign to us because we have been told that there are two types of people, two types of jives – one on the Pravritti Padha

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and one on Nivriddhi Padma. A recurrent theme even Rev. Dr. K.C. Varadachari would insist upon because of his traditional background but Babuji Maharaj is breaking the tradition here and then He states and points out that everyone of us is destined to get back and because of that desire only we are restless.

The idea may look foreign to you at first sight, but if you pause a little to consider the problem (the destination) you will surely come to the conclusion that you are sailing towards your own home, wherefrom you have been snatched away by the irony of fate. When you use the phrase ‘Irony of Fate’ the idea of UNBALANCED character presents itself to our memory. This is one of the noblest of the thoughts that we should have, we had the balanced condition and we have become unbalanced by option. Some saints have even referred to this as sin. The first sin, not the western saints, I mean, the Indian saints. They said the only mistake I have done is to forget my real condition, my real condition of being a servant of the Divine, to feel that I am a part of the Divine, to serve the Divine in all respects. I forgot this and I committed the first sin. To feel that we are away from the Master even for a

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second is a sin by itself because it is not possible, it is falsehood. The Master is always with us. God is always residing in our heart. The Ananthatva and the Avyaktatva that is experienced by us in the heart is just a confirmation of the presence of the Divine with us all the time. It has been my stress that we should be ware of this friend who has come to us along with our birth and continue after we cease to exist in the physical form because irrespective of the planes of existence His company is had. If we confuse ourselves saying that we are living only because of the physical body I think that we are unfortunately trying to confine life to 1/5th of its real size because 5 kosas (Sheaths) have been identified and if we want to confine ourselves to Annamaya Kosa that means we are doing injustice to ourselves.

So long as there was Balanced state, we had no form of our own. Even as the Ultimate has no form or God has no form we have no form of our own. The form that we are thinking that is ours by looking at the mirrors is not our form. Our true form is that of having no form. As a matter of fact the first two bondages that we get are the Nama and the Rupa as I have stressed earlier in many of my talks with you. By naming

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somebody as so and so you are putting a chain on him. In order to point out the defect in man by name our tradition has stated atleast give three names. When it came to God they were prepared to give a thousand names just to make it impossible for us to conceive about any form. We don't have any form. Our real condition is again the same thing as that of the Divine. It is formless. Not only God is formless we are also formless. The form that we are assuming is the form of our own choice.

We have simply to unfold ourselves and restore our own Balance which we had lost. How simple it looks when we say that we have restored our BALANCE! I would appeal to every one of you to kindly think about whether we have restored our balance because we are in an Unbalanced state. We are restless. Unbalanced because of several attachments and bondages, several ideas about ourselves, our egos, our notions, our idiosyncrasies.

It is of course a very simple thing, but it becomes very difficult to follow, because with out unbalanced state we have created intricacies. Intricacies here mean essentially attachment.

Attachment to anything other than the Divine is the intricacy we build on our soul. The cocoon of the silkworm is being built, have been built by us regularly. This example Babuji Maharaj mentions elsewhere and says we have formed or put ourselves into a cocoon. It becomes difficult to come out of it without breaking the cocoon.

We always like to seek our way or to solve our problems of life through the difficult methods so commonly prevalent in our country. The methods that we have adopted are materialistic not spiritual. This is explained in the coming sentences. **That is why disappointment and frustration result.** Because people who have been trying to get at the Ultimate through the rituals, through tantras, mantras and yantras, through having holy baths in holy rivers, trying to do pilgrimages are all resorting to the external means; totally materialistic and through that you are not going to reach. It is the assertion of the Master here that we are not going to reach and frustration results. I can recall the experience of a person who came to me long time back, who was with us for quite some time and for reasons best known to him and the intricacies he developed he is not with us. He lost his wife and

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when he came to me he was in a state of terrific confusion. He was telling me that an apparition of his wife always sits by his side and then he went to one of the Matadipathis who has advised that he may go through certain places. He spent about 4,000 to 5,000 rupees on that and couldn't get any relief. He was brought to me by another friend and said, can you do something about it? I told him, Yes Provided he is prepared to follow the method we can do something about it. It was a hard work for about 6 to 7 months and then he was out of that problem. But as Babuji Maharaj puts it among abhyasis people who get their work done do not come and people who do not get their work done also don't come. Why do people don't come for abhyas? The reason why they do not come again and again is because there are different types of disciples.

We want to extract essence from fatty substances; in other words, from things which are puffed up with material knowledge, and not from bones where phosphorous is abundant to illumine the particles however soiled they may be. Our difficulty thus becomes greater in the struggle. This is one of the most important messages Babuji Maharaj is giving us. Fatty substances, He uses the word, our

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attachments to things are essentially because of this. This skin and its colour, the fat that is deposited over our bones are the things that attract us first towards another person. Similarly the forms that we give for God attract us. But then if we burn the fat it forms soot also, but if we go to the bones which is inside us, we get to the Real Nature of the Soul. Phosphorous is a self effacing thing and no traces of that element can be found later. Possibly this why phosphorous has been referred to here as spiritual. It makes sense to me, otherwise what is there to talk of bones. The talk of attachment, love etc that we have got for some person unfortunately fades out the moment the fat deposits are depleted and nobody likes to love bones. But if we don't know how to learn and love bones you will also not learn spirituality. This is one of the reasons of penances and austerities that was practiced earlier by our people. Babuji Maharaj never asked us to do that. But then He is asking us to understand that we going to get spirituality only through the bones, it is the bones that matter because He says phosphorous is abundant. Where phosphorous is abundant to illumine the particles however soiled they may be. But if we know the nature of these bones and understand that what it is, then however soiled the fatty substance around us

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and however bad our skin is, we will still be in a position to appreciate the value of life. If at all there is something that is given to us at the time of our birth by the way of our karma this is one thing – the bones. It is the most important thing because it is what teaches us how to get back. The fatty things will never do. Now the fatty things are various rituals, various ceremonies, various ways of trying to enjoy ourselves in the name of God, of course. But what we get is a prasad. Our eyes are more on the prasad than anything else. But the prasad of grace that is coming to us from the Master is more appreciated by people like us than the Laddus or the vadas that may come. They are fatty things, a laddu is just fat, the vada is also a fat. But we get attached to them.

Adopt easy means for gaining the easy thing. Dogmas can do you no good. Why He is referring to dogmas is most of us are condemned to certain dogmas. This has been the practice of my family for so many generations therefore I shall continue. This has been the practice of the religion we adopted therefore we shall continue. This is the ritual that we do it as a routine way, we continue. I am not against continuing, please note it. But have the viveka to understand they

are only the customs we can follow, perhaps we should follow to see that our tradition is preserved. Beyond that if you try to see more there is just a waste of our time. Adhyatmika yatra will not be there whatever else we may have.

It is only the practical thing that can weave your destiny, under the guidance of one who has measured the Distance, and has discovered the original source. That the Master has measured the distance and has given the path towards the infinity says the methods here given are discovered for the first time namely, the meditations on points A & B which appears to be more a casuality with almost all the abhyasis because we know we are attached to the fat. It is the fat that attracts us from meditating on points A & B. If we understand, behind this form that there is a form of skeletons and after all we are dealing with it, I do not think the amorousness with which most of us get engaged most of the time would govern us. But such a Viveka does not arise unless we meditate on points A & B or adopt austerities and penances as adviced by the Jains and later on by the Hindus. Let us understand this. There is a lapse on our part that we get attached to the fat and the materials is something

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which we should fully appreciate so that we know what to do further. Such people will not hesitate to do meditations on Point A & B, others naturally give excuses for not doing it. The reasons are obvious. The original source has been discovered by our Master. There is convention “Endaro Mahanubhavulu” you would like to put this person among them. Please don't do it. Mahanubhavulu may be many but Yuga Purusha can only be one. There is enormous difference between these two. The Mahanubhavulu come and try to follow the Yuga Purushas because they are prepared to undergo whatever privations or deprivations that are necessary for sadhana. Weak souls would not like to do that, they are cowards and cowards have no place in spirituality even as vedic seers say “Iti Vuchanthi Dhirah”. It is the Dhirah that are required not the people who fall at the first problem that they face in life and they start crying and confuse themselves that they are in a state of devotion and perhaps try to convince others also that they are terribly devoted. I do not know whether others are convinced or not but they seem to enjoy such a concept of telling and that these people suffer from self pity.

There are such men in India who can very easily guide you to the destination so near and dear to you. But the selection you have to make yourself. There is assertion on His part that there may be others who know the path. You can see His openness of mind here and He says but the selection you have to make yourself.

For Him to guide you in your search, I may say that where you find the idea of service with no selfish motive of the Guide, there rests the Real thing. One thing that I would like to stress most is when we try to see the selfless service, please note whether he is atleast seeking recognition in which case it cannot be considered as selfless service. The yardstick is tough but then tough things are achieved by tougher means only.

One more thing to take into account specially, is to know and to be sure that who can foment you with his own internal power to make your task easy, is the only capable hand for Spiritual guidance. This is one of the reasons I have been telling that if you want to pass on the message of the Master, you have to own up the conditions that get

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blessed on you by the methods He has given. Yes, some people are more regular and some people are less regular. People who say that they get up early in the day by 2'o Clock or 3'o Clock and therefore they are doing better sadhana only remind me of the cocks. Cock o Doodle, it does it. Getting up early and taking a bath is of no consequence if it is not followed by internal condition of purity of body and mind as He puts it. Coming to the purity aspect of it everyone knows that these two are two essential things for prayer. So many external methods are adopted. Some people feel they are polluted and they would like to take a bath. Some people say that I have taken a dip in Ganges. Purity is never achieved by such means. It is only by remembering Master or God that you can purify your body and mind. "Yat smareth pundarikaksham sabahyanthara suchihi". It is the tradition. It is tough to practice because externalities take over. If you read carefully the meditation of point B that has been stated by Master that this particular cleaning that we are doing here now is with an idea of purity of mind and body is achieved. And it is a matter of few seconds or few minutes. I had very amusing questions on this subject from various people. Some people even went to the extent of saying that I have been cleaning point B for

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past one week regularly. Such weak wills will never work. You must have the confidence that the Master is helping you. The pundarikaksha is helping you. It does not matter much what name we give to God, because all names are meaningless. But we should have the conviction that we have been purified. Now the question is are we cleansed totally. In which case nobody would ask us to meditate everyday on that. The mere fact that we have been asked to do meditation regularly must inform us of the limitations of such cleaning everyday. The efforts shall go on over a period of time, that will be achieved. And they are the conditions of Soucha, that comes. That is a condition you would not like to keep your body polluted under any circumstances. By either internal or external means. We will not eat rubbish afterwards. We will take only sattvic food. Because as we think about the food that it is prasad from God as we are eating it then we know God does not give filth. That much of Viveka we should have. I have come across recently a person who evaluates himself at the highest level. But I know they have got medical certificates on false grounds. Honesty was a casualty there. Still they have the courage. Do not take spirituality casually, unless we want to or are determined to harm ourselves. With

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untruth we never reach truth. Falsehood has never been known to take us to reality. Here the question is fomenting. Unless we have got the capacity to foment the others, to say that I foment the other person with the condition to ridiculous. If you are using the hot water bag and if it does not contain hot water, it can never foment. But illusions are many and we have got the excuse tht Master will do for himself and therefore you get into a mess. This is the problem. This applies to all, when we try to tell somebody else about this system and if we don't follw the system ourselves a condition which we don't have, the chances are, the other man is not likely to hear what we say. If we have the condition of allowing it, naturally the other man will hear it. Sincerity gets exposed.

To get such a man is a sure sign of successful solution to the problem of life. This is again another assurance from His side. That your problem will be solved of life. It is not just this life which has got some problems of employment, some problems of families, some problems of marriage, some problems of debts, but life itself. It is not a matter of 'Bahunam janmanam anthe' it is a matter of this life itself, provided we follow what he says. Provided we

get such a person. But if we try to insist on the physical presence of such personalities we are bound to fail. Because we cannot confine reality to one fifth of it.

For you all I pray that the seekers may get such a guide. AMEN! I am happy to see tht such a prayer has been answered atleast in our case. He has prayed and perhaps we have come because of that, the love of the Master brought us to Him rather than our own desire for it.

I think there remains little on my part to pray for your spiritual elevation when you get such a man as your guide. This is again another assurance from His side.

As is duty bound, I wish that you all see the light in the day. The light of the day is He. He doesn't express it openly. The hope of the day is He and His method. He has no form as I have put it in "Path of Grace". This is a personality which has no personality. Which has no persona. All of us have got persona. Some masks on our head, on our face. We are not prepared to reveal our real selves to others. But atleast we should do it with reference to the Master. If we don't

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learn how to pray in all humility, I do not think we do more good to ourself than others who might not have know the Master. I appeal again please think about the messages from a different angle, and we will get different meanings. Every one of us is receiving a message in his heart provided he is prepared to hear the voice of God. The silence has been speaking more eloquently than speeches. But do we have our ears tuned to it, which is the Real Condition? The Real Conditon of the ear is to get it tuned to the Divine. The Real Condition of the eyes is to see Him alone. To speak of Him is the only thing that your tongue can do. To do service to Him through your hands and feet is all that you have got to do. That is the Real Condition. Owing the Real Condition means only this and anything other than that is a materialistic approach or mechanistic approach, which does not help us. With this few words I take leave of you for the present.

ASTRAL BODY

In the general treatment of the Astral Body there seems to be some kind of doubt as to its nature and existence. Does every man possess an astral body? If so, is it located in space and time or within the body or outside the body, or is it an inseparable part of the body. In what senses is it a body.

These questions and many more crop up whenever we try to deal with the subject.

Every person possesses the astral body which gives a reading of the psychic condition of the individual soul. It is a near body as contrasted with the physical/gross body. When the gross body dies, the astral body is said to be the transmigrating one along with the soul. But it does also go away when the individual soul gets rid of the *karmas and vasanas* and *trishnas* absolutely. Indeed it is a *karana sarira* in the sense that once this forms then the rest of the formations follow. Since it dissolves (*siryate*) or falls to pieces ultimately it is a *sarira* or body. Thus it is called *karana sarira*.

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But it is in a sense located within the body being very *suksma* and also an atomic thing. It is an atomic conglomerate or aggregation or *skandha*. Some hold that it is a conglomerate of *manas*, *suksma indriyas*, *ahamkara* and *buddhi*. The atomic nature of each of the components would however entail quite a sizeable *sarira*. Does it by any means mean that it is of the size of the thumb (*angustamatra purusah*) for it is described so even in the *Savitri* episode when the soul of Satyavan was taken out of the body by *Yama* with his *pasa*, binding rope?

Some make *manas* a *vibhu* or vast whereas some make it *anu* (minute). Some make the soul *vibhu* but somehow claim that it can be bound by *manas* etc., entities. Undoubtedly Buddha denied the soul behind the conglomerate though he did not affirm as to what was left after the break up of the *skandha* or aggregate.

Whatever may be the condition, the astral body is within the physical body and is limited by it in such a way that there is no freedom for it except when it is released by the physical during dreams or when it is in some sense taken out of the physical body in trance states or yogic or occult states. In dreams thus the

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subtle senses, *manas*, *ahamkara* act as if without any limitations of space or time. In fact though the images are all taken from the physical world yet the activities specially break all laws of the physical. It is from the analogy of the dream state that the seers tried to liberate the astral body and deal with it directly in yoga. This of course is not so much as known by the Vedantins or even the modern *yogins*.

Sri Ramchandraji Maharaj has shown how from the very first, one must deal with the astral or *karana sarira* of the abhyasi and liberate it from the thralldom to its physical gross body. The effect cannot cure the cause but the cause can cure the effect.

Another conception of the astral body may be given from the Indian philosophic standpoint. The *antahkarana* or internal organ of knowledge is said to comprise the *buddhi* (intellect), *ahamkara* (will or egoity) and *manas* (the principle of distinguishing feelings of pleasure or pain), and the *citta* (the whole series of modifications which go by the name of ideation, imagination). These also include the functions of memory. But obviously our consciousness as at present constituted is the awareness that we have of

the world outside us and our memories of it which we get through our sense organs and motor organs. Indeed the *antahkarana* depends for its knowledge of the outer world on these sense and motor organs. However the Upanishads call this awareness of the outer world, *Jagrat*, waking consciousness, and the states of mind when the motor organs do not function the dream consciousness. Obviously even the sense organs do not function. Only the *antahkarana* begins to function with the memory materials already got from the senses. That is the reason for our experiencing the dreams in a sensory manner. The complete absence of sensory experiences is the *susupti* or deep sleep.

The reason for our forgetting experiences may most probably be due to the sinking of all experiences into this deep sleep state. This may be caused by our fears and complexes which inhibit our memory. This need not detain us of course, for we are very much concerned with the astral form which might well be called the central body with the nucleus of our experience.

That we can have clearer idea of the internal condition and status of a man through the astral than

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the physical is the considered opinion of the investigators into spiritual life. In this sense the growth or distortion of the individual are perceived through the internal organ and not through the external organs.

It is possible to observe the astral form or project the astral form out of the physical body too. It is not possible to do the same with regard to the physical. Spatial and temporal limitations are much fewer than the physical in respect of the astral. It is because it can be the transmigrator from one body to another at death and does keep its individuality that it is possible also to deal with it in its dreams and deep sleep states through the astral.

The reason for much of the spiritual work to be done during the deep sleep of the abhyasi or the Samadhi condition or the deep dhyana shows that what real transformation can be done is only during the period of the astral life. The Upanishad calls the state as the condition that when one is at one with the Divine which is the self and substrate of its being. Further this capacity for the astral being to be called up anywhere and from anywhere or considered apart from its physical being or becoming shows that is *sarva-gata*.

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Some schools of philosophies consider the soul to be all pervading or *vibhu* on account of its capacity to be anywhere it is called or led upto. This may be also in respect of other worlds or levels of life also.

KARAN SARIR

In our system we practice meditation by thinking of Divine Light without luminosity in the heart. As we close our eyes, we see a screen in front of us and if we meditate correctly we should also see a light in the screen. The Master says in our system everybody sees the light but we do not stop there but move on. This light which is of the size of a candle, *jyothi* moves up from the location of the heart and can be located in the middle of the chest region. Generally people might not be able to see the light clearly as it exists in the background of a diffused light. For example if we consider a canvas of yellow colour and if it also contains a small portion which is a darker shade of yellow, then this small darker portions gets lost in the background colour and a concentrated attention is required to observe it. So here the light is existing, but in a background of a diffused light. Please watch out all this is pertaining to the inner vision chest region, is dependent upon the purity of the knots of that region. During our meditation our point of attention should remain on the Divine light in the heart though we may observe the diffusion of light spreading up. Usually when we concentrate to observe these things we get a

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pain or feel the pressure in our forehead, this is because our vision is trying to locate to a position which is in front of our eyes as that is the usual practice for all of us with our open eyes. Instead we should always locate our attention into our heart.

Earlier we had occasion to talk about various bodies, which are *Sthoola sarira* (Physical body), *Prana sarira* (Ethereal Body), *Manasika sarira* (Psychological body), *Atma sarira* (Spiritual body) and *Brahma sarira*. There is one more *sarira* called as *Karan Sarira*. The light that is mentioned above, which gets located in the chest region is the *Karan sarir* – Causal body. It has many layers. Assiduous cleaning on Point A & B would result in purifying the *karana sarira*. After sufficient purification it becomes transparent. The *karana sarira* is linked to the *Maha karana sarira*, which is located at the top of the head or near *sahasrara*. The exact location varies in each individual. There is a *spandana* at this location also which is seen very clearly in a new born baby. *Maha Karan* is the will of God. As one advances on the path then the *karan sarira* and the *Maha Karan sarira* vibrate in one phase. In other words the vibration of the *Maha Karan*, which is the Divine will, is influencing the individual will. When Revered

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Babuji Maharaj says, “we have to live intone with Divine”, which means that we should vibrate along with the *Maha karan* and that is possible only when our *karan sarira* is purified to a great extent. In other words our Master is exhorting us to live at this level. Once we cross the *Maha karan* then there will be no birth for us.

The extent of astral expansion is directly proportional to the extent of purification of the *karana sarira*. Now if we want our astral expansion to extend upto the Ultimate then our *karana sarira* has to be totally purified. What is meant by purification of the *Karana sarira*? Can it be totally pure?, are the next questions that follow. The extent of synonymity of our will and the Divine will is an indicator of the purity of the *karana sarira*. We know from our Master’s mission about the Divine will. To what extent our will is in tune with the Divine can be an important parameter to evaluate the purity of the *Karana Sarira*. As long as the body is there, total purification of the *karana sarira* is not possible because there will be certain amount of residual grossness left in each *kosa*. Let us see how the residual grossness at each *kosa* is possible even for the persons who have reached the highest. The desire for a hookah of the Master can be understood as

the residual grossness at *Annamaya kosa*. Attachment to wife and children, however nominal, is the residual grossness of the *Pranamaya kosa* for many. Our ideas or thoughts about the Ultimate itself is the residual grossness at the *Manomaya kosa*. The aspirational goal which we set for ourselves is the residual grossness at the *Vijnanamaya kosa* and enjoying the residual grossness of other *kosas* is the residual grossness of the *Anandamaya kosa*.

The Revered Master's saying taken from the commentary on Ten Commandments "**It is as it is, It can be imitated upon only by keeping one's self off from every concept**", is an important lead for us to understand more about this subject. The awareness of the concept of residual grossness is an important aspect for developing tolerance amongst the sadhakas.

HOW TO KNOW THE CONDITION OF AN ASPIRANT

At the outset the following points are to be noted while inquiring into the condition of an aspirant.

- a. The trainer's inner condition has to be cleaned before starting reading the condition of the aspirant.
- b. Unless the trainer has already owned up the conditions bestowed on him he will not be able to observe the condition of the aspirant.
- c. The condition of the aspirant cannot be seen for the sake of information. The way an aspirant develops is entirely his own will assisted by the divine will and his condition will not be revealed to the trainer unless it is for divine purpose and is for the good of the aspirant.
- d. The condition of the aspirant will be revealed only if the aspirant is interested in showing his condition. The conditions will not be revealed if he does not have any belief in the trainer.

The method of inquiring into somebody's condition is to transmit a little to him, having the thought that whatever condition is there in him, has

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come up to expression. After having done this, one is to get himself oriented to him, and to observe as to how sublime is the effect flowing from him to oneself. It is however essential that the person who is transmitting (i.e. the Trainer) should be able to have sensitivity to every condition of the person to whom transmission is given and whose condition is inquired into. There is another better method, which is for use by special persons. Rev. Ramchandra has very often mentioned it. It consists in expanding his condition, to yield the knowledge of that condition immediately. There can be one more method, though not as perfect or whole, that the forceful sublimity of the other alone shall cast effect on oneself.

The third method is akin to the post-mortem examination of the diseased person by a doctor, who takes out all the inner organs of the body to discuss the exact cause of death. Just like this the condition of the person being observed, be taken out (in the vacuum) and then expanded through transmission, which should be given from the point of the heart. Thereafter it should be observed minutely to find out which particles in that condition are still gross, and which one's have acquired sublimity, capable of the emitting the

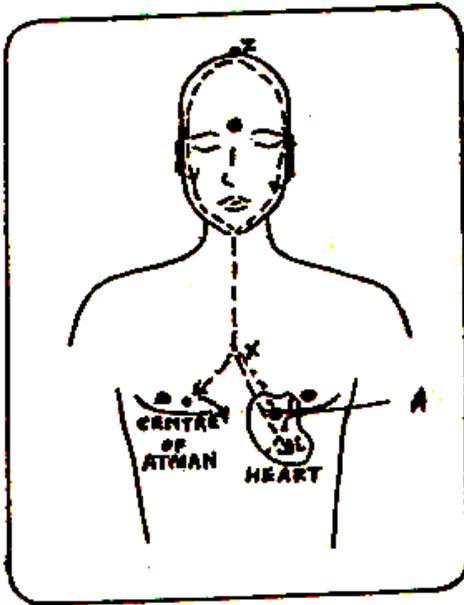
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condition. The particles which contain the capability of emitting the condition, are to be taken to have come up to the awakened state of the sublimity (residing in them). Just these techniques can be of use in Brahmmand (kubra) and Parabrahmand (Ulia) regions as well.

The first indicators when studying the condition of the aspirant are the thoughts reflecting in ourselves. These thoughts have to be noted. The second indicator is the flow of light observed in the various knots. We shall be discussing the light pertaining to the various knots later in the article. The third indicator of an aspirants condition is the implementation of the Ten Commandments by the Aspirant concerned.

To know the condition of an aspirant one should mark the current of thought as shown in the figure given.

The flow of energy comes from the point 'Z' and at point 'X' it diverts itself into 2 channels. One enters into the lower region of the heart and the other to the centre of the Atma. Generally the flow is of greater



force towards the lower region of the heart compared to the other one towards Atma.

The condition of the aspirant can be studied by simply observing the flow to the heart marked 'L'. In the case of persons of spiritual advancement, the stronger flow towards 'L' dwindles, as the flow towards Atma becomes stronger.

The trainer should give sufficient time for the aspirant to grow on his own. However, if he wants the progress to be speedier, he may divert some portion of

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the stronger flow towards 'L' to the Atma centre through the point 'X' by drawing the current. This should be done mildly and without force of thought. The immediate effect in the aspirant is, he becomes almost thoughtless without exertion. This also enables development of detachment.

I. NATURE OF KNOTS:

The study of knots is to be done cautiously taking into consideration the general condition of the aspirant. As already stated the condition of the aspirant is reflected generally in the trainer. It must be borne in mind that the plexuses, "centres and sub-centres" also bar our progress at earlier stages (Messages Universal P.70).

The Trainer should exercise his thought on each Knot separately as per the nature of the Knot and note whether the condition is observed. Most persons have a wrong idea that reaching a knot or going beyond that is something commendable by itself. The original thought in us, which is of the nature of "Ultimate" is limited to human level at the present. It develops potential (i.e., capacity), as we grow and takes different

spheres and regions for our existence (i.e., Brahmanda and Para-Brahmanda etc.,) which we have all to pass through during our march towards the goal. When we try to express them as bondage or limitations they serve as veils and do not permit us to peep into reality". They have to be transcended with the help of Master's Pranahuti and Grace.

FIRST KNOT:

The state of mind here at the time of laya is an unperturbed one and one is at ease with the feelings of vairagya i.e., predominantly present, i.e., he is reconciled to whatever he is and accepts everything as a will of God. The predominant colour of this point is yellow.

However crimson may also be seen because that is the nature of Knot 1(b), which is immediately above. When thought penetrates into first knot, we observe darkness as their layer. This should not be confused with grossness before cleaning. It is felt as if we enter the cave and darkness is felt.

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In case there is need for further stabilisation at this level, the suggestion that the aspirant is developing increased calmness should be given by the trainer apart from diverting the flow to Atma and undertaking Yatra in the point.

It may be noted that laya in this knot should mean that the desires of impulsive part of self are restored to a state of balance obtained originally and the forgetfulness in that sense is achieved.

(b) On entering this point great restlessness is experienced. Condition of vairagya here becomes finer and lighter than the first knot and viveka i.e., differentiating capacity between Sat and Asat develops. The predominant colour is crimson.

(These knots may be treated as one knot. Nature of knot would be Jnana or knowledge, which includes Viveka and Vairagya).

SECOND KNOT: This is the place of Atman in a limited sense. The colour transforms into white² or greyish white³ from crimson red⁴.

² Viveka

The Atman as satchitananda is predominant. Cleanliness and simplicity are the characteristics. Bliss prevails. Higher levels of consciousness may get reflected here in some cases.

(b) When thought penetrates into the point of Atman the outer cover of these particles, which were, observed as dark drop off and greysish outer gets observed.

In order to stabilise the condition here the suggestion of development of coolness may be given.

Laya Awastha here is due to purification of lower self. Discriminative Intelligence i.e., Viveka is enhanced and Laya in the condition of having known **sat** is prevalent.

THIRD KNOT:

This is like a wheel in rotation. There are some circling rings inside the knot. Luminosity appears as

³ Atman

⁴ Vairagya

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bursting flames. Devotion is a predominant feature. Helplessness and surrender are main characteristics of the mind here.

(b) When thought particles penetrate Agni point they are seen as those present over fire rarified and bright. To stabilise the condition the suggestion of development of devotion and love may be given.

Laya Awastha here is due to purification of lower self, which causes aspiration towards divine to be enhanced and forgetfulness is achieved due to the remembrance of the Lord.

FOURTH KNOT:

The condition is like freshness and peace as felt before a vast sheet of water. The state of fire disappears. It is that of water. Colour of the place is greyish blue. Mental state is tranquility in the beginning and restlessness later.

At the point of Apah (water) the brightness is gone but still luminosity is observed.

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The suggestion that destruction of previous samskaras is taking place is of immense value for further progress.

Laya Awastha here is due to reassurance of the Master felt which brings forth forgetfulness.

FIFTH KNOT:

Colour of the knot is light blue to light violet. One goes beyond the mental consciousness of oneself and the expansion of self begins. The predominant thought is confidence in self and Master. The light felt is translucent.

The colour at the point of air or akash is bluish to violet. The suggestion of development of repulsion for the Mayavic life will enable transcend the Pind Desh. Laya Awastha here is due to the feeling of the presence of Master everywhere, which begets forgetfulness