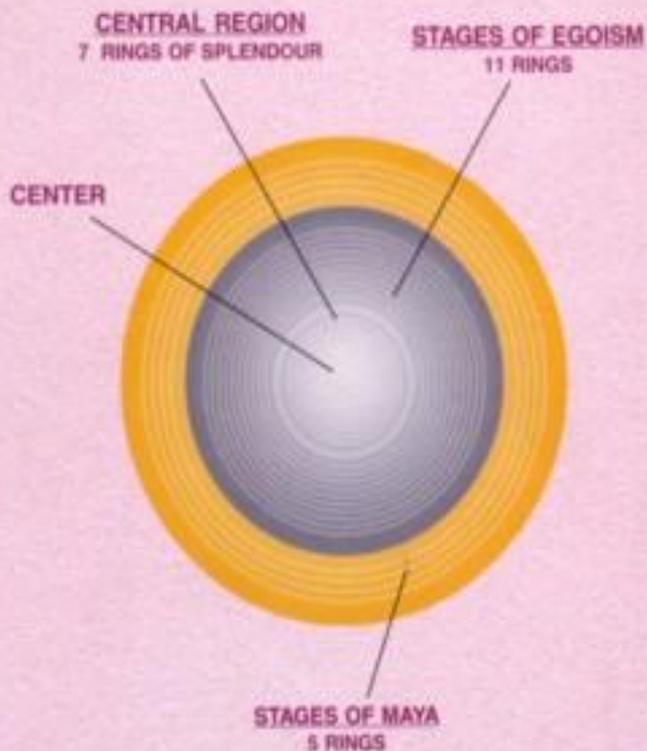


BODHAYANTI

PARASPARAM

VOLUME - IV



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BODHAYANTI
PARASPARAM

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VOLUME --- 4

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PUBLISHERS NOTE

Sri Ramchandra Publishers is proud to place before you the following publication “**Bodhayanti Parasparam – Volume IV**”. The contents of the present book contain articles relating to various practical aspects of sadhana with respect to the system of Pranahuti Aided Meditation. The following work is a compilation of the talks and articles of Sri K.C.Narayana related to practical aspects of Pranahuti Aided Meditation.

In this volume Brother Sri. K.C. Narayana deals with the various practical aspects related to meditation, moulding, proper motivation and imperience.

The present volume starts with the article on Pretense which deals primarily with practical problems associated with “Ego”. The author has dealt this subject very practically while dealing with the various aspects relating to pretense.

From hereon the author proceeds to second article on Silence and Imperience wherein he deals

with the difficult subject of understanding silence and knowing imperience. To quote from the author “The problem of the aspirants who experience the silence or void or nothingness is that their Mind takes the experience of Silence or No mind and turn it into an object and then start evaluating the same”. In this article the author also details his practical experiences during the early part of his practice of the system.

This volume also contains other articles on Nature of knots, co-operation, freedom, liberation and various other subjects.

The author has lucidly explained various aspects and to quote the author in article on “Co-operation is the life of coming events”, (Bodhayanti Parasparam Vol 3)

“The value of the system of the Master is a puzzle for many; many serious aspirants have been entertaining a notion which they derived from the schools of philosophy both east and the west that, upon getting fundamentally enlightened in that non-finite or Infinite Self or Truth, we will somehow be

free of all the impositions and challenges of relating to others and thus we get liberated. An equally funny rider to this is once we are enlightened we will know everything that is there on the surface of the earth and perhaps heaven also. When one becomes Infinite, after all, everything would just be part of our real Self, they would contend.

But unfortunately that is only bookish knowledge and wild imagination parading as philosophy or wisdom. In life which is a relative plane, otherness leaps forward to claim its dues from anyone who is deeply and authentically bringing the infinite identity to life. And it becomes our duty to relate to others as a relative self (a part of our being) where we do not know who the other is in any perfect sense. Realisation is not an awareness of our big infinite Self who is supposedly free of such mundane obligations; it is our commitment to understand and empathize the other that gives meaning and relevance to realisation of our true nature. It is only then we can consider ourselves as living upto the expectations of the Divine, as Master often urges us to”.

The concept of Imperience has to be understood keeping in view the above paragraph wherein one has to rise above bookish knowledge and reflect inside so has to understand the imperience gained in the Natural Path.

The articles on Meditation, Silence and Imperience, Imperience of Void and Path to liberation provide an insight into the various practical aspects of the system.

Revered Sri. K.C. Narayana's presentation of the system is as always extremely practical with high emphasis on the usage of the system of the Natural Path in daily life rather than on the philosophical interpretations. This can be seen in all the talks and articles in this publication. There are quite a large number of practical hints which have been given for the benefit of the ardent aspirants of the system in this book and the author does not waste time dwelling on relatively less important aspects of the system of Natural Path.

We hope the readers take advantage of these articles and speeches now published in this volume which we hope will help the aspirants to have a better perception of the Great Masters system of Natural Path.

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

HYDERABAD

R. RADHAKRISHNAN

April 2005

FOR SRI RAMCHANDRA PUBLISHERS

PRETENSE

Rev.Babuji Maharaj stated that Ego is stating something 'not true' as 'true' with respect to oneself. He said if a person is an "M.A." and says he is an "M.A." it is not Ego but if the person is not an 'M.A. ' and says that he is an 'M.A.' that is Ego. The importance of annihilating 'Ego' in spirituality needs no special emphasis. Without 'truth' there is barely any spirituality. In this context aspirants in this system of sadhana are aware of the Fifth Commandment of the Master.

It is one thing to say a 'lie' to others and another to 'lie' to oneself. In order that we may use a more polite word we may use the term 'pretension' instead of 'lie' There is a vast difference between someone being pretentious about something they do and being 'pretentious' about their nature of identity itself. Both are false and life itself will expose pretense through changing circumstances.

An aspirant through self-evaluation can see clearly his 'pretense' and such a one can easily confront the same. We know that if we confront any person who is pretentious about something that he does, he often feels insulted and would retaliate. Or, he may offer a reason for, why he feels the drama is necessary. Rarely he may even realize that the pretense is unnecessary.

However, when the pretense is about ones' own status or identity in spirituality and someone believes that 'he is advanced' while in fact 'he is not that' and when circumstances in life exposes it, it is a terrible shock and he is left in the unknown, scrambling for something to cling to. When an individual points out the pretense of this identity, it may very well be perceived as a direct and personal threat. The funniest part of it is the individual was dubbed with 'the false identity' by his admirers and followers and one may not be fooling himself. 'Some are born great, some achieve greatness, and some have greatness thrust upon them' as stated by William Shakespeare in his drama Twelfth Night.

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Gurus and Divine Masters in general belong to the third category mentioned above. Such a false identity once accepted is difficult to get rid off.

In the field of spirituality we live in an environment where we have many offers of inviting mirages for people to chase in order to quench the thirst of discontent. It is possible and likely to enter the imaginary prison of pretense as an innocent and ignorant child and leave only as one dead to spirituality. One may come up with the idea that it is the condition of a living dead while in fact it is only a corpse.

Pretense can take countless forms. It becomes even more empowered when groups of people support it. These are days of Bhajans and Kirtans by persons who would like to sing on every possible occasion. We are aware of many who would like to sing and enjoy hearing their own voice. The crow has surely its own right to caw. Music is a very interesting subject.

We find it strange that many musicians deny the limitations of their expression and pretend that they sing better than they do. This is foolish because it is obvious to other musicians and often to listeners. We are not talking about taste in music; it is about a person's to express one's self in music. There were occasions during our annual celebrations of the birthdays of the great Masters where musicians get an opportunity to sing in front of other people. During such occasions it is impolite to not appreciate after any sort of musical performance, no matter how harsh it sounds. When such musicians are denying their limitations, and sing and get applauded in so doing, this supports their pretense. It is a kind of confirmation of the ideas that they cling to. We are not saying there is anything wrong with limitations. Every one of us have. We are saying that pretending that the limitations do not exist sets a person up for strife and, eventually, conflict with others who are forced to grapple with those limitations. However the Bhajan itself does not lie. This is indicative of pretense about something somebody does.

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This is the same mechanism that operates when someone imagines “who they are”, where one is referencing and emotionally responding to a set of ideas rather than what is Real. It is that simple. People look to events and experiences to confirm their ideas and views of themselves and the world they live in. When circumstances are not in conflict with the pretense, those circumstances are very much like the audience applauding the poor singer. Those circumstances are used as a confirmation of the ideas that one holds in one's mind are true, regardless of how ignorant they may be. When the pretense is that of being a ‘guru’, which is thrust on one, who in his inner core wants to be such though he is aware of his limitations, is the worst that can happen to the individual as well as the group that thrusts such a status on him in spiritual life. As Dr.K.C.V. put it “It is one of the most important effect of people of all times to clean up the history and to substitute virtuous performance of which they were never guilty.” This is the basis of all flattery of human beings.

To say that the learned people don't really know threatens to throw people back into the unknown. That is precisely what Rev. Babuji has stated in his book Philosophy of Sahaj Marg: "It is just possible that the man, who has thus impressed you, with outward form, learning or eloquence, may be at the lowest lever as regards practical attainments. Knowledge therefore is no criterion of a true *mahatma* or yogi. Similarly the real test of a *mahatma* or guru is not his miracles but experience on the path of realisation." The purpose of education is to educe from the pupil the inherent qualities and virtues in him. There are enough number of teachers and very few educators in the field of spirituality. The teacher pretends as an educator and this is a hopeless situation in the field of spirituality where we seem to have Masters any number and equally large number of Divine Masters. Rev. Babuji stressed that if any one were to feel he is a Guru or Master he is actually usurping the position of God. He could not imagine that there will be Divine Masters also and so did not say anything of them. To say this about what is actual, may appear to be snatching away people's

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hope and seem cynical and unnecessary. But the criterion of 'Truth' demands that it is better to give credit where it is truly due and none where it is not. Many people are endowed with qualities they do not possess due to this pretense. But equally many are not prepared to speak out the 'truth' because of another type of pretence.

This type of pretence causes a very serious type of superstition when it comes to sadhana. There is need to be aware of this pit while inquiring into our nature. Being aware of this, we will not feel it is easier to 'lie' to ourselves and take refuge in the superstition that we have been applauded our whole life: it matters little that this pretension is that of intellect, prestige, religion, politics, race, creed, spiritual status or anything else.

In such a situation that is based on imagination the pretense offers the possibility of achievement of a desire. The superstition surrounding all desire is that through its attainment one will find peace. One need not give up desires and wishes if one does not feel so. But it is

necessary to know that satisfaction of desires will not give us peace. Sadly, this is precisely the strategy people have been taught to achieve peace. At best, the peace (satisfaction of desire) is temporary and there is always the next desire to be fulfilled. And this is the only doorway to peace that is taught generally.

The seeking of desirable circumstances keeps one focused on the future, so in the mind tomorrow holds the promise of peace and, as a consequence, today's freedom and peace is unnecessarily sacrificed on the alter of tomorrow. This happens when one tries to die to the present and live in the future, a ridiculous proposition. Sadhana is not for tomorrow it is for today. We should know that tomorrow exists only in the mind. It is therefore not meant that we abandon all plans and live only for the moment. My dear wife always found fault with my plans that did not materialize. It took me considerable time to explain that plans are like planting a seed, but one cannot guarantee the outcome. We do not plan for the outcome of events

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to give us peace. Those who do sadhana as per the instructions of the great Master if they evaluate their condition know that they already live in peace. We should understand the Commandments 5 to 8 of the Master and know that we get peace by being what we are in our true nature. This may appear to be heresy but it is also true.

There is usually a feeling that we should be in control of events. As Master says it the external circumstances are not for us to change but it is only our molding that is necessary and possible. The irony of life is to simply 'Be' is found very difficult. Our Being, "Imperience" shows is not relative to something we do or we do not do. In fact as we know the 'doer' is an illusion. When we are not separate from life and know that our individual existence is an illusion, fear of death is conquered and as it is this realisation grants peace that passeth understanding.

It is our duty to realize and abide as our nature. Then we will cease to ask the world of thought and form to be that which we are not. We

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know that what remains in one moment of silent no-mind when all that we know to be our self is gone is bare conscious 'Being' that abides.

ON SILENCE AND IMPERIENCE

Truth is like a slap – not a kiss that is why it is often avoided. The writers on spirituality express their knowledge of the deceptions of ego as much as they know. Many however fail to give a clear idea into the how of self-inquiry, which would become self-awareness/enlightenment.

Writing on this subject is always difficult due to the fact there will be many an interpretation of what is written according to the nature of the readers.

If we will not be silent then it is almost impossible to realize who we are because silence reveals all that we are not, and then what remains becomes clear.

It may appear simplistic. We should be aware that our mind complicates things. As Master puts it ‘turn your head and do not come back ‘the reality is known. The truth is known just like that. It can be stated as “It is what it is”. And that is all about it. But

our mind wants forms/objects and strategies. It wants to grasp an object (unfortunately Reality is not an object) and use it to achieve something else - in this case, realisation (what ever our individual minds think about it- is an illusion.) Our own nature is not an object and neither is no-mind. Anything that is achieved will be lost. Knowing this still we want to achieve enlightenment or realisation and that is how we are quizzing ourselves.

Silence is not a form or strategy. We don't have to go anywhere to get it. In fact, it is where all noise is arising in, including the noise of the mind; it is the base on canvas. To inquire into it one leaves all forms and strategies behind. The problem of the aspirants who experience the silence or void or nothingness is that their Mind takes the experience of Silence or No mind and turn it into an object and then start evaluating the same. Now when we are not being silent, we are in our own ideas about it. Now we think we know when really we do not. This inquiry is not into silence; it is into what one "thinks about" silence or no-mind. If this is the case then we

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have missed and are lost in the mind. In one moment of no-mind all thought is gone and all evaluation and thoughts about everything including our identity is all gone. This is what I call 'imperience'. This is had thanks to the Grace of Master, every time we meditate at least for some time, but I wonder whether aspirants are not dismissing it totally as too obvious! I get often reminded of the proverbial blind man who does not know the value of the diamonds given to him and throws it as useless pebble.

I remember in the first years of my meditations in this system, when I was groping in darkness looking for, I didn't know what. I committed myself to go through daily meditations and within 6 months I had a phenomenal spiritual experience, a strong event in the body-mind. I felt forces and energies move within me. I came to know that this is Ajapa and was happy about that and also felt I had accomplished a lot. I also felt that I should be able to maintain these experiences and more particularly the bliss that was accompanying the same.

It was much later I understood that while my mind was obsessed with this newfound phenomenon, the silent Being was there as it had always been. I was not noticing it because I was fixated on spiritual experiences and giving meaning to that. This is the wandering in the maze of the mind.

I sought out methods to achieve higher and more profound experiences and assiduously followed the Master under the guidance of my revered father. Somehow though the experience of silence was always there much attention was not given and I really included it under the idea of 'non-concentration concentration' or absorbency and failed to grant the silence any inquiry. As a result I did not notice that the sense of "I" that was motivating my seeking was only thought arising in limitless being. That the sense of 'I' was really Ego that was fooling me all the time, was not clear to me then. I might have saved myself 10 years of seeking had I but accepted totally without reservation, the Masters suggestion to 'ignore all the thoughts that arise as uninvited guests'. I see many others do this

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mistake and like to share this genesis of ego in our sadhana. Since I avoided this mistake of falling into understanding the conditions, I could really appreciate in the core of my being the various states of consciousness that were crossed before I entered into the state of inexplicable void. Void is the truth as we understand but void is void of ideas!

I am very careful with methods given to us by the Master and do not like any deviation from the given method. In fact the Masters method is asking us to remain Silent and it has taken into consideration the nature of mind that seeks something to tinker, so the excellent and impossible idea of 'light without luminosity' is given to us to meditate upon. If he had asked us to be silent, sure enough we will not be, and even though he had given us a form (that of course is formless) then still we are not silent. Therefore he had come to bless us with the idea of offering Pranahuti to assist us to become silent. He proclaimed himself to be a "Silencer" but who wants to be silent when he can make noise both inside and outside. Ego has its

perennial dance which is loved more by itself than others.

The methods he has given us in the point A and point B meditation, purification process and prayer and above all the meditation practice grant us surely real benefits: they concentrate energy and stabilize the mind, by giving it something to chew on. As our mind tries to fixate on a form in meditation (in case of those who meditate on the form of the Master) or on the Divine light without luminosity, we notice that the form if at all comes and goes. We cannot bring that form into no-mind or silence. Those forms are thought or mental constructs. If we do not dive deep into our absolute Being in Silence, then these forms that were initially meant to be helpful, in fact become our limits or boundaries beyond which we have no access thus we forfeit our freedom to grow into rarer and finer planes of consciousness.

Silence does not limit us and that is its charm. Being is not an object to be grasped. It is what we

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can't lose. What remains in the moment of no-mind during meditations is the question and is it is answered by Silence as Silence. One who delves deep into the Ocean of Silence understands that in the Court of the Divine questions have no place! Call it, if the mind still itches, Total Ignorance.

Being then continues in Love of what and who is not all that clear. It is my experience that Love is something that says 'No' on some occasions. When we do not get what we desire in meditation we should not think Master denied us the same. He only said No for the present. It does not mean we will never get that but only right now it is not a desirable thing for us. I once asked Master why not grant me the Ultimate realisation then and there itself and it was way back in early 1960s. He said he can but will not as I may not appreciate it and there is a time for everything. I understood the value of that sentence much later when I exhausted all other experiences.

Truth per se is not all that interesting: it has no charm, no excitement and no emotion. It is all dry

and restlessness. I do not know whether it is pleasure to know reality: surely I do not like to leave the condition- it should be pleasure for the inner being otherwise why should I seek to continue in this dry and desperate condition. I find that my being in Master is respected and provided with work but I do find that I am not the only one liked by Him. The realm of comparison having been crossed the other is seen as me and this works only in the work of the Master. Otherwise all is Null and Void.

My initial commitments to do Masters work have left an indelible imprint on the core of my heart that I honour my commitment keeping control over what ever is left for me in life: it is no more a commitment to Master. It is a commitment to my own self that is being respected and honoured. The irrevocable and inseparable relationship I have with the Being is now set in the right and natural terms. The maturity in relationships which I worked for over years is now greatly rewarded: so does the mind say when out of Silence. But I find Silence is Love and Love is Silence.

MEDITATION

Meditation has been defined as emptying of the content of consciousness. This is the meaning and the depth of meditation, 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 are all intentional. It is intentional consciousness that we always encounter. The thoughts can be personal-intentional, transpersonal-intentional 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 give a suggestion that it is Divine Light without luminosity (not a fact of experience so far) 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

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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
4. A state when the

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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.

LIGHT ON MEDITATION

I have been sharing my understanding of the means of enlightenment that we adopt in our path of Pranahuti Aided Meditation and I shall endeavor to do so again: but it is obvious I can share only that I have and feel that to be true. We are all aware the method we adopt is to think / suppose Divinity as Light without luminosity in the heart where it beats and remain unmindful of the various thoughts that arise in us.

It is obvious that all techniques and practices are in a way giving the mind something to chew on, something to do. That is the habit of mind. The habits of thought which in some cases precipitate into action (rites and rituals, mantras and tantras etc.,) are the ones that make us misunderstand our true nature even as, one mistakes a rope for a snake in twilight. During meditation one feels or experiences something and out of habit defines it and responds to that which finally tends to be not

true or is non existent. But in the case of our method given to us graciously by our Master the aim is not to give some thing for the mind to chew and cuddle as the idea given for meditation is not something that we are habituated to play with. And through practice we have found that the method is about dissolving the habits of mind that obscure our true nature.

In fact the problems of many persons who practice meditation relate to the problem of clarity of goal that one seeks. In spite of our being very insistent that the aspirants should be clear about the goal they have when they practice PAM many have their own penultimate goals. It is found that the oft sought-after benefits of meditation to the body and mind can only be secondary, if at all. But many aspirants tend to make them primary if not the only goal even as Master has clarified while classifying the types of disciples. In fact there are many who would pursue their old and habituated methods of practice along with PAM. But the fact that they are still seeking even after the practice of other methods, means that those methods practiced as

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beneficial methods have not freed them. If they had served the purpose, obviously there would be no need to continue seeking. This does not dismiss the benefit of such methods as they do recognize the hunger to be free.

The main habit of thinking that interferes with our sadhana is that of conceiving realization (of Master) as something to be attained by some means. It means such a realization (of Master) is something that not only comes and goes in our mind but also that (realization of Master) is something we don't already have. It means that we have through habit of mind turned Master into an object that is desired. It can be seen that this seeking affirms a sense of separateness we feel in the mind. During meditation through Pranahuti we find that there is no separateness and everything is experienced as a vast expanse and most times of Void and we find that the separateness dissolves along with the collapse of time and space. That is the real experience of Silence where there appears to be no mind and habits of the mind are dissolved. This

silence we experience is not relative to ideas or definitions about it. This silence abides while the thoughts come and pass unobtrusively which our great Master so pithily expressed as a condition of Non - Concentration Concentration. Obviously the *ideas* about this Silence (which I prefer to call Imperience) out of habit of mind are not the silence any more than an idea of candy is candy.

One of the main points that we stress most during meditation is that we sit and do literally nothing and allow the Master to handle us as he deems fit. This is a great practice of keeping quiet and be silent without putting any effort. But habits of thinking persist and compel us to think that we should be doing something- if not for our sake but as an effort to help the Master in his work with us. This renunciation of effort on our part is the greatest renunciation which naturally leads to the renunciation of the results of effort and the renunciation of knowledge about both the effort and its result.

LIGHT ON MEDITATION

We have learnt in PAM, that our Self consists of four parts- buddhi (intellect), manas (feelings), ahankar (ego) and Chit (Consciousness). We find during meditation that the manas is agitated because of habits of association with persons or things in the vital and physical planes, the buddhi is agitated with the habits of thought relating to various types of enquiry into the nature of things of the various planes of our existence and ahankar is associated with the habits of thought with a certain extent of possessiveness and rigidity in clinging to them. This may be over simplification of the nature of ideas and feelings that arise in us but these statements do clarify the problem sufficient enough for our purposes in this article. The Chit perse is not directly involved and is free. And it is this consciousness that we experience during meditation absolutely ripple less and when the ripples are there we are totally oblivious to their presence which has been explained to us by our Master as absorption during meditation.

When we understand this we find that it is not a problem for us if the mind is agitated because our consciousness (or the nature of our being as experienced in the Pind desh) is free even in the midst of such an agitation. If we put the question whether the thoughts we have arose from the chit we find that it is not so but is entirely due to the habit of our mind/manas/ahankar. That the thoughts did not arise from the silence or Void is clear due to our experience of the same despite thoughts during meditation. This is from my point of view a singular point that we need to note and throw out of our minds the habit of implicit acceptance of the aphorism of Sage Patanjali relating to the cessation of thoughts being the objective of yoga.

When we look into the vast Void of nothingness that is singularly characterized by Silence during our meditation and which seems to be always in the backdrop irrespective of the thoughts that we learn to feel as clouds and vapors and not necessarily as ideas and concepts, as we advance in the path into that Silence that is always

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present, we find no boundary between us and the Silence! Nor does it have a beginning or end.

It would be illuminating for those who have not tried so far, if they attempt to examine whether the thought of “I ness” is present during the moments when we feel totally merged in the Void. It is my experience that the Ego or “I ness “is totally absent and there is only simple awareness during that period. When I came out of such absorbed condition I was only having a feeling of flow towards the Atma charka very steady and smooth and no other idea than that of totally being with the Master was present. The true nature of consciousness as an awareness of dependency is a matter of experience in PAM and the question of whether the “consciousness” or “dependency” is the first condition gets answered deep in the core of heart as an inseparable unity.

What I have presented may appear to be very difficult to comprehend by some, but that is either due to their not having the states of absorbency (which is itself not rare under PAM) or not trying to

get rid off their habits of thought. This is essentially due to the impurities of the mind of the mental and aspirational planes. More than anything else the problem is due to the habit of thinking that our true spiritual nature is Mind, a Cartesian fixation, which has permitted many to get dictated by the super boss Mind. We should remember as often as is necessary that our mind is our servant or slave and should serve us to solve our problems by analysis and synthesis. We are not obliged to obey what it says and in fact we do not where we give an over ruling based on a gut feeling or humane appreciation of the problem.

One more important factor that I would like to share is that many aspirants in PAM think they are not progressing because they are not only aware of thoughts which are based on habit as we discussed above but also that perception continues to be present while all scriptures say that they are gone. Even in Silence as we have observed above there are thoughts, not only that perceptions also are there. Behind the sense organs we have what are

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termed as tanmatras or sense organs of the astral plane. That we do smell, taste, hear, see and feel during dreams is well known. The sense organs as such are not active then but only the astral forms of the sense organs. These astral body organs do grant us perception in dreams and also in meditation. During the states of consciousness which may be termed as simple awareness where buddhi, manas and ahankar are all withdrawn and chit alone is, we do have perception. It abides without the sense organ. For example when the perception of sight exists and we are aware of a color or texture and we feel to be just merged in the simple "awareness or being" we find that sight existed and was still abiding without eyes to look through. This is the same with all senses, and the same with thought. The awareness we have is not thoughts about oneself but of pure being or Being. This is what we experience in Pranahuti Aided Meditation. Repeated exposures to this significant and simple awareness of being/Being should make us understand that there is only a universal consciousness and particular consciousness of self

is a splendid opportunity provided by the Divine to express the universal good in the particular. The awareness of the universal and particular is only a creation of the individual mind because of its possessive attachments and may therefore be even termed as necessary delusions but the duality and delusion disappear the moment Mind is transcended during meditations assisted by Pranahuti – which itself is the finest and subtlest spiritual universal consciousness.

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Many abhyasis are of the opinion that it is enough if they practice meditation, cleaning and prayer methods as advised by our Master. Master himself has stated that it is not enough if we just do meditation and follow the methods as advised and we need to develop love and devotion to Master. However in the many mails I received and also during the course of discussions and talks many make me feel that they have done the routine practice as advised and they need to get results from such a practice. This is a very interesting and fairly common expectation.

But there is much more than the routine meditational practices in the system advocated by our Master which we call Satya Pada Marg. The truth is that there's a lot more in authentically liberating and transformative spirituality in Satya Pada Marg than just meditating. The most important point to take into consideration is the way we spend the remaining period of time of the day when we do not actively do the meditational practices. Many of

my friends and relatives even ask me as to why I meditate and even suggest that much time need not be wasted like that.

I used to think why should I meditate at all and waste my time on this rather amusing exercise for the sake of enlightenment or realisation of what I really do not know and while clarifying escape into the word “ Nothingness”. I wonder what my motivation is. What am I looking for or even lacking, for that matter?

To think that our system is all about meditation is to misunderstand it. Many of us think even as our Western country brethren attracted to Eastern thought and practice often make the mistake of seeing meditation in the narrowest sense of going into a quiet room and closing our eyes. In fact, there's a lot more to these things, both externally, internally, and ultimately the process of spiritual development is an integral and holistic endeavour. The concept of constant remembrance in our system is more similar to the mindfulness of Buddhist thought rather than the concept of Bhajan

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that is popular in our Country and this is not the same as meditation. Constant remembrance can be practiced formally while sitting and while walking, or informally in whatever activity in which we may be engaged. Being present, wakeful and efficient in all aspects and walks of our life, beaming with the awareness of the presence of the Master in the core of our being, is more important than any particular posture or set of words of prayer in which we are engaged.

Master asserts that finally we find the Ultimate is in us and adds further that it is ourselves. He wants us to understand that we are masters in essence and that it is only the coverings that need to be removed to bring to light the true nature of our self. In fact we are all masters by nature, and through sadhana we only have to recognize and awaken to that fact. In reality what we seek, we are; that realisation is not far away, in future time or in another place, but in fact is inseparable from samsara (the cycle of birth and death governed by karma) and found hidden in the here and now. The lives and teaching of our Masters Revered Lalaji

Maharaj, Revered Babuji Maharaj, Ishwar Sahaiji, Saint Kasturiji, Revered K.C.V. Revered Kumara swamiji, Revered Parthasarathy and many more apart from many tales in the classical enlightenment literature about karmically ripe individuals experiencing awakenings --while engaged in all kinds of ordinary activities prove this point more eloquently than any logic can.

It is over four decades that I have been meditating for more than a minimum of two hours a day and certain days over eight hours. Strain in the physical realm was present in the initial days of practice and it was all the time invigorating. So far as I understand meditation is more about being than doing routine practice. Master has advised us to see or examine our condition after the routine practice of meditation for an hour and also after the performance of purification process and offering prayer.

Each day I was finding after the influx of Pranahuti there is introducing and unveiling of a new way of seeing, far beyond sitting or just keeping still.

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Yet I found on my part, there is inevitably some appropriate effort, intention, and attention involved. There is no other way I am aware of by which we can go about the task of being with the Master and be attentive to him. Meditation is called by Master even as puja as we may see in the Commandment number 1. Yet, it is my experience of late that meditation is more of a listening to Master than the usual supplicant's so-called submission to Master. The voice of the Master is more keenly heard when our submissions end and an absolute silence in the presence of the Lord is maintained. Surely this means that we have left the realm of desires not to speak of seeking gratification of desires.

Then the stage of intercommunion or receipt of orders arises and in that blessed state the individual mind and infact the entire internal apparatus is put off totally. This is really the final state of constant remembrance of prayer. This is verily the core factor of enlightenment.

From my understanding of the Masters instructions gleaned through books and through the

inter communions, I have found several factors that characterise enlightenment. I understood, IT, through the core of my being as blessing splendour. The great joy of awareness of inseparableness with Him is another factor in enlightenment. The awareness of the intimate proximity grants a courage and confidence that is beyond all rational understanding. With all the handicaps of the physical and mental functioning, there is a competence almost intuitive in character more particularly in the work related to spiritual help to fellow brethren.

There is a sense of joy accompanying every act of seeing, knowing and doing which acts in an almost instinctual nature. The equanimity that accompanies these acts has in it as though embedded the nature of perseverance, concentration, serenity, and analytical investigation. The balance of these factors is something that is usually not disturbed.

According to my understanding there are actually three liberating trainings in the path of the

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Master: the ethical self-discipline, the meditational practices, and wisdom.

Without the moral discipline and wisdom I may state that meditation alone is not enough for enlightenment. If we ask how to undertake and accomplish in the path of enlightenment, and how to implement and practice these three trainings, we only need to study in depth our Masters' books particularly the one relating to the Ten Commandments he has given us to follow. That is the practical guide in a book form while other books give us the philosophy and his modified Rajayoga systematically. The book Towards Infinity is a description of the path he has taken to accomplish what he accomplished and eventually the same is the path we take to become just like him.

I have tried to explain how the experience during meditation becomes our guiding spirit in the path, in the book Imperience Beckons. True seekers would have noticed that in these Ten Commandments, the steps to enlightenment. They would have also noticed that there are practices that

suggest ways and means to enrich ourselves with Wise Livelihood and Sagacious living. These practices are not solitary or/and contemplative in nature but engage us fully in daily life, through constant remembrance that may be considered as mindfulness and loving kindness expressed in all our actions and tasks. We should note that spirituality is never learnt through books. Master while writing about this book said “ In this book I have endeavoured to put up in words those spiritual secrets which have up till now come down from heart to heart...” and also added that “ it is not only difficult but almost impossible to express them adequately in words.” One needs to live with and understand the masters to understand the WAY. But it is almost impossible without having the proper attitude as simply staying with the masters never help much. Physical proximity is good but spiritual nearness is what is required.

Love at work, compassion in action, spiritual and social activism, efficiency in discharge of duties without undue attachment as well as devoting

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ourselves to the welfare of the world is an important part of spiritual practice in the system of Master. It is the practical wisdom that we observe in the master that really guides us. It is an age-old wisdom that we may not do great things, but can do small things in a great way. For that the path given to us by the Master has been very efficacious for many seekers.

The spirit or soul of every spiritual path without exception is some kind of basic morality and self-discipline. If we wish to live wisely and contribute to a better world, we must try to become better people--authentic people, honest, straightforward, and decent and more particularly serve all beings unselfishly. Practices such as truth-telling, non-harming, non-covetousness, non jealousy, peacemaking, balancing, showing generosity and engaging in selfless service are too often overlooked by many in their urgent and mad rush to gain Grace of the Master to achieve higher states of blessedness.

They seem to ignore the fact the above mentioned characteristics are in reality off shoots of

small gains in the path and they need to be nourished and developed by sincere and conscientious efforts through constant remembrance. Sincere attention to them may even be called as yogas, and in fact they enable us to connect with divinity on a firmer basis. They then reveal to us an inherent beauty and sacredness of life which otherwise presents a picture of meaningless detachment. Yoga that means union, then only can be said to yoke us to the highest and deepest form of spirit in expression.

Nowadays wherever I am, I meditate and attend to purification process and in a sense continue to live in constant remembrance. One thing I would like to state is constant remembrance is really sinking roots deep into the present moment and living in the present and is not trying to think about the Master or Goal (whatever that might mean) as an object of achievement in either the near or farther future.

Another important factor that I feel like sharing is that there are innumerable ways to

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worship and awaken. “There are countless ways to kneel and kiss the ground,” sang the Sufi poet-saint Rumi. Especially in our diverse, multicultural, pluralistic era, I feel we must be respectful and tolerant of the many options people have discovered for pursuing spiritual development, even within each faith, not to mention among the different faiths. Moreover, we must be patient with ourselves and our karmic condition, and we should try to be more kind to ourselves and avoid indulging in expressions of guilt, shame and self-bashing in the name of deep spiritual aspiration. Surely we need to repent for the wrongs done but we need not kneel so low as to totally lose our awareness of individual endowment and end up in self pity.

We should learn to understand that the spiritual weapon of self-purification, intangible as it seems, is the most potent means of moderating our internal and external environment and to a large extent loosening the external shackles. We find the purification process works subtly and invisibly; it is an intense process though it might often seem a

weary and long-drawn process. Purification process given to us may appear too simplistic but to practice this we require faith—an unshakable rock like faith that flinches from nothing.

Though I have many times stated that I am a slow learner few agree with me. Otherwise why should I be doing sadhana for over four decades? As Master has stated if only we enter into his consciousness he would deliver us within a few months. May be many of the aspirants in the path can gain such an entry into his consciousness. One of my sincere prayers has been this that all should some how sneak into his consciousness to solve the problem of their lives. Getting into Masters Consciousness is tough enough but living in the same is tougher. The purity of the consciousness of the Master does not permit any blemish in us of any kind. That is the real problem. Total vaccumisation of our selves is not possible. The goal of reaching the state of Nothingness is always a never ending journey to the Infinite. Infinite humility is the real goal. That is the real enlightenment.

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We need to develop enormous capacity to put up with our own flaws in action, fallacies in thinking, and prejudices in our relationships with co-born - the entire expression of the Divine that we are aware of. Development of fraternity is not possible through intellection. The lowliness of our nature needs to get established in heart in every sense of the term. This is a prelude to accepting others mistakes or lapses. Only because we fail to accept our lowliness the problems of rage, outbursts, insults and prejudices arise and these are the factors that need to get literally burnt into ashes and exhausted out of the system as smoke and vapour. Then and then only it becomes possible for us to develop greater tolerance and patience. Talking of compassion without these virtues of tolerance and patience is talking of the blue moon.

Only when we understand that single factor of our acceptance into the path by the Master, which he expresses through the influx of His Blessing Splendour that we call Pranahuti, do we make ourselves eligible for any progress. This is what I

understand by the word YIELDING. Many aspirants asked me how to develop yielding attitude. How else can we do it, than by recognising our total unworthiness for the Divine blessing that we have. If we in the path of the Satyapad judge ourselves well and understand our real nature of unworthiness that gets remarkably worthy and noble then it becomes possible to yield to him and stop judging others. That is the dawn of real patience and tolerance. This learning is possible only through observing the Masters than reading the books.

When patience and tolerance is developed the way to develop compassion becomes easy to tread. Karuna is a very special quality of the Divine. The lowness of the other is not a matter of ridicule but a matter of sincere awareness of our own deficiency. The flaw in others is a flaw in us. This is the key to move in Universal consciousness or Brahmand mandal. Accepting these handicaps of our real being, is the training required to attend to cleaning of others. We need to develop the capacity to Evaluate others than Judging others. Evaluate,

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recognise the problem and solve the same is the way Masters teach us when we observe them. No book does this. Guru Kitabis can never reach this stage.

When compassion sprouts in the core of our heart the seeds of altruism are sown. A small digression on 'altruism' before I end the topic. The Tamil classic Tirukkural or the Voice of God, I understand says "The crow does not conceal its food but calls its kind to share it; Prosperity will abide with men of such a nature." I understand the spiritual prosperity of the crow as much as my forefathers and I am sure most of you in this glorious land of Bharat do the same. One needs to practically know the ladder in spirituality and one gains more by sharing than saving for the rainy day.

What goes by the phrase 'practical wisdom' is not many times compatible with real wisdom. The laws and codes of the Lower human nature are different from the laws and codes of the Higher human nature. Regressive tendencies and Progressive tendencies are infact the same line. The

moral code of Sukra or Sukraneethi is entirely different from Brhaspatineethi or moral code of Brhaspati. We know the former is the code of conduct of Asuras and the latter that of the Devas. No wonder there has been confusion in the minds of many who do not differentiate between these two sides. But it is worth noting both are spiritual masters. Which side to extend our choice and seeing the masters one can decide.

The book on the Commandments of the Master is His Master piece. I have found that reading the book is being with my Master in every sense of the word. I hear his voice as audibly as I hear the voices of others here and now. The sound reverberates in the mind and I lapse many times into a state of deep contemplation as if I am by his side. His advice on the book on commandments- “Read it again and again. You will find each word and each sentence commendable and when you begin to understand, I am sure you will be greatly pleased.” There are no important sentences and unimportant sentences in this book. He adds in the same context

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that “It is a virtue to make (correct) oneself and to make (guide) others.” Virtuous living is the key and there is no virtue greater than the understanding that we are infinitely insignificant and Master is infinitely significant. As I have expressed above getting into Masters Consciousness is tough enough but living in the same is tougher. It is obvious when we live in his consciousness we have none of our own. I pray that this may this happen soon and we live and move in a world of non-possessive abundance.

It is obvious that we can live like that only when we make a conscious choice to be with the Master.

Meditation is just one aspect of the problem solving. As far as my knowledge and understanding goes meditation on the heart imparts the basic message, that we should maintain the delicate balance of the system: first in the individual, then in the cosmic and there afterwards in the para-cosmic realm. In the three realms three different laws apply but the principle is the same: be aware of the insignificance of individual being and the absolute

need to maintain the law of balance in each plane. One more factor that we learn is there is a progressive reduction of self-awareness and simultaneous awareness of the inviolability of the Divine Law or Rtam.

The most troublesome aspect of meditation is the curtain of thoughts that we reckon with. This can be a thick one or a thin one; colored one or colorless one. But every one of us faces the curtain as an obstacle in realizing the true nature of self. This veil of thought first should be recognized as present and then one needs to peep within. This realization is often missed. Famous saints and seekers have appealed to the Divine for help as we find in the songs of Tyagayya (Tera teeyaga raada) and Annamayya (Pannagapu doma tera pai ketta velayya)

Until and unless this is realized one wanders ceaselessly in the mind fixated in thoughts and forms trying to make "it work" and wondering why it doesn't. This missing is neither cultural nor social. The fact that discontent is global irrespective of the

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subject matter and geographical location is enough proof of this veil of Nescience. This "civilized world" keeps looking in sophisticated ways to fix "it" when ideas and circumstances fail.

In the present day we have many salesmen for ideas, methods, drugs, and enlightenment too and they put in enormous effort to educate us as to how to create the right circumstances, both legitimate and otherwise to achieve our ends. But the fact remains that people keep seeking always something more new and the solution whatever is not accepted. This exposés our insatiable quest! Please ask yourself whether you have ever known anyone one who has ended this seeking and come to rest in any area of activity or thinking except in the case of masters of wishes. Even the best possible circumstances always change, ideas are limited, and drugs wear off and have side effects. All this is dubious.

A conversation with a dear friend has brought to light a preconceived notion that many entertain and I am sharing my knowledge with you here. This

notion or belief is that the mind is a gauntlet that is impassable. This idea that governs so many is not true. Master has asserted that mind is the very instrument we have to use to reach our goal and it plays monkey only in undisciplined persons. The veil of thought is so thin that all one has to do is look at it and it disappears. Try to catch a thought and you will be unable to hold on to it. Just try and you will fail. This is what many persons complain when they say they have too many thoughts that are disturbing. They all disappear like dreams in the morning and nothing you can do will stop it. This is what the abhyasis tell when they say they are not able to recall the thoughts and they feel they miss a lot of them. This is due to the habit of identifying oneself with the thoughts, the alleged thinker, or what the thoughts are about (what you call 'you') and then struggle as that falls apart which it will in any way sooner or later.

What can be said here is that doubt is a fundamental trick of the mind, it is the flip side of faith and both faith and doubt need belief to exist. In

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other words doubt and faith are all just nothing more than thought. Neither has anything to do with who you truly are. Doubt and faith are NOT clarity. They are both the minds pathetic substitute for the absence of clarity.

When my friend begins to doubt that he and other "normal people" can never get out of the rut of mind, he is reinforcing things that are untrue.

1. First: that anyone not bound in the mind is higher or gifted in some unusual way.
2. Second: that the mind is powerful. Truthfully it only has the power that one endows it with **in the mind**. Mind is a self appointed despot.
3. Third: that what goes on in the mind actually stands as real.

It is but proper that we should test these assumptions. If we are in fact who we think we are, then consider who we thought we were years ago, or even yesterday. At that time we had the same confidence in those ideas that we have in the ones today. Yet they don't exist anymore. In fact life has shown us that they were utterly false. We may think

that the ideas "about" us today are more accurate than in the past, because we have more knowledge but the fact is that today's sense of self is made of exactly the same substance that it was years ago and that substance is thought. Therefore the sense of self can't be any more real today than it was in the past. Thought can't be who we are. Mind is like any other part of the organism with specific functions and it need not be deferred to beyond those functions which are useful.

The veil of thought is so delicate that if we look at it directly it dissolves before our eyes. The unfortunate predicament of the human condition is that the perceiving of reality through the veil of thought distorts everything that is perceived. This is called delusion, maya or samsara. This problem gets worsened for all those who dwell in the virtual images of the small or the big screen and surely the computers. The more we get accustomed to the virtual plane the more farther we move in reality and poor mind need not be accused for this.

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Perception we know is not who we are either as some of the modern thinkers hold. If we go blind or born without eyes the seer is still there without windows to the world. What is the source from which even perception comes from when the eyes are gone? It is my understanding that this source is the original Prana from which all mind arises and also the changing views of the world we develop. Once we realize this inside immediately we recognize the outside. This is our nature and irrespective of the degree of suffering or enjoyment the reality remains untouched by those responses. Whether we are in the realm of the plane of the limited self or have moved into the rarer realms of the cosmic or para cosmic planes this is true. Prana alone exists.

It is worth investigating this in the core of our being sincerely. It is an enterprise for freedom in the real sense of the term and without true inquiry there will be no enjoying of that freedom that is our nature.

We need to meditate in the silence of our being that persists in the midst of the most tormented or pleased or any state of mind. When

we do meditate on the Divine light without luminosity and touch the core of the Reality in expression (that is our heart) we see that it is untouched by both pleasure and pain. We see who we truly are and then enjoy our freedom.

Many persons are in the habit of finding reasons and excuses for not living this freedom and surely the masters were not very appreciative of this lapse in responsibility for ones' own happiness and that is why our Master had to write the small and brief note on "Determination".

I shall try to share some more thoughts on how meditation is not enough. During meditations one of the factors we should appreciate is that there is enough inertia of mind. Looking at the problem from a new perspective we find that the highest state that can arise in the mind is the mind's ability to see its own limitations. Master had to many times tell me and also on certain occasions warn me of the intellectual approach in sadhana. It is not that by that time I was not aware of the Divine possibilities of my little self and to be fair to my Master I had

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considerable recognition of my mental powers. But understanding the limitations is from my understanding of spirituality, far more greater than mere recognition of mind powers. Because of this understanding that arose in me, I consider myself a blessed person. The mind can never take us beyond the mind, but the mind can recognize this fact utterly. To be able to understand what the mind can do, and then to understand what the mind can't do, is what is attempted to explain here.

I found enough reasons for feeling blessed. When I understood there is no-room for the mind and its doubts and beliefs and faiths I found there is no deception because this is a no-mind condition. The head is gone and that is a great freedom! When I found myself not working hard with mind I found that all that I am left with is truth because I found truth doesn't change as a result of my effort. Truth naked is the reality that I encounter and there is no deluding in this no-mind plane. This is so simple it is no wonder I missed it for decades in spite of Masters guidance. Many may not understand me when I say

that we have to work hard to get deluded. Delusion is not a natural state. It requires rationalization, fantasy, denial, and various other forms of artful self-deception to essentially rewrite and replace what actually 'IS' namely our small identity. When I started thinking about the Autobiography of our Master and found how unmixed it is from any type of fantasy or imagination, I understood how hard I have been working to find a meaning to my individuality mixed with real and contrived notions about my self and was desperately creating a story of my life. This lesson in insignificance is a blessing splendour of the Master.

The desire to write our stories is an odd one and yet by the number of biographies and autobiographies that were written and continue to be written is so large we need to examine what it is that they try to express. I find that this is one of the most intimately and closely held desires of any reasonably successful person. The awareness of the all pervasive presence of the Prana should make any sane person avoid such an adventure in misinformation.

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One more caution before I end this paper: in any attempt at sharing personal experiences in sadhana there is a peculiar type of ego factor. Generally there needs to be an element of truth to what the speaker is saying, and the more disturbing that truth is the better. This truth is written or spoken into a forum where it will be recognized and agreed with, usually because it is self-evident. This is the nature of reports submitted about ones' lapses or shortcomings or sins of commission and omission. There are certainly a lot of shocking truths in the world, and there is nothing wrong with speaking them, for that is one of the ways people help one another. Funnily it is the lapse or omission that becomes the starting point of the greatness of the speaker or writer and ones' individuality thus gets established on firm foundation.

Once an emotional truth is spoken, a truth that most people wouldn't have spoken, there is an opening in the body-minds of the listeners. That opening is trust. The expectation that is sought to be set up by the author is simply that the next thing this

person says or writes will be true because the last thing he said was obviously true, and in that opening the so-called authority has an opportunity to say anything he wants because the opening is there. The opportunity to inculcate even the most well intentioned idealism rides as the truth into the body-mind of the listener and most of the time goes unnoticed. This I added only to persuade aspirants in the path not to try to impress others with their personal experiences. Two things are achieved there by: we serve our interest in avoiding that particular brand of Ego (the tiger in the garb of goat) and the aspirants of delusion. That is quite a prize for the small effort we put in insignificance. The distance between insignificance and nothingness is quite a leap: the real state at this stage in spiritual life is jumping the ocean with neither the hands nor legs nor wings- we are just cosmic and para cosmic dust particles-with no individuality and are bare essential identity.

SPIRITUAL CAMOUFLAGE

Now a days it is quite common to hear words like Natures' abundance, manifestation of the Divine and creative participation with the Divine and usage of these and similar sounding words and phrases is considered in the elite circles as signs of wisdom and also ones' spiritual enlightenment. Surely these words have meaning of their own but it is not all that certain, that they are the correct usage of these words and phrases in the context of which most of the time they are used. Many a time we find these noble words and phrases are used to serve the purpose of a thin veil of deception to hide selfishness, greed, and elitism.

The ideas behind these popular notions that are expressed are simple to comprehend. They state that if our actions and intentions are in tune with God or whatever other spiritual substitute like Guru, Mata Guide then money and other forms of material prosperity will come to us and we are fully protected. It is very obvious that these ideas are propagated or proposed as a strategy to get more

comforts through health and wealth. It is clear that this theory works essentially as a system of reward for doing what is right or 'good' and punishment for not doing 'good'. If we do happen to increase our wealth or health while we are implementing this theory, it will be argued that this is a result of these ideas, hence, our reward. If we do not on the other hand increase our wealth or health, it will be stated that we simply are not living to the fullest extent the idealistic criterion, otherwise we should increasing our health and wealth. It will be suggested then that it is time to consider changing beliefs and philosophies. These theories do not stand the test of objectivity and one chooses to live with a belief system not substantiated for fear of change or go on changing the ideologies as we change our clothes.

One of the problems of having an ideology based on reward and punishment is that every time we achieve something we desire, our ego tells us that we are being very spiritual, and every time something happens in our life that we don't want, naturally we face the option of being called unspiritual or not spiritual to the extent that is ideal.

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Our spirituality is questioned and we are asked to improve our spiritual orientation and all the unnecessary advices. This is essentially training people on the Pavlovian principle of conditioning. However the dogs seem to have a better trainer in that a good dog trainer always rewards the dog for doing what is expected but there are many good people trying to fulfill the idealistic criterion, who are not reaping the benefits that others who do not follow any of these criteria seem to enjoy benefits. Under these circumstances we tend to feel we are spiritually defective, instead of thinking whether our ideology is correct or not. Those people who participate in the same ideology, and succeed, are the ones' whose egos have a hurting edge and those who fail are the ones' who are the receiving end.

If we are being rewarded materially for being on the right spiritual path, then, by default, everyone who has less materially than us become inferior to us in spirituality. Once we accept the ideology of reward and punishment in spiritual life, this kind of ego cannot be avoided. If we accept this philosophy

when we are succeeding and others are not, we will feel superior. Of course, we are prudent enough not to demonstrate this openly, but it will be a secret pleasure hidden behind false humility. Those who are not succeeding will be looking at us with wide-eyes admiration and envy, and this inflames our ego further. So far as we are succeeding we will believe this whole heartedly. There will be no doubt in our mind that we have got this spiritual cloak well stitched. But when the wheel of fortune has its movement to the other side, we will be totally disillusioned as we not only have lost our health/wealth, but we find ourselves stripped of our spiritual identity that we humoured ourselves with.

If an individual is seeking spirituality proper, it doesn't matter which path he takes, as the Divine being Just always shows him the true path when the time is ripe. When we have sound health and good wealth or we do not, it is due to our past actions only or Karma only either in this life or earlier. To find reasons outside ourselves for such money/health and attributing it to a particular spiritual path would be self defeating logic. Under such logic, if we follow

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a new spiritual path and lose money, we will think this must be the wrong path because the god or universe or whatever we are calling spiritual is now punishing us. If we get sick, we would tend to think it is due to the path we are getting some kind of punishment. It appears then that the love of God is not universal but is conditional to the belief system we have.

What is being missed in all of this is the simple fact that there are many people who have no interest at all in spirituality and these people make millions and are of sound health. Some of these people are many times unfair, unjust and quite often very ruthless and cruel. If attribute the wealth/ health of a person to a Divine agency one might as well have to answer whether the Just God is rewarding them for all their characteristics and accomplishments?

The fact is that there has to be resources available by way of past or present Karma to harvest and take advantage of to prosper. No past or acquired resources through Karma lead to any prosperity. It does not matter what we believe now.

What we believe now and practice has implications for the future and in the making of ourselves in this life. We cannot change any ones' destiny for the better, but persistent purification in the thought of the Master/ Divine we can to some extent reduce the suffering due to our past actions. The life that shines in the eyes of the suffering arises from the same source as ours, and we are no better than they for having access to resources and the ability to harvest those resources. It is the spiritual resource that is widely available as the grace of the Master through Pranahuti that can enhance our Divine resource and by mutual cooperation and sharing make this world a Kingdom of God. The actual material wealth and robust health is not due to any Divine resource but is essentially due to our past Karmas getting reflected in us as biological advantage in our endowment of animal resource and with an additional environmental advantage the endowment of human resource. This is the natural way and there is no other way of manifesting the resources in our lives and we would be only fooling ourselves if we think that through the spiritual power of some one we can get manifested what we desire.

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The science of Yoga was from the beginning aware of the existence of knots called as grandhis or lotuses also. These knots get formed by virtue of the very nature of flow of consciousness with twists and turns.

Master has given an account of the nature of knots in his books. We have the studies of Dr.K.C.V. and also by my humble self on them.

The most important aspect of these knots is as Master has stated, "There are only four conditions felt in each in one of the centres." A) When the journey comes to a stage of nearing the entry into a knot restlessness in the condition is felt (called Sameepyata) B) when one gains entry into a certain knot or Grandhi he goes round and round in it gaining a thorough knowledge of the same. In the process he begins to absorb in him the state prevailing in that state. It is only when he becomes saturated his merging in that knot comes into effect. This is called as Salokyata C) The saturation continues till the fact of being saturated with the

condition is forgotten called Saroopyata and finally D) Where the memory of the condition in which one is merged is totally erased called Sayujyata. If the aspirant is really determined to reach the goal of Negation the condition here will lead to a state of restlessness and with the effect of Pranahuti one may proceed further in his journey. As Dr.K.C.V. put it “The knots could hold us away from the final destiny but for the Master.”

Master said “I have taken the major knots and discussed them in the book and left out the minor ones. We take generally in training the master cell of the knot which illuminates all other minor cells in its sphere. You get power thereby to complete the course of the journey in that sphere.” The master cell here mentioned is the same as the point P which is taken up for performing the journey. The cell is such that we can visualize the same at any point in the knot under question and make it work dynamically.

“After the ninth or tenth grandhi I took the major ones because the difference between the

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differences between the minor knots was inexpressible. So I took the broader steps regarding these grandhis and I finished the run of spiritual life in thirteen grandhis. “

There is a common notions amongst that Pranahuti is unique to us and this is not known to others. Master has written that “ .. the long forgotten Transmission will be the subject of attention for all human beings in existence. We have got that which seemed to have been lost, and now we have it and work with it, thanks to my Great Master... It may be surprising that Mohammedans here claim it as their own originality which though far from being a fact, I do not dispute with a view that it may work for the betterment of humanity at large not minding whoever may be its originator. All the different sects of Mohammedans (72 in all) have transmission as their base, directly or indirectly and every one of them is acquainted with it and acknowledges it... Now it is our lookout to improve it as best as possible for the benefit of humanity irrespective of caste or creed.” If transmission can do our yatra in all the knots as it is commonly believed by many of us, then all our Muslim brothers should be either realised or

realising. We know that is not case while we cannot deny the existence of great saints among them also. It should be clear from this it is not only the Pranahuti that helps us progress but our individual dedication to the cause also.

The various characteristics of the knots have already been given in the books and I do not intend to discuss any of them here directly. What is more important is that the characteristics have the capacity of bind us to the knots. Viveka or Vairagya by themselves are capable of being enjoyed and make us get stagnated.

If we grasp the method by which these knots got formed the matter will be clearer. I have made attempts to express the conditions obtaining in the Central region in the book “Path of Grace”. I have no intention to describe them here. However I would like to clarify that the very described there are the binding blocks under preparation.

As we descended or expressed ourselves the states of 1. joy of remembrance of the Master 2. joy of recollection of Masters Omnipotence 3. joy of

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awareness of self 4. joy of competence of self 5. joy of using ones competence for the purpose of the Master 6. joy of awareness of harmony of self with Him and all that exists 7. joy of awareness of Omnipresence of the master, get transformed in the realms of Brahmand and Pind desh through a series of inversions and knots.

The joy or happiness or peace of one plane is the agony of the next plane. This needs to be fully understood to understand the various conditions in the journey.

The series of inversions is the cause of observing similarity in the state of consciousness and one can discern only when one owns the conditions of the knots. Every one reports calm or peace and every one is right from his angle. But the fact is the conditions are different at different levels. Sugar, candy, jamuns are all sweet but they differ.

The nature of the conditions obtaining in the various knots have been covered in our workshops on Viveka, Vairagya, Interdependence, devotion, surrender and Balanced living.

As we start our yatra from the first knot, we find that the major discriminative intelligence that has to develop is regarding the goal clarity. Every person who thinks about the nature of things and events knows that there is a higher power than us which seem to govern us. This awareness of the Source is the beginning which ends in the last ring of Splendour after going through various conditions of modifications in the knots.

The dynamic development of the spirit through various stages has been brilliantly expounded by the Master through his commentary on Ten Commandments. I tried to share my experience suggesting the relationship between these commandments and the yatra in the knots in my notes of the Masters work. It is basic wisdom to get up in the early hours of the day and offer prayer to the Master through the process of meditation. This is what is sought to be achieved by following the First and Second commandments.

Is it then a prayer to solve our problems in material life or is it to solve the problem of life is the

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next stage of wisdom that needs to be gained in the first knot. The purport from the angle of sadhana of the third commandment is this. This hits at our notions of utility of prayer to various gods and goddesses who are meant for other purposes by the Divine. Clarity here emerges after much load shedding and yatra in the knot 1. This is one of the toughest regions of travel where our notions and ideas of various forms of worship that we are accustomed to perform get shattered. As Master put it “ There are few examples with whom I showed practically the state of realisation momentarily; and they felt it and appreciated it very much but they are not prepared to leave their idols because they have become habituated to it. And their wisdom has become quite blunt. Discriminative power they have already lost and that is the cause of our downfall. When the power of discrimination goes away then fear sets in. They will not leave it because their forefathers have been doing so all along. This is one thing .Another thing is they think that if they leave it, some calamity will befall them.” The awareness of the goal as applicable to all the planes of our

existence and mergence in this condition is the major index of our laya in this knot.

The fourth commandment is suggesting that we should be natural and plain. Nature has every thing in place and every thing is intricately woven with others. The insufficiency of the individual is evident and the dependency on others is understood. The lessons in ego-reduction start here. Thus in fact the domain of humility starts in the Pind desh. We see ourselves as dependant on others as much as they are on us. The closed fists open and lessons in charity and sacrifice get learnt. Not only that the insufficiency makes us seek ways and means by which cohesion is built into our lives. The various states where we feel we are the king pin are gone through before maturing in this knot 2.

When such a seeking matures we near the condition of devotion. The practice of the commandment 5 which talks of being true to our nature is the one that helps us move further. The various hardships and difficulties one goes through in life are all understood are all accepted as divine

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blessings only when we mature in the condition of devotion. Again goal clarity requires to be matured. Several ways of devotion starting from flattery to total silence before the Lord are the conditions one goes through. All devotion finally means there is a difference between the individual and the goal. This is sought to be sewn with love of various types, service of different kinds. When one merges into this condition there is only dumbness. This further develops into the realisation gained earlier in the state of insufficiency. The insufficiency felt here is so absolute that we tend to feel that surrender to the divine is only way.

This leads to the fourth knot which in fact spiritually is an inversion of the nature of the second knot. The progress in this region is assisted by our practicing the commandments 6 and 7. The inseparable relationship with others and the divine is understood when the feelings of fraternity matures. Master stated that surrender is complete only when surrender to all beings is there. The inseparable relationship is not any exclusive privilege of some but is the relationship that is abiding in all that exists. All are forms of divinity. This is where the lessons of

ahimsa and Karuna or compassion are learnt. The self thus goes through the process of purification by its total dedication to the Divine. As a great thinker said “The spiritual weapon of self-purification, intangible as it seems, is the most potent means of revolutionizing one’s environment and loosening the external shackles. It works subtly and invisibly; it is an intense process though it might often seem a weary and long-drawn process. It is the straightest way to liberation, the surest and the quickest, and no effort can be too great for it. What it requires is faith—an unshakable mountain like faith that flinches from nothing.” The meditation on points A and B matures and the condition gets matured. It is the condition of faith maturing into total and unconditional surrender to the Divine that is the state into which a person merges. Surrender is essentially a state of settled-ness- settled in the confidence that Master takes care of everything. This is a region where one may desire to dwell forever. The help of the Pranahuti which supports the goal formed by us pushes us further to be restless. Thus we seek to enter the higher state.

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The 5th knot is a state of balance which on maturity gives to the craving of going beyond the limitations of the body. Body awareness is totally lost and one finds himself expanding. Prejudices and conflicts die down. Practices of the 8th and 9th commandments promote our being in the condition of the knot in a subtle way all through. Samadhi of a type which is surely superior to ordinary states is felt. Always there is a feeling that we are growing banishing barriers of being, and dwelling in consciousness per se is experienced. Various aspirants feel this as continuous remembrance, constant state of vibrations through the body etc.,

The practice of the tenth commandment starts the process of development of humility further and in the deep core of our being we come to understand how much we are attached to the ideals and ideas and got stuck. The state of Viveka gains deeper meaning and restlessness in the condition is felt. However the transition to the higher region is not that simple as the earlier ones- where itself we fret and fume with exhaustion and disgust. Disgust now gets replaced by trust in the Master and a competent one pushes us to the realm of Brahmand. The

wisdom gained in the 5th knot namely when we realized universal emptiness and all objects are spontaneously penetrated integrating the world and beyond, and contains all states of being within. If we lose the essence, there is nothing after all; if we however understand and play the function assigned by the divine, there is spiritual enlivenment.

In all the states we covered so far we discern an inversion of the condition obtaining in the previous knot in the next one. These inversions are many times automatic or they are willed by the trainer. No one can satisfactorily perform yatra in the next knot without the condition of the earlier knot gets inverted. The inversion at the 6th knot is a radical one as this is moving from the gross realm to the subtle one. Unless there is sufficient movement in the earlier knots and there is a state of balance or settled-ness or mergence in all the knots in the Pind desh the inversion here is difficult to happen and one lingers in the lower plane. In fact the maturity of the first and second knots is the deciding factor here. The cycle of conditions relating to Viveka, vairagya, Swaswaroopa jnana, devotion and

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surrender get refined in the knots 6 to 10. There is no journey as such in these knots. There is no master cell for the knots here. The corresponding master cell is in the Pind desh.

There are many under the wrong impression that growth in super- consciousness happens here in Brahmand and there is little need to bother about the conditions of the lower centres. No progress here is possible unless the quality of purity is improved in the various knots and total dedication of all of ones' faculties and intelligences are utilised for the divine purpose. One has to grow on his own. As was stated by a wise man "You have to do your own growing no matter how tall your grandfather was." Our Master is great and Grand Master greater. But that does not help unless we grow. When we say that the Pind desh is a replica of the Brahmand there is only half truth. In fact the individual Brahmand is a replica of the conditions in Pind desh we form. We should understand that we think with only a small part of our past, but it is with our entire past, including the original bent of our soul, that we desire, will, and act. Our personality, which is being built up each instant with its accumulated experience,

changes without ceasing. By changing, it prevents any state, although superficially identical with another, from ever repeating it in its very depth. That is why our “Time” is irreversible.

The finished portrait is explained by the features of the model, by the nature of the artist, by the colours spread out on the palette; but, even with the knowledge of what explains it, no one, not even the artist, could have foreseen exactly what the portrait would be, for to predict it would have been to produce it before it was produced--an absurd hypothesis which is its own refutation. Even so with regard to the yatra we have performed in the various knots. The conditions there are in fact moments of our life, of which we are the artisans. Each of the condition we have owned is a kind of creation.

These creations give the impetus in the higher region for growth and development in the astral plane. The work done here alone works. There is no scope for work in the higher region there is only planning. The Pind desh may have any number of defects but it is only here that our fate in

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the higher regions is formed and we should remember that “The virtue of angels is that they cannot deteriorate; their flaw is that they cannot improve. Humanity's flaw is that we can deteriorate; but our virtue is that we can improve.

As householders it is for us to use the circumstances in life for growth internally. As the Upanishad put it “In the dark night live those for whom The world without alone is real; in night Darker still, for whom the world within Alone is real. The first leads to a life Of action, the second to a life of meditation. But those who combine action with meditation Cross the sea of death through action And enter into immortality Through the practice of meditation. So have we heard from the wise.” I add that we do not need to hear from the wise. If we wisely follow the path given by our beloved Master we can stand testimony to this Vedic wisdom.

The journey through the 65 knots or points after the 10th knot is easy or difficult according to our

having owned up the condition of the Pind desh. In all cases where my Master has found me to be the instrument for such work in some aspirants, I experienced difficulties. The aspirants were clinging to their own notions of the system ignoring the basic purpose of sadhana is self negation and total dedication to the divine what ever that might be. Problems of Annamaya kosa affecting the conditions in the Pind desh is one of the major drags. I push a person up and he slips no sooner the effect of fomentation fades. Surely there is every need to pray and continue to be in a prayer mood all through seeking all the time the help of the divine to overcome the sloth. But a certain degree of self sufficiency felt by the aspirant because of his approach either in Aksi or Kasbi manner tends to increase sloth and justifying the same as not interested in anything other than being in the thought of the Master. Taking recourse to duck under the practice of constant remembrance is not rare. The 13 points refer to this aspect of our life. It is only the discipline that we cultivated earlier in the practice of commandments 1 and 8 that matter much.

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The second set of 13 points relate to Pranamaya Kosa and owning up of the conditions in the knots of Pind desh is essential for moving on each point. This is the terrain that is badly affected due to irresponsible marketing culture that seems to be growing unquestioned. It is easy to make a person insane without use of any drugs through the media only where our capacities of cognition and affection are mauled and brutally assaulted. Restraint required now a days is much more than what it was for Sage Viswamithra. Practice of meditation on points A and B and Prayer before going to bed are vital. The casualty is that non performance of bed time prayer is sought to be explained away as due to being tired after days work, not feeling well etc., Most often though no one confesses it is due to lust and baser instincts demanding attention. Lessons are to be learnt very assiduously in this plane.

In the third set of 13 points we have the problems of lack of clarity on the goal and the way in which the Master is perceived. Only study of the basic texts of the Master can help in owning up the

conditions and clear up odd notions of devotion, surrender, jnana etc.,

The fourth set of 13 points relates to Vijnanamaya kosa, and the fifth set relates to Anandamaya kosa. Journey through these is usually by passed by the grace of the Master. In fact after M2 the states or all related to knots at 4 and 5 knots. Though the grace of the Master in supporting the will of the trainer because lack of dirt and grossness in the lower regions the promoted condition does not last. It is perseverance and effort on the part of the trainer and the aspirant that counts.

I think I have covered certain aspects of my understanding of the nature of the knots which I did not do earlier. Thank you for your patient listening.

ADDICTION TO BELIEFS

One of the problems with some persons who practice PAM is that they are already accustomed to think in terms of the Divinity or Spirituality in a particular way. If we have to call that accustomed manner of conceiving about the nature of reality and the means to achieve the same as addiction also, it may not be far from truth. It may be surprising that we are using the word 'addiction' in this context as though it is similar to the addiction to alcohol or some drugs which work on the brain and put persons in altered state of consciousness. The reality however is that we do alter our moods with our beliefs.

This is very simple to understand if we observe the persons who are disillusioned with their beliefs. Their dazed condition is something that wells up within us a positive concern to improve their lot. The pain their body and mind goes through in the disillusionment of their beliefs and trusts is not unlike

the psychological pain a drug addict feels when he/she runs out of dope.

Disillusionment is however not rare, this happens when we have trusted a friend with our saved money for investment, or with our dependants for their welfare in upbringing etc., and that friend finally thinks it better for him not to retain the trust reposed on him. This may however finally prove to be due to our 'ignorance' of the real nature of the person trusted, but that does not change the nature of our disillusionment. When the truth is revealed, then there is total shattering of the belief and disillusionment in him. Not only that the shattering is such that our belief in our own worth or capacity is totally lost many a time. The illusion or belief of having a friend is shattered. We leave the fictitious world of what we thought was the truth and enter the quite opposite reality of having no friend. This is actually a crisis of identity. When a belief in identity is shattered, then there is the feeling that life is over because we are not who we thought (intelligent?) we were.

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If such a shattering were to happen in the spiritual realm with reference to a guru or guide or god or goddess in whom we have reposed our faith the consequences are disastrous. But reality does not sink that easily and we tend to delude ourselves in the company of similar such disillusioned persons even as addicts join together in the clubs. This behavior is essentially to avoid the discomfort of disillusionment and thus we surround ourselves with like-minded people and feed our addiction to beliefs. Surely no one would die normally of belief withdrawals, like an alcoholic might, whose body has become so much accustomed to alcohol that when it is withdrawn his body revolts. In case of belief disillusionment we may observe nervous breakdown and in some cases note suicidal tendencies. Sometimes people are so quick to pick up a new belief that they hardly have a chance to live even a few moments without the burden of beliefs and believe they are the ones who want freedom or moksha.

The reason why some other persons seek to try out PAM is perhaps due to their feeling that they are not getting the expected result in the path (as compared to the belief in a person) they followed so far amounting to almost disbelieve that system of practice. And in some cases since the disillusionment is not total they would like to ride two horses and end up in the middle. Another reason is, their 'ego' does not permit to accept a posture of one having been led to disillusionment and face reality. The preconceived notions of the real nature of Reality in which they believed though were proved wrong and they are in a way convinced has not led them anywhere in the path of spirituality and they tend to accept at least tentatively the profound concepts of PAM, the 'ego' and 'its knowledge so assiduously acquired through earlier methods of practice' does not yield to its shrinkage.

Thus the war of thoughts therefore continues most of the time in their mind during sadhana even when what they think they are trying the system. The effect of Pranahuti many times leaves them in a

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dazed condition, though such a condition is due to the so far unaccustomed 'silence in silence'. These are the cases where the practitioner says though there is this state of consciousness; he has not gained any knowledge from that experience.

It is necessary that the practitioners in this system should be prepared to renounce their pet notions of the nature of mind, ahankar and manas and accept the much clarified concepts given by the great Master. It is not a question of whether the ancients were right or wrong. This is a new darshana and should be followed as the darshana demands. In this context I remember an interesting story to make my point clear here. " A goat, a cow, and a horse were walking along discussing spiritual things when they all spotted a tuft of green grass. The goat said, "I am the oldest and the wisest so I should be the one to eat the grass." The cow said "I can give milk to feed many and this altruism should be rewarded, so I should eat the grass." The horse leaned over, ripped the grass out of the ground, and held it over the heads of the others and ate. The

horse then pronounced, "You two are very holy indeed but I have a longer neck which obviously has far greater spiritual significance." This new system is like the horse which can and does liberate sincere seekers from the bondages of their unfounded beliefs and attachments to odd notions of the nature of reality.

REVERED LALAJI MAHARAJ - THE ADVENT

My salutations to all of you, the co-travellers on the path. We have heard silence so far for about an hour; perhaps we would like to take something which disturbs the sweet through some salt, the words.

The ADVENT: Great men were born; they tried to talk to us about the need to improve our living conditions and to come out of the slavery from Britishers and others. There was the mutiny, in the language of Britishers of course, but it was not a mutiny but a freedom struggle. But there were none to restore the path to that eternal peace which we have been longing for. Every soul has been trying for it and continues try for it, if you remember Revered Babuji Maharaj's sentences that, we are all *are sailing towards for own Homeland and marching towards, but* there is none to help us at that time. We find the advent of Revered Lalaji Maharaj. His coming is really remarkable, those of you who had

read the story of Lalaji Maharaj know that His mother who is a saint herself also thought that she should have children, I find here a great lesson there, she was not finding herself a fulfillment just in the Realisation of God or the devotion towards God but wanted an expression which would justify her existence before she departs. Her eke was communicated through some Avadhoot who came to prothesis in his own language, the language which we have got to read into, because he simply said One, two and said murmuring one two he left. What is one and two he never explained then nor is it explained now unless you look into your heart .The two great souls, Lalaji Maharaj and his brother (Sri Raghubar Dayal) came, they got together. I find the greater service of the great saint, the brother of Lalaji Maharaj who seems to have just merged in his brother and that is all about him and just worked for him, just worked for him. Who ever thinks about a Rama invariably thinks about a Lakshmana that is how the tradition is. Whether Lakshmana is the one, if you ask, what has he done? There is nothing he

has done except to be with his brother. So was this great man, the brother of Lalaji Maharaj.

About Lalaji Maharaj: When we think about our Grand Master, about whom we came to know only in 1973. Babuji Maharaj used to write that His Master is everything but nobody knew who that Master was, except the name that he was also one Sri Ramchandraj of Fatehgarh. The story of Lalaji Maharaj was written by Babuji Maharaj in the book Truth Eternal and for the first time we came to know some details about this great personality. Yesterday we had an occasion to remember many things that He (Lalaji Maharaj) said. But we find, here is a person who knew that He has to do something very early in his life. What is that something which He wanted to do? To please God, He must do something here. If you read that story written by Babuji Maharaj, where he writes, "*There cannot be more glorious object in creation than a human being replete with benevolence, meditating in what manner he may render himself most acceptable to the Creator by doing good to His creatures*". This is how he describes in his own way Lalaji Maharaj's life, if

only we take a lesson from that then see firstly whether our actions, our thoughts, our behavior brings credit to that great Creator, the cause of all, and two to our guide, to our Master, the beloved Babuji Maharaj. He did not spare any efforts to improve the quality of our life, spiritual life. Then you see, you become committed to yourself first to improve the quality of your own life first that it becomes something that God would appreciate. Naturally, I tend to do what my parents like most that is the minimal human dignity. If that dignity is there then sadhana gains a different meaning.

Making of Special Personality: And what did he think of? He thought that the world is suffering for the want of a method and a Guide who can help the persons realize the goal of their life. The point that was clear to him was that everyone is bounded by his desires, his wishes and it seemed to be that there is some limitation with everyone. So He thought 'if I can create a person without limitations, if I can create a person who has no wishes except the wish to please God then that would be the best job I can do here'. And he went about the job of

structuring our Master. The task that he has taken is an interesting task from one angle and from another angle it is something unimaginable. Nobody dare to take such a task. Because we know what type of people we are. How much bound we are, we know. How much of a slave we are, we know. How much creatures of comfort we are, we know. From this to think about creating a person who will have no such bondage is an unimaginable objective so far as I am concerned. If we were to have such an idea at any point of time, we need not fulfill that. Even to entertain the thought, I do not think I have the courage.

The more we try to see our self we become aware of how many difficulties we pass through in the whole process of negation i.e. self negation. Self negation means literally negation of our wishes, our desires, our drives and negation is not a mathematical or philosophical concept for us. We are trying to negate ourselves. What we are not trying to negate is the inner Divine spirit behind. We are only trying to negate what we have added to our selves. Consistently and very persistently we have

been collecting dust for ages and ages. Such perseverance is something, when we look at ourselves we laugh at ourselves thinking, 'how on earth could I have thought of collecting so much of rubbish'. If we look at our wishes, if we look at our desires then we see what is the rubbish we have assiduously collected. Many times the dirt seems to be very pleasing. Think about eradication of these things which becomes a problem for us. And here is a person who thinks to structure another man to that extent. Naturally you cannot accomplish a thing which you are not yourself having. When he has taken that it goes without saying that he is already in that condition. Imagine a person who has negated all his desires, all his wishes, all his wants trying to structure another person who will be useful to Humanity. And that is the flower that he wanted to offer to that great Lord of all us, namely God. When we see so much work he has done then we understand how much loaded is that sentence of Rev. Babuji Maharaj that I mentioned earlier.

Whether he has succeeded or not, if you put that question, we know, he has succeeded, because

REVERED LALAJI MAHARAJ – THE ADVENT

we have got our Special Personality with us, a person who is serving us, who is ever willing to enter into our hearts just for asking. Think over, Think over what is the task he has done, then you will feel how much indebted we are to be to him. Now when you feel that much amount of indebtedness to him then that much amount of devotion to him would be swelling in our heart. Then would we like waste time talking these words and that is what was preventing me from talking in the beginning. Here, in spirituality the silence speaks, for that matter it roars.

Remembrance of Rev. Lalaji Maharaj's

Life: We know his ancestors were so great in intellect that they could convince the Mughal emperor Akbar and get 555 villages of Jagir. And from stage to a stage of living in a small house, few of us have visited few years back is hard to imagine. That beats me, how a man can sacrifice that much, if you have been a Lord for 555 villages and then you find yourself placed in a small hut, how do you feel that? A small demotion in career would make us feel terribly bad, a person who does not get his promotion in turn feels something bad happened to

him, something most miserable has happened to him in life while there is no such misery. It is an imaginary misery.

Rev.Babuji gives beautiful descriptions of his Master in this book. I was wondering why this gentleman was keeping quiet for all these years, from 1944 to 1972 who never thought of writing even one sentence about his Master anywhere all of a sudden comes forward with descriptions about his master, For first time when I read, I was bit annoyed also. Why should I be interested in a man who is not there? If he was available I could go and meet him but he is not there. He has left long back. He gives a graphic description of the hair of the person and he says how bewitching his eyes are. And if he said only one word “Accha “and it yielded the required relief. He talks about his manners, he talks about his voice, he talks about how he keeps company with his disciples, goes around for walks, trying to take them for some excursions, some bandararas. I was just wondering why he said all these things after so many years. Then perhaps I thought that he was

asking us to tell our next generation something about that Great Personality.

Need to tell about Lalaji Maharaj to our posterity: After all we have descriptions of Lord Rama whom we have not seen. We have descriptions of Lord Krishna whom we have not seen. We have also descriptions of Rev. Lalaji Maharaj whom we have not seen. But a point of difference here, I do not know in my spiritual life how much Lord Rama has helped me. I do not know in my spiritual life how much Lord Krishna has helped me, but I know this much in my spiritual life I am given a guide by this great person. He is more relevant to me and his form is more relevant to me. I would like you co-aspirants to appreciate this angle and then pass on the stories of that great person. You may have to concoct. If saints have written about Lord Rama and Lord Krishna after about five thousand years or four thousand years whom they have not seen in their stories and described the incident of Sadhvi Ahalyas' liberation from a state of stupor in the form of a stone boulder as "*Gundu rathiki kalu vacchi guna guna nadichen*" is it

because they saw that incident. Surely not. The poet found that as a very beautiful way of putting how Lord Rama was able to give relief to Ahalya. He hit a stone and somebody wrote a story and the poetry goes “Gundu rathiki kalu vacchi guna guna nadichen”. Beautiful Telugu poetry. What is the difficulty for us to revel in such poetry with this Great Personality who has more meaning, more relevance, more significance. Why is it that literature is being not brought on this level? Why is it we are denying the most important aspect of our life, the emotion. The emotions that are now wasted on film stars, the Hollywood actors, the Bollywood actors, and the Tollywood actors who I do not know who they are. But then we are wasting our time on them, if not we our children are wasting their time, if not they their friends are wasting time.

So there is a very very important aspect of our life namely the emotional aspect of it which is being ignored. We cannot deny it. There is no point in denying it. Now what is the sublimation that is possible, what is the way in which we can make our Masters relevant to us and our children in that plane

of emotion? Okay. So far as we are concerned, we think we have something to do with Ananda maya kosa only, or we are seeking something beyond that. But then that is not relevant to our grand children, they want something, why is it we have been just keeping quiet for ages. This has been the question that was there with me for a long time, I think this is the first time I am openly expressing my feeling. Because I am not a poet, I have good imagination but I don't think I can express it in words to make it very pleasant for other people's ears. Perhaps I sing in my bathroom, but I am not a singer but there must be several singers here, there must be several artists here, there must be some poets here, there must be some novelists here. In this context I must mention one Sri Narasimha Rao, who is no more. He was a perfect gentleman and was a District Judge. He and his wife whose name I do not know had a common pen name as Binadevi - Telugu novelist and writer. They did mention about the Pranahuti in their writings. Their understanding of Pranahuti may be different from ours. They could weave it into their stories. I am not aware of other things. But it is

possible for us to weave stories and novels on these great Masters because our commitment is there to the coming generations just as Rev. Lalaji Maharaj thought of his commitment to humanity at large and structured a personality like

Rev. Babuji Maharaj. We are surely not capable of such accomplishments as his as I have already submitted, but we are capable of doing this type of small service.

When we think about the great work that he has done, there should also be some great words to express it. Great words which can attract all people, not the dry words of sunya, nothingness, or void, it makes no sense to the children. It does not make any sense to many sadhakas also. Can we not write something about his stroll in the banks of Ganges? If we could think about a Lord Krishna playing in the banks of Yamuna, we can surely think in terms of this Great Person moving along with his disciples along banks of Ganges from where he was. Because when we ask you to think about the Great Master, it becomes very difficult for you to close your eyes all the time and try to visualize void.

Express Gratitude to the spiritual condition bestowed: I am sure I am disturbing all of you with this talk, a task which I don't want to do. But somebody wants me to do, so I do it. Because after a good meditation, one would like to be in that meditative mood as far as possible, through the day, perhaps through the year, perhaps through the life. One incident like this was enough for people to contemplate during their entire lifetime as we find in the lives of some of the great saints. One small experience, they have got and that was enough to carry them on the path. Why? It has never carried them anywhere and they remained in that condition. But here in this system of Rev.Babuji we are filled in, and carried forward every second. Every second we are moving on the path so we do not dwell in any one condition but we move on. If I try to make you understand the changes in the condition that we are going to have, still nothing prevents us from being grateful to the conditions that are blessed. Every spiritual stage has to be acknowledged and gratefulness expressed. Of course we try to offer our hearts as the Prasad. We have all accepted this

nobler and spiritual method, otherwise we know after the Basanth morning meditation we used to have only some sweet food as Prasad at a very physical level. Sure it used to taste well. But then the type of Prasad we are trying to offer now is not a Prasad in which we can partake because we are asking Him to partake in that Prasad. What is that we can give to God except our tiny heart and that is what we have done for the past one hour? That is what we have done and we are grateful for it. We know what we have done. We are also grateful for the Master for having given the capacity to do that. That is his capacity. It is a gift to us. Left to ourselves we would have kept our hearts as I told you on so many other things. It is where our hearts go and it is to the hearts liking. I do not like it. It is something I can use but I don't like it. Liking is for what? For the silliest things we seem to be losing our heart. Having known such stupidity, we have taken a decision to offer our hearts to our Master. Who would be interested to say that we have given our heart to that ice cream not that we don't like that or taste of that. It is not our option, it is not our priority. Priorities are

decided on needs. What is the need we feel, on that priority is decided.

Character, Customs and Society: We all seem to feeling the need to realize ourselves and to see our relevance to human existence. I may and can be relevant to my Master only when I do what he wants me to do. That is the excellent character that we have got to build up because that is what he wanted. That is what Rev. Lalaji Maharaj has shown in his life. He was uncompromising on that. When read His story we will find that he is uncompromising with regard to character. He insisted every person should have very great character. He held that even if we are having any amount of spirituality without character then we have nothing to boast about. And character is a very big word and that is where society has got it's a role. You cannot say 'that this particular convention that is there, I will care for it, because it is not right for me'. Customs were built not by one man but it has come about through several generations. None of us have got any business to demolish such an edifice carefully constructed but we can modify it. You have every

right to modify it. You have got every right to paint over it. But you have got no business to destroy. It may be that the religion has got solidified and in spiritually they may not be relevant. That is why many great saints who have come out of it still had respect for it. That is why Rev. Lalaji Maharaj says 'I don't care for a spirituality devoid of respect for tradition and character'. It is not that spirituality can co exist with such type of religious and fundamentalist aberrations. Beyond certain limit, that statement of Rev. Lalaji Maharaj, I don't recognize. You see the meaning behind it. No permission is given to choose a different path. There are others, some others do partake in it. He was not prepared to wear silken clothes and you find a contrast in Lord Krishna who seems to be one reveling in silken clothes, He is Pitambaradhari. We do not know whether anybody has seen Him in Pithambara or not but then the poets have described Him so. I was also wondering whether the influence of Chinese was there 6000 years back because that is the time when Lord Krishna lived. I am not sure because we were told that only from the Mauryan period there

were visitors from across the Himalayan borders from China. We do not seem to know about the culture of wearing the silken clothes prior to that. What an amount of ahimsa it is? What an amount of aesthetics it is? How many worms were killed for it. What for? To satisfy the Chinese? Even now we have got so many electronic goods with us, to satisfy the Chinese? Chinese always seem to be doing some trading with us in a peculiar way. I am not against them. At the moment I have neither a friend nor a foe. I do not know any one of them. Pitambaradhari is something concocted by somebody because there seems to be no evidence whether such clothes were there in Vedic times and Lord Krishna was a Vedic personality. Why I am trying to tell all this is that such poetical additions have been made into the stories of the great Masters and we also can do it.

Simplicity in Rev. Lalaji Maharaj's Life:

Similarly we can write something about Rev. Lalaji Maharaj but one thing we know, that we will be never be in a position to describe Rev. Lalaji Maharaj wearing silken clothes because that is

distortion of facts. A few chapattis or rotis along with some dhal and chatni was good enough for Him and He never took breakfast leave alone coffee. That is the simplicity of his life. If you look at his simple living, you can see to what extent he can go to be simple and plain and we know it is not because he could not afford. He could surely afford. There were days when he could afford and there were days he could not afford. He was always not in poverty but there were days of poverty. Ten rupees for us is a very an insignificant amount and in those days of 1900's it was something phenomenal. Otherwise his salary of ten rupees would not have been mentioned in his story. Let us not look at ten rupees from our angle. Look at the ten rupees from an angle when we are told that a sovereign of gold was six rupees in 1910's. So ten rupees was a good amount, he could eat whatever he wanted but he was not prepared for it. That amount of restraint is required.

Spiritual Duty: So when we think about a Great Personality of that type, we think about what exactly made Him a Great Personality. His only job was how to structure a person in such a way that

there is nothing of his is left. That he could complete, but not during his lifetime. The Special Personality came into existence in 1944 clearly after 13 years of his passing out of the mortal coil. In this context I invite your attention to the interesting statement he made in his death bed that, “I am happy that I have got few liberated souls around me that means that the time has come for me to go”. So when can we go? When we have prepared some people like us who can guide others. So to keep a spiritual representative who can guide others on the spiritual path is the duty to be done before one leaves the mortal coil. What a noble idea. Have you ever thought about it? We are thinking about whether we are going to save something for our grand son or great grandson or his great grand son. We hear ‘I have finished my entire responsibilities sir!’ What are they? Marriages of daughters, all sons are employed. All my children are settled and now I can part. Is it the time to go? NO. For a spiritual man that is not the time to go. For a spiritual man, the time is when he has kept a man in the service of others and who can help others. If he has been helping others

in spirituality he shall find another person who can help others. Now you see the sweetness of the heart of our Master. Rev. Lalaji Maharaj seems to be a person who stated that there were so many liberated around and allowed them to know their duty. Here is a person who comes forward and says now that you please say whether you are prepared to work in this direction and equip yourselves. Let it be in such a way that you can do such a service. And for the first time in the history spirituality you find what is called as the institution of preceptors coming out in the field of spirituality. These are the guides to whom we go; the Guru is the same for all. He has kept several people who can help others to come to his path. We are not here just trying to tell about the great system of Revered Babuji Maharaj or Revered Lalaji Maharaj. But here we are seeking to help them practically in the path, a claim that is only permissible in the case of Revered Babuji Maharaj. No other saint and no other Avatar have ever done that. There have been greater saints perhaps. There are many saints here. Yes. There are many saints here. Agreed. But then there is no greater Master

than ours because he could create a method of doing things forever where you will find somebody to help you. Whether we are discharging that duty or not is a matter for each person who has been given that responsibility or who have chosen that responsibility to decide. But I am cent percent sure that this new method that he has created will have its own difficulties. Any new thing will have its own difficulties because it is something new. It is not some accustomed pattern of doing things. It not a known route, it is a tough job. The duty assigned is entirely different.

Mergence in Master: That is where we say and insist that none of the persons here is a guru. There are some people who can help, assist very actively in your sadhana but none can be a guru except the Master, Revered Babuji Maharaj. When I talk about Revered Babuji Maharaj, I also mean by implication the Great Grand Master, what ever word you may use for Revered Lalaji Maharaj. Because their mergence is something Revered Babuji said has happened. When we say that there is a mergence, what exactly do we mean? Revered

Lalaji merged in me means that I am equally prepared like him to create zeros. He created one zero in me and I will equally prepared to create a zero in you. That is the real meaning of mergence. There was no physical mergence. There was no mental mergence. But there is one spiritual mergence namely, the spiritual commitment to create perfect human beings. When are we perfect? Only when you become zero. That is the only time when you can serve others without any motive., without any interest. That is selflessness, that means the demand is for nothingness, nothing of you and everything of Master. Every one of us is asked to become that. That is the call and if you see today's message, you will find one of a call to get rid of our bondages, self created bondages. Who created those bondages? We created them.

The point I like to stress is that we have become slaves by choice, we are bound by our choice, and this message is one of the most important aspects of his writings. Tradition has always said that we are formed of samskaras, agreed. There is lot of literature on that sanchita,

agami and prarabda. Have I become wiser by using the Sanskrit words? We try to tell the other man that I am more educated, more scholarly and more wise than you. Except for the words we never knew what they were and how we have acquired them. Rev. Babuji says you have become bounded by our own option, self imposed and self acquired. Therefore he comes forward with the theory to get rid off it through our own will. We have acquired them through our will and get shall get rid off them through our will. But then when all these things are removed and you become Zero to the extent that is possible, because perfect vacuum as every one of us know is not possible: when that is the position, then what shall we do? Your only task is to serve the Master. In what manner? Trying to take a photograph, garland it, offer some Prasad, construct a temple may be in villages, may be in some towns or may be in some cities. Is it what the service is? NO. Your job is to structure similar persons like you. Once you come to a stage when you may say that I am nominal self, you will be in a position to structure others. Why all these? Then only it is service, the real service and

the only means to be happy. Happiness is the goal. Happiness is what God wants. No parent would want his son or children to be suffering, least of all God. God is never unkind. God wants us to be happy, only thing is we are not clear what is happiness and what pleasure is. Secondly we seem to have odd notions of what happiness should be.

Negation: But then we know there can be a flow of consciousness that brings in abiding calm in us and a state of peace in us and that is Happiness. Happiness gains a different meaning. There has been something within all and can be shared only when we have negated ourselves. So what type of personality shall we become? We shall be the same type of personality as our Masters. That is what he meant when he said that I make masters. These are all not the people who will be sitting in some Gaddi and having some big danda and go on telling people that you should do this and you should not do this, and all the while not practicing anything himself. This is not the master that he was talking about. But a person who is a master of one's own drives and desires. And one who knows where to put full stop to

any action and says this is about this and no more than this. Can you say that? Then you can say you are the master.

Master is one who can do and can undo. If I want I can eat and if I don't want I will not eat. Apply this with respect to other drives and is it the condition in which we are. That you can say only when you do not have odd notions. Certainly you cannot say you are a master because you are a born slave and God has made you so in the two realms of Kama (desire) and Krodha (anger). That is why humanity is bound to be there so long as animal is there all the time. That is what Rev. Babuji has said. Please note there will be some deficiencies. Do not get guided by people who have read philosophies and who say they have got out of it. They have not got out of it and there is no such case. It is a bluff of the greatest variety propagated by pseudo vedantins. But in the texts of Vedanta or the Vedas we do not see this type of bluff. If you want to see the relevance or understand Vedas in sadhana in the correct perspective please read Revered Lalaji Maharaj's articles in the book called

‘Truth Eternal’. Then you will find an entirely new perspective of what Vedas mean. And he says it is no book or no scripture, It is Sruti and if you know that is another word for Vedas, used in tradition. Sruti comes to me, comes to you and comes to all. It has some how happened that it was expressed in that language because that was the language spoken on that day by learned people. But then we know a small fact that it is in Sanskrit, *samskrtam* means refined. That means there was some thing which was unrefined earlier. So it is not that language in which it has come and that is the language into which it was converted. That is my point and that is point of Rev. Lalaji Maharaj also. This will be shocking for many and you cannot accept it but the word (Sanskrit) says so. The original thing is a Sruti, a vibration that has been converted into some language. There was an insinuation from some speaker that it is nowhere written that it is *Apourusheya*. *Apourusheya* it is because it has come from the source that is non personal, not because it has not identified the source. It is only the later day writers and poets who

always write their name in their writings lest their insignificant self is forgotten. If the last makutam of *Vemana satakam* is removed then I liked it most because even otherwise *Vemana satakam* is sensible. *Viswadabhirama vinura Vema*, we need have one Abhirama nor create one *Abhirama*. They have created one, he is supposed to be an associate of *Vemana*, this is a fiction. We don't require that. The last line is not required at all. The first three are sufficient. What does it matter who gave it? If it is not *Vemana* it could be some other, what does it matter. Similarly Vedas will be Vedas even otherwise. If we all know that these things have been collected, compiled much later; to tell that this particular version is right, that particular version is wrong is not correct. When they say it is *Apourusheya*, it means where ever it is, it is true, it is not limited to a person. These are correct not because of the alleged origin but because it is the valid experience of the person and you are to see whether it is relevant to you.

TAM – Discovery of Revered Lalaji Maharaj: What a very beautiful way of bringing that

cosmic interdependency into the Ten Commandments. If you see that from commandment 1 to commandment 10 it has been linked up to the cosmic phenomenon .You can't change as you like. People talk so much about Savitri supposed to be longest poem written by Sri Aurobindo. I find greater Savitri in the first Commandment, Why I am referring these two is, it is where we are directly acknowledging the research of Rev. Lalaji Maharaj about the state of TAM. The state of TAM was something that was pointed out in the first Commandment of the Master, discovered by Rev. Lalaji Maharaj and stated simply THAT IS WHAT IT IS. That is the central region. He immediately stated that it is not to be confused with Tam or Tamas of the Trigunas. Except trying to bring in some Greek mythology into Savitri, what is the great thing about Sri Aurobindian work is a question that any serious and practical aspirant will ask. I went through that big poem long back as a student and I know a bit of what it is. Lot of images, lot of English, lot of Latin, lot of Greek, I do not want to talk about further on that work. What ever is there is there. Because, It

does not throw up any frontier, which was unknown to us earlier, its practical significance in sadhana is little. As a piece of poetry it has its merits and I am least competent to talk of that.

Sandhya is nothing new to us; we have known its value in practice. But when we come across Rev. Babuji's interpretation of that in the first commandment, actually we are asked to also think about the concept of TAM which was brought in that context. That is what it is. You can reach only when you start your meditation at dawn and not at any time you like. Not in the way in which you want. There is no rigidity but it is a necessity. It is an imperative. Between rigidity and necessity we must understand the difference. It is imperative that you must meditate at that time of Dawn. People take exemptions unwarrantedly and give excuses. Don't try to justify your lapses. It is good to know your lapses. Lapses are there and are bound to be there. If you know that perhaps you should take recourse to the 10th Commandment. There is no question of saying that it is unjustified Commandment. I am not going to say that we are not following the

Commandments. Because, I am sure from the light I have seen from your hearts this morning that you all must be practicing in your own way. It is not perhaps the way in which I perhaps seek. I cannot question your love for the Master nor can I question your commitment to the Master.

PAM: It is always there, each one of us is trying to do in our own way and in this another angle you would appreciate Rev. Lalaji Maharaj. Several people went to him from several levels. For each one he taught them in their own way. Rev. Babuji has not done that. Rev. Babuji has not chosen that path of trying to tell several ways of doing things. Every one of us is given the same method of training. But it true that Rev. Babuji Maharaj also used to say to us at a particular time to do a particular practice, but then it depends upon the amount of faith you had in him. But what is absolute bare minimum he has made it clear and on this there is no doubt about it. We all meditate in the heart. That is where you are going to find the relevance of Rev. Lalaji Maharaj. He said the path to Reality is through meditation in the heart not through other

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methods. There is a reference why Rev. Lalaji Maharaj came into being in the story of Lalaji Maharaj, which is relevant now and so in future also. It says something like, "The mushroom growth of rites and rituals forms and formalities, dominated the religious sphere of India." And to solve the problem then he was born. I think it is more true now after the independence. Previously there were religious wars and along with it some political struggles were there. But once we got the political freedom, we were too eager to get an economic freedom. While going for what we call the economic freedom we seem to have thrown aboard almost every conceivable value. We have nothing in our mind except economic criteria and that meant the slavery again to the same people who ruled over us for centuries depriving us of our riches, culture, tradition, customs and beliefs and to use not a good phrase which however was literally true in the past few centuries 'licking the boots of foreign rulers.' The slavery of the worst type we have chosen again after independence. How are we trying to solve that problem of slavery now? It is through rite and rituals, ceremonies and festivals of

all types and concoctions. You will find Ganeshas by the dozen in every street. In every street you have got one and no one worships it. All worship their wishes. If you worship your wishes and find a tool that works it is immediately deified. The tool however works only now and then. It is not reliable and alternatives are not wanting. But the misfortune is the tool is non existent and therefore it is fraud. If it is a real tool it will work. How do you explain? So much of degradation in the religious institutions, the endowment departments and one is fed up with the complaints from trusts. You will find today everywhere and in every street corner one mahatma and perhaps one Samartha guru in every town and some other better word for every city. The situation is pathetic.

Let us try to negate ourselves and let us try to become as much zero as possible allowing the Divine to function through us rather than our trying to function on our own. Once you try to become zero then God knows what to do with you, you don't have to do anything. But there is always that desire that I must do something and that is ego, nothing else.

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Doership is the worst thing that you can ever have. We are not the doers. But every one of us tries to tinker here and there. Limitation is the worst offshoot of humanity. We try to tinker some nut here and some bolt there. You will find Rev. Lalaji Maharaj tried to train people of different varieties, But Rev. Babuji found that the whole variety seems to be only one, the greedy type. There is only one type now and he has written in a Preceptors circular where he said, greedy people are there in his group also. We may note that material greed is there but spiritual greed is much worse. He wrote but we are not even ready to accept that defect. If greed is our problem then one Master and method is enough.

But meditation in the heart is the method that the Master has given. Rev. Lalaji Maharaj gave the method of meditation in the heart and then said you are not all that handicapped and there are people to help you provided you know where to go. And where to go will depend upon what you want to have.

The day, like this should not be wasted like this instead I would ask you, excuse me for this and also for bringing to your notice that sentence of Master, where he said,” This is the time when we should get ourselves drenched and try to be in Master alone.” Try to be as much as possible in the thought of the Master but surely not from our greedy angle and surely not from our selfish angle but from an angle that considers how can we please the Master and how can we be nearer to him. How can we be nearer to Him, by only pleasing Him. Hope you will find the solution by the day.

Thank you

IMPERIENCE OF VOID - THE PATH TO FREEDOM FROM BONDAGES

Salutations to the great Master for enabling us to meet again. This time we are gathering to celebrate his 105th birthday. My salutations to all co-travellers in the path of grace. It is sixty years since the Special Personality emerged and His task of transforming human nature and adjusting many elements in Nature is in full swing. It is 21 years after his physical veiling and His presence is now felt more vividly and experienced more intensely than ever before, making many of his statements to this effect true. This is no surprise for those who have faith in the Master, Sri Ramchandraji Maharaj of Shahjahanpur, U.P India as a supra temporal being, working out, as the Eternal Master, our spiritual destinies with the super consciousness of the highest variety native to the Central Region.

We are clear in our understanding that the Special Personality is special mainly because there

is no Persona or Mask for him as we all have. This point we have had occasions to note earlier many times in our books and meetings. We are clear that we are not subscribing to any personality cult and make one man/woman as the focal point and a point of adoration and consequent flattery. We are doubly sure, what with the ready response from the source, that there is a Divine Consciousness which is ever ready to answer our call and that is expressing itself as the Consciousness of Sri Ramchandra, a consciousness that includes all and excludes none, that which is all love and grace and ever willing to modify and transform our consciousness by its association we have during our meditations and otherwise through the influx of Pranahuti. For others the Real Teacher of all, “Time” will give its lessons. All shall have the message sooner or later.

It is a matter of practical experience of many aspirants in the path of the Master, which we call PAM in order to stress the importance of the process of Pranahuti, rather than any person, from where it is confusedly identified to be emanating from, to feel

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and get absorbed in the transcendent calmness and quiet that is uniquely divine. We experience very vividly the 'Centre that is yawning towards the circumference' even as the Master asserted. Calmness or quiet by itself is good but when it is tinged with the quality of the Divine, it is only the imperience that can explain to our hearts the intensity of the attraction of the Centre and no words can clarify any point in this regard. We have tried to explain the nature and process of Pranahuti in our article published in the journal Imperience.

When we do get absorbed in meditation due to the effect of Pranahuti, and when we contemplate over our condition we find that we were face to face with the profound and over whelming primordial ground of Reality itself. That is when we find, no where our little self, and we are not even aware of the borders of vast space that is experienced, nor awareness of the time, that is the real ground of all experience. This is the place and time, if it is permitted to use those words, where the Base or Origin is presented to us by the Master out of his

extreme love and consideration to lift us beyond the petty differences and squabbles that consume our time and other resources normally. We are then not aware of ourselves, our relations and relationships, our anguishes and animosities. Deeply entertained emotions of love and hatred equally disappear; attitudes of revenge loose their roots, if only we are attentive to the ground that is exposed to us by the benevolent Master.

The imperience that we have does not permit us to be satisfied with the necessity to evolve individually but it impels our being to personally participate in the Divine task of transformation and that call from the inner self becomes imperative. Having submitted our Egos and also surrendered our will in favour of the Divine Will, we find ourselves presenting bare and naked before the powerful and omni-potent energy that is intent and determined to modify and transform the human consciousness. The propulsion is experienced intimately every time the Pranahuti is offered and we find ourselves left with no option than to evolve. The human destiny to

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evolve out of its petty limitations, self imposed invariably in all cases, is not something that is pre-determined but the imperative to participate in the Divine plan is sought to be made clear by the process of Pranahuti. Without Pranahuti this imperative to evolve, may at best be felt by the most clear and vivid intellectuals as we have seen in the pronouncement of many Advents/saints/scholars and scientists of the modern day. If human transformation were to wait for the evolution of the perfect intellect in all, it may as well be concluded such a transformation is out of question, at any rate in the near future. That is what we have in the Indian Six darshanas and a host of other philosophies of the east and the west and the endless arguments in the favour of one or the other point of view.

In the state of consciousness that may be called as Void, we find there are no binds for us in any manner and we also feel that there is a spiritual awakening and a compulsion that get generated in us due to the death of Ego or 'I' ness. When the relentless will of the separate Ego yields

to the Divine, which is felt as an imperative impulse to evolve in our consciousness, we find meaning for our being. This impulse has always been there and was clouded all this time as we were engrossed in our Ego agenda.

Due to the influx of the will of the divine as Pranahuti we become alive to the greater call and develop an attitude of renunciation which is the real vairagya. This is not renunciation of the Ego's agenda due to failures or dejections but a conscious decision to efface the Ego and live for the Divine, by the Divine and in the Divine.

Renunciation from all attachments that our Ego has developed in the course of its creation of its own universe is in no way connected to the various modes or orders of social life but a condition of consciousness in which it realizes its spiritual absoluteness. Here ethics and spirituality coalesce in the attunement of the individual to the structure of the cosmos. Man becomes one with creation, being freed from the bondage of attachment, convention and anxiety. The aspirant fixes his attention on

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nothing but the Infinite and is ill equipped to know nothing other than It. For one who has fixed for himself such a goal the duties of the Brahmacharin, Grihastha and Vanaprastha are not progressive stages of self-sublimation and self-transcendence but a compliance to the social order that a civilized society has developed to bring an ethical and moral order and each one of the stages actively assisting him in leading a life of total dedication to the Divine with an attitude of due attachment which is the real and natural meaning of Sannyasa. The three basic cravings, called Eshanas in the Upanishads, which correspond to the psychological complexes in the form of desire for wealth, fame (with power) and progeny through legitimate sex, are overcome in the graduated educational process constituted by the stages of life. This becomes much more easy with the constant affirmation that is had about our real nature during meditation supported by the process of Pranahuti that nothing here belongs to us and also by adhering to the philosophy that is advocated by our Master to treat every one and every task for

us as those entrusted to us by the Divine as a trustee.

One who takes to a detached look at things and events and relations, is the real aspirant in our system, for whom there is nothing more important than the discharge of all duties as divinely ordained. He by virtue being a real human has got to discharge certain duties as a trustee is the noblest of the thoughts that our Master has given us, For us there is nothing here to own and possess but every thing is to be partaken of, rather than enjoyed, with a feeling that there is nothing except the Absolute in reality, expressing itself here in the past and the present. The anubhava or experience is a non personal unified enriched consciousness that swells into the future expressing itself in a more glorious manner. Those who tend to see values in the past are right but yet stagnated. And those who live the same values modified to suit the present are those who practice the right. But those who enrich the values keeping in view the needs of the future with a vision that is holistic are those who are the

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forerunners of the future. Such men alone can be called as Animitta-Sannyasins. It is only such persons who remain as gems and jewels in any society irrespective of the fact whether they are recognized as such by others. They are the excellent workers, supervisors, managers, doctors and are there in every calling and vocation. They are all in fact doctors of Divinity serving others with a total dedication to the divine. Because of the basic renunciation they have acquired due to the constant awareness of the Bare Ground where their total nakedness is exposed, they hold on to nothing, thus making it possible for them to develop the great virtues of Dharma (abiding by the Divine law), Dana (going even beyond the Law by resorting to self less offering), Tyaga (sacrificing ones own interest like King Shibi and Karna). They are the ones who can be considered to have understood the real meaning of the words 'due attachment' so often used by our Master.

The 'due attachment' from my humble point of view is the attachment to the Divine- which can

never become undue, what with our puny status in the scheme of things. It is the glory of the Divine that it chooses to offer opportunities to the human beings to simulate the Divine. That is the origin of Masters. What a great Master we have who exhorts us always to imitate him and become Masters in turn and we become a source of inspiration for others. There is no challenge greater than the one which asks us to be Divine. To become Divine is our birth right as the seeds for the same are already there waiting to be nourished and nurtured. Those who respond to this call by working for the same incessantly and without any remission are the ones who get enriched by the very active presence of the Divine sprouting in each of us fulfilling the Divine promise of bringing out a transformed human being. Such are the ones who are fit for service to lead others to and in the path of the Divine. Amongst our gathering for those who have eyes to see and hearts to feel there are quite a few such souls and my prayer is that such souls may increase and bring more Peace and Harmony.

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The path of meditation has always been considered in tradition as superior to the ritualistic religious discipline worshipping either the sakara or the nirakara forms of the Divine. Those who have had the experience of Real but yet do not continue in the path are bound to return to the path and reach the goal, according to tradition in seven lives. Those who have moved in the path of meditation and yet missed the grace according to tradition reach the goal of no return to birth in one more life. Those who have moved in the path of meditation and had the grace of God never return to birth. My request has always been to recognize the merit of the path by experience and acknowledge the same. Do not judge the value of this system by the imaginary notions of what reality is; do not judge the merits of the system by dogmas and beliefs created by people who had little practical experience; do not get guided by notions held by guru kitabis. Having known the path it is our duty to follow the same with single pointed orientation, refusing to entertain notions and beliefs however ancient they might be. Ekagravrtti is a necessary precedent for effective sadhana. As for

Masters grace we have it in abundance. The path of no return is here and it is for us to accept, follow and pass on.

Those that had the taste of the Void or Nothingness, when reflect on such an experience with the required extent of devotion and love to the Master are sure to resolve the basic bonds of

1. Awareness of independent existence starts the moment the Jiva is born and gets strengthened by the customs and educational inputs of the society and culture which promote “I” ness. The aspirant who beholds the Truth in its naked ness leaves this illusion and gets out of the bonds of I and Mine. These are the people who can be considered as Saintly because their actions depend on the natural responses rather than based on preconceived notions and prejudices. Their aim happens to be universal good.
2. The second important bondage they get rid of is the bondage of rituals and practices that go by the name of religious customs. This is due to the natural consequence of the perception of Reality

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as it is and they come out of their rituals and customs and do not cling to them simply because they are old and therefore there must be something good in that. They also understand that these customs have been changing according to the times and their insistence on these to continue as they are is morbid. The suffering due to this bondage itself is something that only the person who goes through it knows and blessed are those who are not chained or imprisoned by such routines and rituals as they do not have to work with their intellectual and pseudo intellectual chattering in their mind.

3. The third most important bondage that gets loosened because of the experience of the Real is the clinging to associates, associations, customs and habits, companions of play and game and clubs, relatives and relations of all kinds. All these tend to be perceived as totally irrelevant to the task on hand. Those who face the Truth Eternal start leaving out all that is not relevant to reach the goal and go about their

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task of owning up the condition of the Real through constant remembrance of the experience they have had during meditation.

I feel that our gathering has many such souls totally dedicated to the cause of the Master/Divine and feel immensely happy to be in their company for a couple of days now. The joy is inexpressible and that is mine as well as, I am sure of all of you.

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1. “Lord Krishna has made it clear in the *Gita* that worship of gods may lead you at the most to their sphere only, which is a limited one and far below **the point of liberation.**”[Reality at Dawn pg 7] Those who think that they can continue to have their own mode and method of worshipping deities and functionaries and also practice the system of sadhana as advocated by our Rev. Master would only be swerving away from the path, sure they may return to the path but who knows that may take ages and many lives.
2. What makes us go astray and seek to a) find solutions in deities and other modes of worship and b) find similarities between our method and the so called traditional methods of praise (stotra) and incantations (mantra)? It is only the problems of our life which we sometimes feel as miseries and our desire to

get happiness through such methods. Master states, “I wish you to be ever happy, but happiness consists in the due discharge of one's duty. The Gita lays so much stress upon it. It is in fact the very life and soul of spirituality. One must be prepared to face boldly the difficulties and the worries that happen to come across one's way on the path of duty to all those one might be concerned with. This is but a petty sacrifice which is nothing in comparison to the sufferings of all our successive lives. The only thing I insist upon is the due discharge of duty towards the world and the Divine, and that is all and enough for the attainment of liberation within this life.” [Silence Speaks pg 397]

3. The problem of life is not just seeking pleasure or even happiness during our life time, but to seek permanent happiness that is attainable only through freedom from our desires and wishes. Until we find this freedom even as Swami Vivekananda put it we do not

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know the joy of freedom itself. For this one needs to be freed or liberated from the bindings of the desire and wishes. What is the way and how do we accomplish it in a practical manner. Master says “....., **if one is to be brought to the stage of Liberation,**method for it would be to divert his soul towards the Ultimate. The result shall be that he will go on developing till, by the last moment of his life, he will finally reach the destination and attain Liberation. I can proclaim by the beat of the drum that none except a worthy Master having at his command the power of transmission can ever bring forth such wonderful results, and that Raja Yoga alone is the path which promises sure success. But this can fall to the lot of those fortunate ones alone who are actuated by an earnest longing for Liberation and are really destined for it. The various successive steps of yoga laid down in Patanjali's system are all included in the one routine process ...and are covered by the *abhyasi* without

undergoing each one separately. But since that is possible only through the help of *Pranahuti*, I wish more and more *abhyasis* to come up to it and be profited thereby.” [Silence Speaks pg 423]”

4. “*Moksha* is commonly presumed to be the final point of most religious pursuits. But *moksha* may be represented in two ways as salvation and as liberation. Salvation refers to a state of temporary pause in the normal routine of birth and death. This temporary suspension of the normal routine may, in different cases, extend to different lengths of time according to one's attainment. During that period the soul enjoys freedom from rebirth. But after the expiry of that period it returns again into the world to assume a material form. But in the case of liberation, when once it has been achieved, there remains no possibility of the soul's return to the material form. Liberation is literally the

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end of the routine of births and rebirths.”
[Silence Speaks pg 396]

5. “Liberation has today become very easy because of the presence of the Divine Personality. The conception of people does not generally go beyond the point of liberation which they take to be the final limit of human approach. But that is a wrong idea. As a matter of fact liberation is the lowest attainment on the Divine path, hence it is just like a toy for a child to play with. Beyond that there is yet a lot to be achieved. The Infinite Ocean lies still ahead. It is a limitless expanse. Have your eyes fixed upon *That* and only *That*, and go on and on to trace it out.” [Silence Speaks pg 395]

6. Master says that “I have a heart ever ready to help anyone who might be in need of help. I take the job not as a master but only as a humble servant of humanity. There are and have been masterly *gurus* who work and have worked as masters in their time, but I

prefer to be a servant instead, and to work as a servant for the good of the people in general. Please do what you are told to do, and keep me informed of your day to day progress and also of the difficulties if any. I may assure you that you can achieve the goal very easily if you go on persistently with constant remembrance.”[Silence Speaks pg 396]

7. Our Grand Master who throws fresh light on any subject that he touches says that “Attaining freedom from miseries is liberation. Liberation is both permanent and temporary. When the liberation is such that the bondage of sorrow is never felt it is permanent liberation. [Truth Eternal.pg135]. “That which is the cause of bondage, when reversed, helps in attaining liberation. There are three causes of bondage: (1) Remembrance (2) Meditation (3) *Bhajan*. When the practice of these three is associated with external things, the result would be birth and bondage. And

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when they are practiced at heart internally keeping the goal constantly in view, it will result in freedom from external and surface bondage.

(1) Remembrance means remembering again and again;

(2) Meditation means having the idea;

(3) *Bhajan* means contemplation or continuous meditation.

(4) Reverse these according to the instructions of the Master. There should be resistance to outside impressions, and the inner veil should be removed. Then gradually the meaning of liberation will become clear and liberation will be attained. [Truth Eternal. pg 138]

8. The impressions and samskaras that we form we know are what we reap as results of karma. Master says, "As for Prarabdha Karma, I think and see in my vision that they are in store for *bhoga*, as every action of body or mind produces some effect. **We can attain liberation when we have cleared ourselves of all the past impressions. It is of course**

a tedious task. In Raja Yoga, they appear for *bhoga* in an almost fried up state due to *abhyas* and good guidance. The process of *bhoga* is also carried on during sleep provided the Master — the essential need in spirituality — is worthy of the task to bring these things round for *bhoga* in the dream. We have only to unveil ourselves through devotional practices. [Silence Speaks pg 334]”

9. **Master asserts that “As long as all Samskaras are not thrown out, there cannot be Liberation.”** [Silence Speaks pg 282]”

10. He gives us enormous hope and courage in attaining liberation by making a categorical statement that **“Our system is meant exclusively for the attainment of Liberation and beyond,** hence, far away from baser ideals I impart the same to every one even from my first contact.” [Silence Speaks pg 210]

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11. Master makes it point to stress that Raja yoga is the only means for attaining liberation. Once an aspirant asked me whether the word “Raja yoga” was used by Lord Krishna in Bhagavad Gita and the answer for that can be only a “No” but such queries are quasi intellectual and trying to avoid the liberating force of the Master Lord Krishna who in so many ways said that what the doctrine expounds is the secret doctrine of the Rajas. Be that as it may. Master asserts that **“As for the attainment of liberation or complete freedom almost all the great sages of the past and the present agree on the point that Raja Yoga alone is the path that ensures success up to the final point of human approach, and everyone dedicated to complete freedom must sooner or later come up to it.”** [Silence Speaks pg 174]

12. Grand Master **Rev. Lalaji Maharaj** said that “Liberation means becoming free. Freedom

from bondage is called liberation. These two conditions are related to the mind. Mind alone experiences. Mind alone accepts and feels bondage and freedom. This knowing and feeling is knowledge. When the mind thinks itself ignorant, and is keen about knowledge and is interested in it and knows it, it is called knowledge. Likewise, when the mind becomes perturbed on taking a certain condition to be unpleasant, it is called bondage. And when it tries to free itself from that condition and attains freedom, it is liberation or *Mukti*. Just as knowledge and ignorance are the states of mind, so also are freedom and bondage. Both are illusory and mental acceptations.” [Truth Eternal .pg 75]

13. Master wrote to an abhyasi “You asked me about *Nirvikalpa Samadhi*. It is of course a yogic attainment, but it will not solve your problem. It can bring you to a state of salvation but liberation is something else,” (Silence Speaks pg 335). This state we know

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is one where there are no thoughts experienced by the aspirant during meditation.

14. Master clarifies further “Thoughts can be stopped just in a moment, but that will not be in our interest since **for the attainment of liberation it is but essential to throw out the buried thoughts after having completed their bhoga**” [Silence Speaks 94]. He also states that “We do not stop the thoughts which come to the *abhyasi* but we try to clean every centre of the nerves and the mind lake (Chit Lake) itself. We clean the very bottom of the mind lake from where the waves start. If we somehow succeed in stopping its waves, the matter which gives them rise will remain as it is. It is possible that by the force of the will the thought waves may be stopped, but the matter which had given rise to those thought waves remains. **And if it is not removed, the liberation is not possible.** We should proceed in a natural

way so that the poison at the root may be removed. Our associates also complain of the incursions of the thoughts, but they are happy at the same time since they find thoughts less disturbing. **We can attain liberation, as our scriptures say, only when we are free from the coil of past Samskaras or impressions.** The present Samskaras are so much controlled by themselves that no further Samskaras are allowed to be formed. It is of course a spiritual state. And we come to it easily in Sahaj Marg when we go deep into the Consciousness. “[Silence Speaks 96]

15. He strongly affirms “.... that such a masterly type of spiritual training cannot be had anywhere but in our *sanstha* which runs under the kind grace of my great Divine Master. It is certain that the followers of such a highroad to Divinity have ever been few at all times and in all *yugas*. **Only those who are destined for liberation are attracted to**

it with eagerness and zeal.” [Silence Speaks
161]

16. Master while exhorting us to develop humility said “As a matter of fact all of us are like beggars at the Master's door, having a begging bowl in hand which the Master readily fills. But when the bowl is already full with things other than spirituality, the question of getting anything from Him does not arise at all, for anything poured into it will flow out at once. The primary thing for us to do is therefore to make ourselves empty of all these so that it may be filled up with Master's grace.”

“But it is a matter of pity that I find all my warnings going unheeded; few seem to be trying to develop that amount of capability in themselves. The whole atmosphere is surcharged with the strongest Divine force.
Can liberation ever be so easy and cheap?
It is definitely the time when everyone should give his entire attention to it, setting aside all

other things and feelings. I do not thereby mean to induce you to give up your worldly living, discarding everything including your responsibilities and obligations, but only to give yourself up to your Master in a spirit of surrender, availing of the time as best you can. The Master does a lot for you even without your knowledge, to inspire you with the true feelings required for your spiritual uplift. But then there must be a true response from your side too. You must promote within him the intensity of feeling which might compel him to push you on and on. That is, as a matter of fact, your part in the enterprise and for that you have to develop intense love and devotion.”[Silence Speaks. pg 55]

17. Master states that “**At the stage of liberation one is relieved of all the five kosas or sheaths**, without which one's naked form could not have come into view. Complete freedom from these kosas is an essential feature of Realisation, and that is possible

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within the life-time of a man too. All these things shall come during the course if only one remains adhered firmly to his final object or goal.” [Silence Speaks 408]

18. Master said “If we go with the full force at our command towards our main goal, the world would itself become a second thought. Go on doing the process of meditation till it is matured. This is the last stage of meditation. When we become one with the real thing, the things following it grow so dark that we do not perceive them. In other words, we become blind in this respect and our vision for the real things improves and we bring it to such a standard that we are lost altogether. **When this condition comes we feel that we are in the state of liberation.** If this condition is matured then there is the end of all miseries — no pain, no sorrow, no enjoyment and no pleasure. The machinery of body now works without producing impressions upon us. In other words, the body becomes an automatic

machine which runs by itself as duties demand. Here is the end of everything and there is no making of samskaras. Here is the point where we surrender ourselves in *toto* automatically. This is the essence (*Tattva*) of the Bhagavad Gita. This is the condition which the angels crave for. It is reserved for the human being alone.” [Silence Speaks pg 509]

19. Master wants us to turn totally towards God and treat all existence as his expression which we are duty bound to serve. He says “If we turn our interest towards God in the real sense, then all these things fade out in the end, and gradually the result will be that condition which Lord Krishna has described. What is that condition? Man begins to feel himself actionless and this condition, when it grows and reaches a high level, stops the formation of impressions or samskaras. And if one ever stepped into this condition and went on further, then what remains? **One part of it**

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will be what is called the state of liberation in one's lifetime called *jeevan-mokshagati*.

What a word which people are trying to prove in many ways!" [Silence Speaks 386]

20. Master dismisses the notion that liberation is too tough for the grhastha and asserts that "The popular belief that the **attainment of liberation is not only difficult but also impossible within the span of one life is a mistaken notion**. Who knows, this very life of ours might be the last one to bring us to the level of liberation. Indeed our Great Master has boldly asserted that one can, for sure, attain liberation in this very life, nay, even in a part of it, provided one is really earnest about it and has the fortune of having a proper guide. This he has practically demonstrated in many instances which only direct experience can prove." [2005, Showers of Divine Grace pg 71]

21. For everything there is a price. One needs to understand that nothing is acquired by no

effort. Master stresses this when he says that “Everybody likes freedom. **But few take care to acquire `freedom from freedom'.** This higher stage is the result of total submission to Master Supreme. It is all absorbing attachment (bondage) to Reality alone, which liberates one from every other bondage. Liberation can make one free from all the earthly bondages. When a person wants his Evolution, Nature helps him. Doctor gives bitter pills to the patient, even when he loves the patient dearly. God wants to see His creation quite befitting, pious and clean. So it is the Law of Nature that He does everything necessary to open the door of Evolution.”[2005, Showers of Divine Grace 105]

22. There is a current belief among us that recitation of the name of the Lord Hari is all and enough to get liberation. This has led to many cults and religions. Master states that “**Now about reciting God's name over and over again advised by certain sages as the**

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surest means of Liberation in the Kaliyuga, I believe that unless we merge ourselves in the vibrations produced by reciting God's name we can never be sure of getting the desired result." [Silence Speaks pg 21] Please note the broad minded approach of the Master and understand that he is hinting at the almost practical impossibility of one merging in the vibrations of the name of the Lord. It is a matter of our experience that the same Name of God sung by some is more attractive to us than others. These Nam Kirtans set to music of sorts is more absorbing to the sensuous ears than the ones sung by devoted ones immersed in the thought of the Master. Frankly please introspect whether you ever liked the song of the Master " deenana..." The sensuousness made you feel that is not attractive. If that is the case of the Master like Rev. Babuji Maharaj what to talk of others. Let us see the facts and choose the reality.

23. Master asserts that “Our method is so simple that for this very reason it sometimes becomes very difficult for people to realise its true significance. Difficulties arise when people do not take God just as He is, but fit Him into numerous artificialities created in their own minds to suit their own taste and likings, and thus put Him completely within the sheath of *maya*. They worship Him as such, with the result that they themselves get engrossed in *maya*, or in other words they become the worshippers of *maya* in gross form. Now if anyone comes up to explain it to them they run away from him thinking that he is trying to delude them. They appreciate more the Mahatmas who, being themselves dyed in various hues of *maya*, offer them colourful things which are suited to their taste. **The common mistake is that they do not care to pay attention to these most vital facts and they seek for liberation from those who have it not.** Really most of them do not have any aspiration for liberation at all.

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They adhere to gods and goddesses only to serve their worldly ends.”[Silence Speaks pg 36]

24. Please observe the humility of the Master when he says, “**I earnestly pray that all of us, leaving our prejudices, may come to the path of righteousness which promises Liberation.**”[2005, Showers of Divine Grace pg 148]

25. Master states that “Spirituality ends in Divinity, and Divinity ends in its Real Essence. **Man after liberation gains nearness to God**; and enters into a sphere where even Silence is silent. **Liberation in body is also a chapter in spirituality.** Material science cannot explain further after matter is left out. Spirituality is a sort of feeling or consciousness of the Highest. It is the doorway to enter into Divinity pure and simple i.e. the Highest Evenness all along.” [2005, Showers of Divine Grace pg 156]

26. Master in his Auto biography noted that
“People be (*are to be*) encouraged to acquire
(real) faith; structure and develop themselves;
engage in preaching and spreading (real sort
of) the science of the Ultimate (BrahmaVidya)
all around (everywhere).Thousands of
(past) lives have gone by: no more should
now be allowed to slip away. **Liberation is
not at all something difficult: it requires
just (the right) attachment of thought!**”
[Path to Perfection 65]

LOVE IS THE INNER AWAKENING TO REALITY

Love is one of the few words that has been widely used, misused and abused in the world. From love towards the Divine to love of the Carnality is a broad spectrum that appears before us when we hear this word and many a time I have a loathsome feeling when such a sound touches my ears. I am no hater of genuine concern, sympathy, empathy, service, sacrifice, compassion. I pray for those beautiful and divine qualities to express through this medium of His existence more and more as the days advance and seek for that divine embrace when love will find its summit expression in my total annihilation.

I would rather pray like the seer of the Shvetashvatara Upanishad:

“May the Lord of Love, who projects himself
Into this universe of myriad forms,
From whom all beings come and to whom all
Return, grant us the grace of wisdom.
He is fire and the sun, and the moon

And the stars. He is the air and the sea,
And the Creator, Prajapati.
He is this boy, he is that girl, he is
This man, he is that woman, and he is
This old man, too, tottering on his staff.
His face is everywhere.”

From dust I came I know and to dust I return is what I eagerly await. When I say this it is neither despair nor dejection; it is love for Him which alone matters to me. What is not very fair is the advantage that is sought to be derived by an appeal to such emotion as ‘love’ and seeking services of others as a matter of right; it is that greed that I do not understand. We tend to love Master for our sake most of the time and rarely if at all, Master is love worthy on his own right in the lives of many.

Real Love is a relationship that can exist between persons of two or more. True it is that some persons love themselves so much that they are called Narcissists. But truly everyone loves himself more than others, is a fact of conscience. In such cases the personality is already split and is not

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integral with its true being. The first signs Viveka lie in understanding this nature of loving ourselves and finding it loathsome start, learning to love others. This is the true and real awakening to the Reality that must precede all other awakenings. The narcissistic love has very strong foundation in the expression of all forms of life: I am referring to the preservation instinct as you might have understood already. But what is life? It is simply a matter of integrated expression of several functions and organs of the being in the Organic world. A bit of understanding of the modern day science would reveal to us that the difference between organic and inorganic world is more a matter of practical convenience and we know every thing is an expression of the interplay of energy particles. Loving self therefore is at the superficial level only but even then it is a matter of loving a particular pattern of expression of several particles as we shall see later. This basic understanding of interdependency of life and its forms and for that matter all that exists is the first awakening we should

have in order to love. To love then would mean, “concern for the togetherness of being”.

Love for one changes and matures into love for two and the second object of love then for a human expression is the mother. Thus the concept of Matru Devo Bhava (know the mother as God) is born. This love matures into the concept of Pitru Devo Bhava (know the father as God). The love for these two persons increase by the day with the simple awareness that they are essentially also concerned about his being.

Master states this when he wrote “ It is nature of children that sometimes they feel more attached to the mother and sometimes to their father. Love, the basis of all is there..” I love myself, my parents love me and therefore I love my parents. Inter relationship thus improves into inter dependency another crucial and essential factor in the development of Viveka. Love then matures into loving everything and person related and connected in such a way as to promote harmony in the relationships thus conceived. Love that is thus

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generated is the wisdom that awakens the inner reality in us. The reality of the inseparable and integral unity of our being is an inner awakening that arises during meditation and Imperience.

However love or what Master would prefer to call motherly affection, is for the first time seen as advancement in spiritual life. Master says “That is the sign of aggravation of love. Now he has started learning love from the very base which moves on all other sides.” Love then brings forth to our mind another of its great quality namely that of a sense of reward for maintaining such a relationship. Essentially then the love we develop is with an anticipation of reward, mutual though it might be. One such relationship is what we develop when we say love the Master.

Love and attachment to Master has its own rewards. Surely love to Master accomplishes the great tasks of removal of certain spiritual diseases the most important of which are 1. Envy 2. Jealousy 3. Unhappiness and 4. Ill-will towards others. Spiritual Tradition sought to overcome them by 1.

Development of maitri or universal fraternity 2. Through development of kindness to all creatures and things in the universe 3. Practice of forbearance and developing an attitude that every thing that happens is a gift from the Divine and accepting them same with gratitude and 4. Development of the happy state of contentment under all circumstances. By loving Master we accomplish them with His help of Pranahuti and our own efforts to some extent too. By loving Him who loves all we remove the brokenness in the thread of love that weaves our destiny as worthy and lovable children of God. We then feel love flowing equally to one and all and it becomes Universal. Master says “In that case father, mother, husband, wife and everybody will have the same share.” I draw your special notice to the words “same share”. That is why Master adds “Love is not bad, but its proper utilization we do not know.”

In our sadhana we naturally tend to love Master for getting rid off our miseries and afflictions. But the reward we anticipate for such can only be love in return. But we seek relief from the enjoyment

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of suffering or miseries which are consequent to our past actions. Master has many a time stated that he believes and experiences that none of the mortals is free from miseries. He makes it clear “that the miseries are our most faithful companions who never desert us in an hour of need. But it is really we who make miseries miserable, by the action of our thoughts and will. Joy and sorrow are the two ends of a thing or two poles of a magnet. As in the case of magnet poles unlike attract each other, so do joys attract sorrow and vice versa. When this is the case how can it be possible to ignore either? The only solution in my view is to divert our attention from them, stop giving them strength by the action of our thought and will, and let them wither away like the unwatered plants. This can be easily achieved if we dedicate everything to the Master and resign to His will. Our job is to remain firm and sincere to our duty and the result rests with God. To feel resentment for what He gives or what He does not give is against the principle of true love and devotion.” How difficult to understand and live by that principle of true love is all sadhana about.

We seek love of others related and unrelated to us and we tend to seek the help of the Master here also. Master in his infinite grace has recommended to us the method of loving others through the prayer suggested to be offered at 9 p.m. So when we pray that all our brothers and sisters are developing true love and devotion we are to keep in mind the above thoughts and pray that everyone is really developing their will to accept everything in life as God given. But many of us when we pray “love and devotion is developing in the hearts and minds of the aspirants” are very vague in our conception of the work we are doing and perhaps even think that all are developing an emotional bondage with the divine.

The prayer that we offer that all our brothers and sisters are developing true love and devotion towards the Master is the most important aspect of our sadhana from my point of view. That some persons do not see its real significance is mainly due to the fact they are not feeling themselves responsible for the Universal good. I have stressing

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the fact that it is only the evolved persons who can pray like that for the sake of others. That is one of the prime indices of progress in the path of spirituality. In 1957, Master in his letter to U.N.O. which invited his opinion laid down the method as follows: “ Let us all brothers and sisters sit at a fixed hour individually at our respective places and meditate for about an hour thinking that all the people of the World are grow in peace loving and pious.” Master added that “This process suggested not with exclusively spiritual motives, is highly efficacious in bringing about the desired result and weaving the destiny of the miserable millions.” I however consider that if we are to grow into the realms of the Divine we owe it to Him and His creation to work for its beauty and grandeur.

The whole difficulty arises only when we start doubting whether our thoughts and feelings affect others. Undoubtedly any aspirant properly introduced into this system has a connection with the Brahmand and even higher levels of consciousness. However since our growth in the

Universal consciousness or Brahmand is partial and most of the time peripheral we do not feel that we are all really connected and feel that we are separate individuals. In order to answer this point only Master has dilated on this subject in his commandment Six and clarified our commonness of the source. Still many for want of inner awakening to the Master and having His awareness only in the tongue and words, question whether there is really a universal energy that tie us and all existence together.

In recent times many an experiment is being conducted by researches in the field of Para psychology and telepathy in particular to prove the veracity of the claims that thought can and does affect others. An interesting feature of the recent developments is the concept of 'Web of Love'. It has been suggested by some researchers that the collective vibration of humans is now high enough to sustain this form of communication on a worldwide scale. The focused intent to transmit love and

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healing energy it is being accepted more and more as possible and is being accomplished.

All events originate in thought: if we study the world's metaphysical and spiritual teachings, whether they are from the East or the West, we see that one of the basic spiritual tenets or “natural laws” is that all events originate in thought. We know ‘as we sow so do we reap.’ Putting the same in another way we may say: “Thoughts are cause, outer events are effect”. In other words, it is not possible for an event to take place in the outer world without there first being a thought. Thought is the causative factor.

It may sound difficult to understand but the truth is that “We are the makers of War and Disharmony”: So events such as war, violence and disharmony, whether it is on a personal or a collective level, have their origin in thoughts of separation and apartness. We can call it the “us and them” thought. Thoughts like this, thoughts that we are separate individuals with no connection to each other are not in harmony with the Nature of Reality: that every person and every thing are in fact One.

This is one of the most basic Vedic statements that is eternally true. When people have thoughts of separation, these thoughts lead to fear and hate which eventually manifest in the outer world as conflict, violence and war.

If we take as our starting point that, we all in reality are one, that we are all connected, then we must come to the conclusion that these negative thoughts cannot only be present in terrorists and war mongers. They must in fact also be present in all the people who are affected and influenced by them in the outer world. We must come to this conclusion if we accept the premise that we are all one and that our thoughts are creating our reality. Thus we see that all of us are with our daily thoughts and words contributing to the collective consciousness and to the collective reality on Planet Earth. When I say this, of course I do not mean only the people who are involved directly in wars or terrorist acts. But all those who are “responsible”, the victims and their close relations, and all the many millions of people all over the world who right now feel deeply affected

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by these events have consciously harbored thoughts of separation, fear and disaster. Usually we are not aware of the fact that many of our most basic thoughts about the nature of life are thoughts of separation, fear and limitation. It in this context I have been pleading for a more responsible and holistic understanding of the Commandment 7 of our dear Master.

We can determine our destiny, if we can see that the cause of these events is our thoughts. We can also see that the solution, the cure, for this problem, is also in our thoughts. If we want to experience a better world in the outer world, we first have to think about, affirm, see and believe in a better world in the inner core of our being. We have to remember and realize our interconnectedness, our unity. Here again, we must remember our premise: Thoughts are cause, outer events are effect. As long as our thoughts are of separation, limitation or fear, we will keep on experiencing an outer world of disharmony, poverty, death and destruction. If we want to experience a world of

peace, harmony, oneness, love, prosperity and happiness, we have to change our focus and see and envision such a world. That is why it has been stressed by the Master, that individual realization has to precede universal peace. Also it has been the path of saints to always love others even if they intend harm to them. Master in his own style said “if you are in the habit of breeding thoughts breed good thoughts.”

We have to focus on the fact that in reality there is only Oneness. One God, One Power, who is the God of all human beings, whether this “He/She/It” is called Spirit, The Goddess, Jehovah, Allah, Brahman or the Force. We have to focus on the fact that in reality there is only One human being, One Soul, individualized in all 6 billion +, human beings on Earth, whether this human being is a man or woman, white or black, Christian, Hindu or Muslim, American or Arab. And we have to see this One Power or Force working in and through all human beings on Earth in Perfect Harmony and Love.

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The task of loving that One God or Power is made easier when we find a guide who is merged in Him and is available to us to develop love and devotion towards him. According to our Master by connecting ourselves with such a person with love and devotion and by practicing meditation in the right manner, we get transcended accordingly. This linking with the Master, ensures that the Divine current readily running through every fibre of our being kindling the feeling of true love and devotion in the heart. This is what Master says when he said “Love Him who loves all”.

It may appear that changing our thoughts and focusing on oneness and love is of little use if the thoughts of most other people are focused on separation and fear. But remember this: On the physical plane it might seem as if we are all separate individuals. But on the inner, invisible consciousness plane, we are all One. In reality there is only One Mind of God's or the Force's Mind, which we are all one with and constantly using. What one human being thinks, sends invisible waves out into the world

and affects the entire collective consciousness. Scientific research indicates that if 1% of the Earth's population changes or raises its consciousness, it will create a critical mass that will lift the entire collective consciousness.

One may question the assumptions above and also feel that this cannot be proved. But clear and close observations of events help us a lot in our understanding of the unity of consciousness. Some years ago, some scientists observed very interesting phenomena involving several small Japanese islands. The only inhabitants of these islands were monkeys. And the diet of these monkeys consisted of, among other things, sweet potatoes, which the monkeys dug out of the ground and ate. The scientists discovered that one of the monkeys on one of the islands had learned how to clean and scrub the potatoes before he ate them. It wasn't long before more and more of the monkeys on that island also learned how to clean and scrub their potatoes before they ate them. But what was really interesting was that a short while after about a 100 monkeys on

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this first island learned how to do this, the monkeys on all the neighbouring islands also started cleaning and scrubbing their potatoes before eating them: without having any physical contact with the monkeys on the first island. It is now explained by Psychologists by saying that consciousness is a non-local phenomenon in space and time and because on this inner plane of consciousness, we are all interconnected. This means that when one individual raises and changes his or her consciousness, the entire collective consciousness is raised and changed too, without any form of physical contact. This explains why the monkeys on the other islands suddenly learned how to wash and scrub their potatoes without any contact with the other monkeys. Because when the 100 monkeys on the first island changed and expanded their consciousness, it had an immediate effect on the entire collective monkey consciousness, without any physical contact between the monkeys.

It should be obvious that the same holds true for us, human beings. In other words, when one

individual changes and raises his/her consciousness, it affects the rest of the collective consciousness without any form of physical contact. This means that you and I, whoever we are and wherever we are by changing our consciousness and focusing on unity, oneness and love can contribute to creating a critical mass that will lift the entire collective consciousness of mankind and thus create peace and harmony on Earth. This I need not stress is what Master was asking all of us to do. This is our call to humanity to live in the Sri Ramchandra Consciousness.

But the difficulty is, while all creation is One is agreed in argument, in actual practice this does not find a place. It was the great philosopher Hegel who said “History is a process of spirit becoming flesh.” This is a great wisdom he shared with us. Scientists always talk about their highly questionable and yet in their opinion infallible theory of a random universe. For want of any other better theory, we all necessarily agree that everything here is a child of the Big Bang. To put it provocatively we are cousins

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to nova, the stars, the mountains and the rivers. We are cousins to the Tigers that try to annihilate us and the lorry truck that is ready to run over us! Neo-Darwinians say that evolution is based on random changes, on random mutations. If really ours is a random universe that just throws out mutations in totally random methods there should be more than a few hundred different life-forms. But we find only one: the DNA. This is something that surely beats reason.

The Big bang started (for want of any reason, let us say at random) and has worked out, over a period of 3.8 billion years our planet. In this planet around us whether alive or not, our cousins are every stone and creature, every mountain with melting lava or molten lava. Let us for a moment think about the time when the Big Bang occurred. Obviously it required some Energy. According to dictionaries Energy is “the ability to work” and that means the ability to move something. What is that some thing that was moved then, when nothing was there? Accepting that something we may call Energy

was there it obviously lived in what is called Plank time. When a little bit of energy emerges from an atom, I understand that it does not emerge in just any form or size what so ever but it comes in a standard size similar to a mechanized brick stone made out of mud. The entire universe is made out of these plank units. Much later we are told the quarks got evolved and they are only in six different forms since their emergence millions of years ago. This we are told happened all at random- difficult for mortal rationality for sure! We find thus super sameness and super simultaneity and the reasons for such an emergence is sought to be answered as random occurrence! Further I find it very interesting to note that none of these emergences were individual units. They were always in multiple and similar units. There is a beehive I see as a dreamer. It is in this context we need to appreciate the concepts of 'potentiality' and 'latent motion' which Master uses in his classical work Efficacy of Rajayoga.

I am informed that all life rules are contained in addition, subtraction, multiplication and division

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from the beginning of the Bang. Thus from the beginning there are the positive and negative forces and their interplay is what all manifestation is about. I also understand from this that relationships between 'things' is a fundamental truth and it is not difficult to see the basis of Daivi pravrtti and Asuri pravrtti in this. These rules dramatically present the case as to which quarks are going to be allowed to associate with what quarks and which quarks are going to say 'no' to which one. That is, quarks cannot exist by themselves. They gang up in groups of three. If two up-quarks merge with one down quark then it is called proton and if it is the other way round two down quarks and one up quark it is a neutron. All these protons, neutrons were getting together with those little things flicking around called electrons and the whole thing is high speed drama called the plasma. These things somehow organized and we are all informed randomly at that, to bring out this coherent universe. The first matter of any substance, matter made up of more than one atom getting together I understand did not appear until over 300,000 years after the Big-Bang. There are

surprises and surely they are random according to the scientists of the present day. But for me those galaxies, star-collapses and new forms of atoms, planets and atmosphere have occurred according to some basic rule and not according to any random method. The mere fact we are able to understand them means that there is some law which I think our ancients called *Rtam*. Since the Big-bang I understand it is 14 billion years and thus I know I have a history that long and tedious. I understand that I am a lump of quarks and also that you are one such. This of course is my simplistic understanding of physics and a bit of metaphysics.

But what is intriguing to me is that the great sage Kanada who found the way to realization through his theory of Atoms said all this through other methods than scientific instruments and modern gadgets. It is of course a pity his system was totally lost and the philosophies of Rahu (*Advaita Vedanta*) and Kabanda (*Purva Mimamsa*) swallowed the truths of other systems. It is my belief that the culture of cerebrotonics and viscerotonics

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really ruined the wisdom that is integral and one such early casualty is the philosophy of Kanada in the spiritual history of our Country. Scientists have noted that the sudden emergences after the celebrated Big Bang were never a single occurrence and are always in multiples, similar and simultaneous. *This being together is what is basic to all that exists is a point worth noting.* We were never alone and we were always dependant and co-operative all the time. This is the basic fact that we tend to ignore when we talk of individual concerns and interests. There is and there can be only collective consciousness. Individuality is a great illusion nurtured, pampered and harnessed by the various civilizations and cultures. Philosophies which talked of independent realizations are really contortions of reality. We are integrally and inseparably united is the real truth. God or the ultimate energy is as much dependant on us as we the creatures who are essentially the expressions of the same energy are dependant on it. From Cosmic dust we come and to it, do we return is the basic truth. So far of the so many quarks which found

expression it is only me and you who have consciousness and have the ability to understand this fundamental truth. Whether this consciousness will improve on itself by understanding its mutual dependence or annihilate itself is the issue before the human conscience. It is in that light we should see the call of the Master for loving the entire fraternity of human beings and all other existence in the prayer that he has suggested for Universal good. Master also asserted that “We are united in the common cause keeping towards proper order the good of man and humanity.”

Masters suggestion of prayer at a fixed hour (9 pm prayer as we call it) is to lift our own consciousness and the whole collective consciousness. The conception of the Master we should have is that He is the one who is the force that loves all. Our mind should dwell on this first and we should have a firm grasp of the condition in our mind. The purpose of the prayer is that all the inhabitants of this planet love the great Master. This vision that we should develop implies that everyone

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is developing love and devotion to each other. This grand vision should be clearly maintained during the period of meditation suggested at this time.

A New Vision of unity, peace and love on Earth should emerge in our mind. The Vision which encompasses all people, all races, all nations, and all religions are all united in the Master and all are one with the Master. That is the Viswaroopa that we all should have of our Master. It is a song of harmony and bliss that emerges before our eyes. The vision of the Ocean of Bliss is real before our eyes and we are all merged in it losing our separateness and identity in Toto. That is the Blissful Blessing of Beauty. That is the true love and devotion advised by the Master in his commandment 9 that we should seek and possess. That is only one Law of Life and Love. That is only one Wonderful Wealth of Wisdom of all saints of the world and advents and avatars. That is equally possible for us and we thus become Masters in our own right. The peace such a prayer grants cannot be compared with any other and this is the one Perfect and

Profound Peace. Our planet and our mother land and the Gaia would all revel at such a marvel that we accomplish and verily the Heaven is on Earth then.

One more practical point that needs to be remembered: all our actions and dealings during the day should necessarily be based on this assumption. Such an exercise makes it possible to not only comply with all the Commandments of the Master but in fact helps us to own up the conditions that we gain during meditations and in act that is Imperience.

We are living in a world where we are constantly shown, by the media, man's inhumanity toward each other through violence, terrorism, and war. Never has there been a time when the glow of the Master enshrined in our hearts as divine light is more needed than now. During this powerful time in history we, as a group of conscious and conscientious beings, actually can shift the awareness of the planet. The spiritual work under the guidance of our Master that we are doing has

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prepared us perfectly for this precise moment. Our voices, actions and intentions will inspire and heal so many. No longer can we sit by and just watch helplessly our Governments and such authorities making conscious yet paradoxically unconscionable choices. We must combine our spiritual practices with uplifting words and positive action.

If we can do this, I believe with my whole being that we are on the brink of something truly amazing. The vision I hold is that we are a moment away from creating a world safe for our children, their children, and all generations to follow. Some of you may think how we can as individuals change what is happening in our governments and our world. My answer is, it is simply by living as a conscious and committed disciple of Sri Ramchandra and there by becoming spiritual activist, and by being that spark to help others raise their awareness and find peace. By committing to creating peace within us and our family, and encouraging others to stay steadfastly by all human beings who value humanity, and by helping others

discover their light, we set in motion the intention of positive transformation.

If one by one each of us take personal responsibility for raising the awareness of humanity we begin to shift the global consciousness towards more and more benevolence and love. There is a powerful phenomenon in group behavior called reaching a critical mass. What this means is that one person begins initiating a behavior, others observe it and begin imitating the action. Then one by one all others join in until enough people are behaving in the same way and the entire crowd follows: this is the critical mass.

This is what we observe in our Cricket Stadiums when some one starts supporting say Tendulkar, shouts “ SIX “,“ Tendulkar SIX” and the shouts getting carried through the crowd in no time and the entire stadium reverberates with that slogan or appeal that the first person started. The paradox is that person who initiated the process of shouting cannot stop it once it has gained the critical mass. This is a very important feature of human behaviour

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that we should use to the best of our advantage in the spread of the message of the Master. And that is the reason he stressed the need to offer prayer at 9 p.m. sharp by all who are united with him.

The healing light of the Master within each of us is very badly needed by our world at this juncture when violence and all that is base in us are dancing in frenzy. It can be ignited by each of us at any moment, in the same way that a spectator in the Cricket stadium starts to chant the glory of a player/team of his liking. Realization is always a matter of a split second affair and who knows it happens in millions because of our prayers. We can all take courage and strength from the immortal words of Mahatma Gandhi: "Be that change you wish to see in the world." We never know whether we might just be the spark that changes our collective consciousness to peace and integrity.

I would like to state a few more obvious facts with an intention that we all follow the call of the Master to Love Him who loves all. We are aware that we live in unprecedented times: Never before has

the entire human family been entrusted with the task of working together to imagine and then consciously build a sustainable, just, and compassionate future. New approaches to leadership are being called forth to meet the unique demands and opportunities of this moment in history.

The new generation of adults through the world can be classified as "upshifters" who have gone even further and are pioneering a new way of life that is more sustainable, satisfying and soulful. They are making a whole pattern shift in their lives that grows out of an ecological awareness and the sense that they are here as more than just consumers to be entertained: they strongly feel that they are soulful beings who want to grow.

Let us ask ourselves what does awakening look like as it moves into the world from our meditation rooms? Our entire future may depend on how we answer this question, on how effectively we are able to bring a spiritual perspective to bear on the urgent global challenges faced by our awakening at this decisive juncture in our evolutionary journey.

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It means that we need to develop simplicity in the memory of that Infinite Void which we confronted in our periods of contemplation and meditation. Masters call to “Be plain and simple’ reverberates in our mind.

However we understand that to live voluntary simplicity means choosing our path through life consciously. It is not so much about living with less as it is living with purpose and balance. Simplicity lies at the intersection of spirituality and sustainability. If we note carefully we find that a quiet revolution in living has been underway for the past few decades in which considerable number of persons who owe their strength and confidence to the Master as also others who are indirectly influenced by the ever flowing grace of the great Master have made significant changes toward simpler ways of living. This shows the shift toward more sustainable and compassionate ways of living. Simplicity is not about a life of poverty and sacrifice but about a life of purpose and satisfaction. This is important because a sustainable future for the Earth

will require much more than a surface change to a different style of life; it requires a deep change to a new way of life. This is what we find in the call of our Master for maintaining moderation in all our dealings. He writes “We are all family people, but we must be moderate in all our dealings and money is also essential for us everywhere. So it becomes our duty to have it for our maintenance and good living.”

We have also noted that social systems which include monasteries, churches, mutts and ashrams and host of other secular and non-secular institutions tend to decline in performance as they become bigger, more complex and increasingly incomprehensible. They also become less amenable to democratic control, and more vulnerable to disruption at key points. There is evidence that we may be pressing against the limits of our ability to manage large bureaucracies in their current configurations. Spiritual persons always preferred small to big and lived a philosophy of enough is enough. This applies to individuals and can easily be applied to institutions. But for that a great spiritual

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quality is the base: contentment. “Enough is Enough” is a great sentence of the Swami Vivekananda that has to be remembered always.

To love is to share and sharing means a certain extent of sacrifice. As the importance of the individual was stressed savings and not sharing has become the social habit. Savings and Insurance the twin concepts of the modern world which safely make us forget any Providence or God who protects us or their very existence redundant have simultaneously made us forget what it is to love. Love and compassion are divine potentialities lying in core of the heart of the human beings and it would be bordering on suicidal stupidity to ignore our right to be divine.

A study was made recently regarding creative role of philanthropy in responding to our rapidly changing world. I am not able to get a copy of the report. But that does not matter. The core question was whether it was possible to identify “transformational initiatives” that recognize the world-system is moving through a time of profound

change, creating a unique window of opportunity for seeding initiatives that support the turn toward a more sustainable, just and compassionate future. Do we have the means and are well prepared to make the sacrifices to look into the problems of war and strife, conflict and exploitation? We seem to be desperately seeking an answer to this. The problem has to be attended to because the impact of humanity is now global, that is the scale at which we are challenged to become reflective if we are to make a choice about our common future. Post Hiroshima analysis of the disastrous actions does serve no purpose than a study of history of Nations.

At present the vehicle of collective attention at a civilizational scale is the mass media, particularly the broadcast television. If civilizations are to realize their potential for reflective consciousness and become self-guiding in their evolution, then it is vital for the public to mobilize the public's awareness on behalf of public interest. But to our misfortune we find that every forbidden topic imaginable has been covered on the television. The television is

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profoundly biased toward high consumption ways of life that the earth cannot sustain. Sanity has to have its say on this topic and a boycott of the Gandhian style on the Television may be not be out of place if the media is not robbed and raped by the consumer market.

Although human societies have confronted major hurdles throughout history the challenges of our era are unique. Never before has the entire human family has been required to work together to imagine and consciously build a sustainable future. This is the need of the day and the solution of the Master to this problem is what we have in the prayer he has suggested for all of us. We can make this world better than what it is: we have the love for Master as our anchor: the confidence in the infallibility of the Master is there to keep us on our march towards the global peace. It is this love for the Master I consider as the full and perfect inner awakening to Reality.

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My Pranams to all the co-travellers on the path.

On the happy occasion of the Sri Krishnashtami 2004, it is but proper that we consider the problem of 'self'. This problem has been engaging the attention of all seekers for ages. There are theories and philosophies on that which are familiar to us and there appears no need to state any of them again here. But for us our beloved Master Babuji Maharaj is of paramount importance. I try to share what little I know of this subject without getting into the systems of philosophy or yoga but what I know through practical anubhava of the states I detail here.

He puts the question "What is the Self?" and answers "It is the gross state produced by the charge of the mind. If I may be more vivid for the common understanding I can say that self becomes the individual force with its separate entity." Meditation has been advised as the path for us and

its efficacy and use we all know. However we should know that true meditation is not about doing or achieving anything. It is about removing the obstacles that obscure our nature. A spider sits silently in a web without moving. He is not meditating. He is waiting for a fly to land. He wants to exist as an identity, an ego, as if he is his construct of thought and to also possess freedom.

The very silence of which we all have direct awareness reveals that the ego that is seeking is nothing more than thought itself; it is of a substance similar to that of the substance of a dream; for we know in one moment of no-thought that is our daily experience it completely disappears. If we try to look for it with the mind, 'the no-thought/mind is not found to be the same. This has been a regular pastime for many aspirants and they complain about it often.

This is because the 'self' is nothing but thought. We obviously cannot catch hold of a thought; this is the frustration of those who think that another illusion "Sakshi" is not able to watch the 'no-

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thought' condition. In these cases the aspirant is trying to view silence as an object or experience to be attained. The Ground Reality however is, silence is what cannot be lost. That is why when we get in close with the Ground Reality through Pranahuti we are able to feel that 'silence' which passeth understanding even though we are in the midst of all noise including the inner noise of an agitated mind.

We all know that many times when even in moments when we are internally most tormented, agitated, there arises in us the "silence". That is why we feel like saying Master "speaks in silence". Behind this we may note that the freedom of our nature is not freedom from events that come and go, nor is it the freedom to get out of our way like the renouncers. It is the freedom in the midst of all events, whether we get what we want or do not get what we desire.

Those who feel that we have freedom only when we get what we want and reject what we do not wish are thinking that freedom as something that will give them an identity that will be stable and

unthreatened. This is what is behind all seekers' mind-set. There is nothing wrong in thinking that they are all also spiritual seekers, people who seek knowledge, seeking through relationships, or any other kind of seeking.

A seeker is a person who is attempting to achieve some result through a practice, like a person eating idlis and sambar for breakfast because they see some benefit in it. The idlis and sambar may help in forming regularity in practice but there are many things that idlis and sambar cannot do. Once the regularity is established the interest in idlis and sambar wears off. We find that this is a repetitive experience, and the mind begins to see the limitations of the same. The mind starts hankering for something more. Perhaps someone will gather the courage to try something new. They may suggest instead of sambar to try chatni and chatnis of several varieties get suggested over a period. Still, the experience comes, goes, and is limited.

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We have the same phenomena in the nature of meditation that we have. If at that time we seek assistance of the trainer to push out of the situation of being bored with repetitive quality of meditation a push by him/her would lift us to higher condition. But before that the attachment to the condition should go and also the willingness to take assistance from the qualified person should be there. It should be clear to us that the having or not having of any experience in any realm of being has nothing to do with who we are truly. We are the being in whom these experiences are arising. This much is obvious to many seekers. However what is not appreciated is that ‘the experience of identity itself’ is one such experience when we are in the lowest plane of consciousness that works in the body. Identity, or ego, is nothing more than thought - so it is as ephemeral as thought, and constantly changing. There is no way to ever make it secure.

Ego is like the performer in the magic show. The thought is what the performer is doing, and the one in the audience watching is either impressed or

not impressed by the performance. When one is deluded, one is constantly either identifying with thought, the one about thinking and the other what the thoughts are about. All of this is taking place in the mind, and it is all gone in one second of no-thought condition. This silence of which we all know can be called by different names. We can call it being, we can call it liberation, we can call it awareness, and we can call it the source from which all perception arises. Nevertheless, silence is a good indication, as far as words go, because it offers nothing to reflect the idea of ego, nothing with which to identify our “self”.

Many sadhakas have been asking about the nature of the ultimate and nothingness. This is essentially a game they try to play within themselves in order to maintain the ego which is created by the mind and then evaluate a "concept of" silence. The very evaluation of silence is funny; we know it is not a form, so it cannot be measured. Further to evaluate or measure we do not have any measuring instrument. Even then, to what use to which we

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intend the 'silence' to be put into is a question that has no answer. Here we find that the mind looks to itself to evaluate the 'silence' and draws a conclusion based on what it can use. Even logic indicates that a mind whose efforts have failed is not qualified to evaluate. It knows only its own limitations and believes that is all there is. In a moment of no thought, this mind that is attempting to quantify silence disappears, and the silence remains. Who remains is answered as 'whoever it might be'. 'It is what it is'. One and only real lesson in spirituality is we know that the mind is secondary to our true nature or 'who we really are'. That is why there is no liberation in thought - it is not who we are.

This is the reason why the question 'what is the self' must be answered - because that is the only way to cease identifying with experiences that come and go. When we identify ourselves with that which we are not it leads to tremendous suffering. Therefore we need to find out our true nature. Then we are free to meet the reality of coming and going

of events exactly as they are without asking them to be or do what circumstances cannot be or do. That is the end of the logic of most of the prayers.

As I am never tired of saying that ‘The real prayer is to pray and continue to pray so that prayer may continue’. This prayer is what I adopt. The peace that arises from realization of our true nature in the midst of all events is not the point of realization. That peace is a natural benefit similar to energy following the path of least resistance. The joy and peace that comes finally is the outcome of not demanding the world of thought and form to be other than exactly what it is. Then one naturally ceases to destroy the possibilities for life, joy, bliss, and expression. That is why Master has said that in our system we do not try to change the outer circumstances but mould ourselves to the circumstances. That is also what he stressed in his commandments 5 to 8.

To abide by the Will of Master there is no other method than total surrender to Him. First we should mould ourselves on the lines of the Master-

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then the meaning of 'mat chitta madgata pranah bodhayanti parasparam' becomes true. Once this is done we live in the will of Master when 'manmana bhava madchitto madyaji mam namaskuru' becomes possible. Lord Krishnas' messages are true and eternal. But the Lord is expressing himself as our beloved Babuji now, is what we need to know and feel in the core of our hearts. So long as we are going to distinguish between these two, such a wisdom is beyond us. That is the problem of identities we discussed earlier: not only have we granted identities to ourselves but to others also- a funny game of Ego. Meditation on the nature of Silence which has a music of its own is the refined form of meditation in the method. But this, one learns in the cave of the heart which swells in and with the love for Master. Sri Krishna which means unending happiness is the result of such a music that we hear in Silence. Anything that is unending can be boring and therefore He plays tricks with us to keep our entertainment continuous and ever longing. I pray that all enjoy the game with Him always. One word of caution: please note that

boredom does not mean tiredness. Tire not, be continuously restless and He is game for that. The journey to the Infinite is not taxing, it is unendingly joyous. One last thing to share: the Infinity is a dawn that never dawns. It is a continuous grey always luring to make us move towards the brighter light – play the game it will be rewarding as well as relaxing.

MOULDING IS THE PRECEPTORS BUSINESS

The theme of this seminar as we all know is taken from the article 'Methods of Training' of our Great Master Sri Ramchandraji Maharaj of Shahjahanpur. This article was addressed to Preceptors / prefects of Sri Ramchandra Mission in the year 1970 in a conference of Preceptors/Prefects at Tirupati. This talk forms part of the Audio CD of our Master which has 6 talks and a song sung by him released by ISRC. I may be permitted to use the term trainers, instead of using Preceptors/prefects every time hereafter in this paper.

All of us are aware of the tendency to think that every thing in this system of sadhana is done by the Master and the trainer as well as the aspirant, has precious little to do. This tendency of thinking was present even by 1969 and many trainers tried to disown their responsibility in the spiritual training that is being imparted in the system. It was the usual

practice by then to say that the aspirant has nothing to do except to take the introductory sittings and attend the satsanghs (meditation sittings in groups) and annual/ biannual/quarterly gatherings organized by the institution. The individual sittings were optional. No effort was made to evaluate the progress made by the aspirant and it was being said that everything is left to the Master. And a very specious argument was given that to try to know ones' condition or stage of progress indirectly means that one has no faith in the Master. Thus a situation arose in the implementation of the system which promised through its books "Towards Infinity", "Reality at Dawn" and "Efficacy of Rajayoga" a practical and verifiable system of sadhana, where no responsibility for guidance and no assistance in evaluation were forthcoming. Master was always proud of his system and was confident that he trained many to become masters. In his catholic approach he used the term master for the preceptors also in many of his writings, but these were conveniently made to be understood as referring the Great Master alone and the trainers

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slowly abdicated their responsibility for training and accountability to progress of the aspirants. The article, 'Method of Training' has to be read therefore keeping in view the main theme of the Master namely clarifying the points in training and the role of the aspirant, the trainer and the Master.

If we ponder over the word 'training' it becomes clear that there can be no training without moulding. But it is also true that Master used to talk about transformation. While we use the word moulding usually with reference to material objects we use the term transformation in the case of living beings. However moulding or transformation implies first of all change from the existing position or status. Therefore it is incumbent on the part of aspirants that they should be prepared to accept change in their ways of living and behaving as also bring in changes in their attitudes and priorities. It has been our experience that while almost all aspirants want to get 'Realized' very few of them ever think of being prepared to change. This refusal to change and sticking to their familiar ways of living has been the

main cause of lack of desired level of progress achieved by them in spite many sessions of offering of Pranahuti.

Before we go into the practical aspects of imparting training, there is need for us to be clear about the system itself. Is our system based on a type of evolutionary philosophy or is it a devolutionary. Further it is also necessary to note that our Master asserted that we are returning to our Home Land. In this context it is also necessary that we should be clear about the concepts of Destination and Home Land. Master in his message dated May 1970 stated "... if we pause a little and consider the problem (the Destination) we 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." Home Land and Destination clearly mean that the goal is something that we are aware of already. But our Master has stated that the spiritual journey is towards the Infinity. By definition, Infinity, has no end point and is ever moving forward. Again the concept

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of Nothingness as the goal, presents us a picture where we find it difficult to integrate the same with the concept of moulding.

‘Human transformation is the goal of life’ and/or similar expressions have been made by the Master and Dr.K.C.V. That Dr.K.C.V. bears a background of Aurobindonian thinking is unquestioned. Many times he said that what Sri Aurobindo promised namely the descent of Supramental Consciousness into the human life, is what Sri Ramchandraji delivers and the influx effected in fact is from a much higher level. Thinkers who subscribe to the theory of evolution (it may be noted that evolution is not a fact that has been observed but is only a theory advanced by Darwin and others) naturally hold the theory of change or flux. To put it in brief the contention is, life is not about doing, it’s not even about being. Life is eternal becoming. It cannot exist without eternal becoming. Fundamentally, the whole story of evolution is a story of experimentation and change.

However the philosophy of Raja Yoga is closely linked to the Sankhyan philosophy. Swami Vivekananda, while answering questions on Darwin's theory of evolution said that the last word on evolution has been stated in the Sankhyan system. He agrees with the Sankhyan system that there is no evolution without an involution. This same theory was held by Sri Krishna in the Pancharatra agama stating that the souls are in Pravrtti or Nivirtti paths. We were once pure and simple consciousness patterns expressing the Divine and we lost our balance and are now trying to restore the same, are the principle that should be fully grasped by us.

Swami Vivekananda stated "According to the philosophers of our country, every being is a perfect Soul, and the diversity of evolution and manifestation of nature is simply due to the difference in the degree of manifestation of the Soul. The moment the obstacles to the evolution and manifestation of nature are completely removed, the Soul manifests itself perfectly. Whatever may

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happen in the lower strata of natures' evolution, in the higher strata at any rate, it is not true that it is only by constantly struggling against obstacles that one has to go beyond them. Rather it is observed that there, the obstacles give way and a greater manifestation of the Soul takes place through education and culture, through concentration and meditation, and above all through SACRIFICE.....The attempt to remove evil from the world by killing a thousand evil-doers only adds to the evil in the world. But if the people can be made to desist from evil-doing by means of SPIRITUAL INSTRUCTION, there is no more evil in the world." He adds further that "In the animal kingdom we really see such laws as struggle for existence, survival of the fittest etc., evidently at work. Therefore Darwin's theory seems true to a certain extent. But in the human kingdom, where there is the manifestation of rationality, we find just the reverse of those laws.....The highest evolution of man is effected through sacrifice alone. A man is great among his fellows in proportion as he can sacrifice for the sake of others, while in the lower

strata of the animal kingdom, that animal is the strongest which can kill the greatest number of animals. Hence the struggle theory is not equally applicable to both the kingdoms.” *Man’s struggle is in the mental sphere. A man is greater in proportion as he can control his mind. When the mind’s activities are perfectly at rest, the Atman manifests itself. The struggle which we observe in the animal kingdom for the preservation of the gross body has its use in the human plane of existence for gaining mastery over the mind or for **attaining the state of balance.***’

Swami Vivekananda also stated that Sage Patanjali has not advocated the theory of evolution and held that all were once involved in the Origin and they are all returning the Source. He adds further “Patanjali holds that the transformation of one species into another is effected by the **“in-filling of nature.”** *I would request you all to ponder over this ‘in-filling’ and the Pranahuti that imperienced by us and also think about the*

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possibility of transformation of ourselves through such in-filling.

Master stated “Life is the awakening of the state of Being. When we brought in our share of the awakening state, every function of the material existence commenced. In the beginning, it was more in relation with Divinity from which life started. With the progress of life, actions continued having their effect according to their nature.” He says that because Actions are very strong since they are connected with life, their misuse produced wrong effects and the whole frame of the body became a human factory with every faculty forming its own centre and started pouring out what has been collected thus far. When the span of life of a particular being ended a form afresh was assumed with the accumulated grossness and this process continued for several lives. Thus he says we have formed poles according to our Actions and they became very strong. Finally all this led to a condition where we remain embraced by the commands we receive from different centers each for the faculties.

Somehow due to the company of pious persons or due to good environment we got an opportunity to think of our original condition. Master says if we searched for a proper man to guide us in this pursuit and that thought touched the core of our being, it would produce a kind of trembling, and that would lead us to the proper man who is really spiritual. If there is any short fall in this we unfortunately land ourselves into the hands of gross persons and we do not attain the stage of entering our Home Land. Master says it is the responsibility of that person who promises to guide in the path, to destroy the poles we have formed due to unbalanced thinking. Thus if every thing is regulated the original state of our being comes to view and we begin to realize the awaken ness of Divinity which first fell to our share. (See the origin of rings of splendor in Path of Grace.)

Thus we see clearly the Master is referring only to the process of return to the Home Land and we are not talking of evolution proper as understood by Scientists, Philosophers and Psychologists. But

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the process of return to the Home Land is the process of gradually annihilating the Ego and becoming Self less. Such a self less person, who has reached a state of Void/Nothingness, naturally is in tune with the power of manifestation and his participation in that process is natural and Divine. The gradual process of becoming that has led to the theory of evolutionism is sought to be explained in this system as a gradual peeling up of samskaras/ impressions collected by the individual expressions of the Life energy. In tune with the Hindu conception regarding rebirth, Master implicitly holds that the human individual has gone through many lives before he came to be expressed as human in the path of return to the Home Land. But the beauty of the system is that while returning to the Origin/Centre we arrive at a state of pure Divinity and we are exhorted to use this condition to help others find their return path to Home Land. The Commandment 9, has this implication is a point that we had many occasions to discuss.

Master in his message in May.1970 stated that “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.” The point of great importance here is, Master is not restricting any one to try this system. According to Hindu tradition human beings can be classified according to the goals they entertain, as Kamarthi (seeker of desires), Artharathi (seeker of wealth), Dharmarathi (seeker of virtuous path) and Moksharathi (seeker after Freedom). That there are several types of people among human beings is unquestionable. Are all of them fit for spiritual training? Further we know that we cannot classify a person as purely Moksharathi or Kamarthi. The same person may at different times have different goals as also the person may have at the same time more than one of these goals. Spiritual training under the system advocated by our Master can be given to all. However Master classifies aspirants into five types, 1) Selfish 2) Fazli 3) Ahli 4) Devotee and 5) Murad.

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The selfish persons among the seekers are interested in material benefits and are those who join the Satsang to achieve their selfish ends. They resort to flattery as the means to satisfy the Guru/God and leave the Master any way, either because their wishes were fulfilled or denied.

The Fazli disciples are those who come for meditation occasionally and are generally carried away by the pious environment and pleasant atmosphere. They have no goal clarity and are best called time passers. They may be regular to satsanghs or Annual congregations etc., but are those who do not practice the system as advocated by the Master.

The Ahli type of disciples are those with better samskaras and are willing to practice sincerely the system.

Master says some of them may graduate to the 4th level of disciples called Devotees. Some of these are such that they start from the beginning

with the condition of Devotee and bear love and devotion to the Master. They know love and devotion to another person means obedience to him in every sense of the term. Persons of this type possess all the characteristics that is expected of an aspirant.

From among the Disciples few graduate to the level of Murad that is one who is the cynosure of the eyes of the Master. The Master never forgets them and he is the beloved of the Master.

While discussing the issue of 'moulding' we should be clear as to whom we are referring to. It should naturally refer to the keen seeker rather than casual visitor. The aspirant should be one who would yield naturally to the Trainer leaving aside all his personal notions about the path and the correctness or otherwise of the path he has been treading if any. His aim should be to acquire naturalness and for this the Master asserts surrender and cooperation are the twin sisters who help the aspirant in the path.

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Master stated that the abhyasi proceeds in two ways and both are necessary, by the effect of transmission and his own efforts. The light which the trainer infuses travels to the different centers and a sort of vibration is felt by the abhyasi even at the higher points. The other thing which the Preceptor does, is to start Yatra to the different regions and centres.

The main point we have to be clear about in this context is whether all those who ostensibly seek the assistance through transmission can be given the same and also whether moulding of the seeker even with regard to goal clarity, determination to transform is also the task of the trainer. Unquestionably the Original Prana or Pranasya Pranah is that which is transmitted. While the force is the same the level from which the Pranahuti is offered can vary is a point that was clearly elaborated in the first issue of the Journal Imperience. This it is easy to observe depends on the level of approach of the trainer himself. Therefore it becomes necessary that the trainer

always abides by the Master, in Him and for Him. This is a responsibility that clearly vests with the individual trainers and they have to put in every effort in this direction.

Our Master has explicitly stated 1) the various practices to be followed by the aspirant, 2) the role of the trainer and 3) the role of the Master.

The topic of the seminar is 'moulding is the preceptors business.' Therefore we shall confine ourselves to the role of the trainer, without forgetting that he is essentially an aspirant. The trainer assists the aspirant in reaching the goal through various methods given by the Master. In order to successfully accomplish the task he uses Pranahuti.

1. Pranahuti is the tool used by the trainer to foment with his own internal divine will power the various conditions in the aspirant and thus give him a satisfaction that he is in the hands of a competent person.

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2. The internal spiritual condition of the trainer is such that persons sitting near him automatically feel a certain amount of calmness or peace. This also encourages the aspirant to pursue the path sincerely.

3. The self of the aspirant has to be turned to Divinity. This has to be done so that harmony is developed by him and his Self (Ego) is reduced.

4. The trainer has the knowledge of centers and the energy they contain, and he exercises his will to direct the Divine power coming to him towards the aspirant.

5. Various methods have been given to the Trainers so that they may introduce Divinity into the abhyasis who are dormant.

6. The trainer has also to do Yatra in the case of aspirants who are not able to progress on their own even in initial stages. This is sought

to be done through fomentation of the condition into the aspirants system.

By these efforts what is the moulding that is effected? Master states that ‘So long as there was the Balanced state we had no form of our own. We have simply to unfold ourselves and restore our own Balance which we had lost.’

We had observed earlier that there are different types of people. We also know that there are five sheaths covering human beings: these sheaths are well classified as the 5 kosas in our tradition. But there was no effort made to evaluate / classify human beings according to the kosas. The simple point is that all the kosas are there in every human being and therefore no such rigid classification is possible. However we know some are governed more by some kosas more than others. In any society there are bound to be individuals at different levels of growth and maturity, not only intellectually but also morally and spiritually. Master in his own way said that the end of philosophy is religion, and the end of religion is

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spirituality. We find very interesting researches done by Psychologists of the present day who are trying to restore Soul to the Science of Soul (Psychology=Psyche=Soul, Logy= Science) which it almost lost a Century ago.

It is agreed in the circles of Transpersonal Psychology as well as Integral Psychology that there are streams of consciousness. They have been classified as mainly consisting of certain basic characteristics identified as typical of each stream. That all existence has been understood as a stream of Consciousness, we all know is the basic tenet of the great Sage Nagarjuna. His philosophy of Alaya Vijnana is something that swept the scholars of his day and most of the present day philosophies of Consciousness use his terms and terminology which went to the West via the Eastern China and Japan. Broadly the streams are classified as 7 or 8 categories. But clearly some of them are contrived and are patterns into which an effort is made to somehow accommodate the entire human population. However they have done service in

pointing out certain inherent contradictions in the content of consciousness. They are relevant for us in as much as we are trying to balance the contradictory forces in our consciousness pulling us at different directions, *through the wholesome influx of Pranahuti. Pranasya Pranah is the basic core of any type of consciousness and has therefore the inherent capacity to bridge the gulf between two or more streams of consciousness that are in collision path in us.*

It is however necessary to note that these streams of consciousness which perhaps can be better compared with strands in a rope never exist totally independent of the other. It should make an interesting study of research to find the origins of these strains or strands in the very make up of the content of consciousness which is itself a conglomerate of the physical, vital, lower mental, superior mental and the planes of equanimity. When we tend to classify human into types we invariably get into the problems particularly when we demand total separation of the types from each other. Even

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very great reformers and sages have tended to think in terms of pure Sattva (Suddha) and having failed to find it in the Universe have said that the matter of Sri Vaikuntam is that and the bodies of Eternal Beings is composed of that type of matter. However for the one who knows and feels in the real sense Impurity is as much a myth as Purity. Thus if we keep in view that wholesome attitude it will be possible to find the following strains/strands/streams of consciousness in society in general and the individuals in particular. Their being present in the individual consciousness is the matter of concern for us.

1. Magical: Persons whose thinking pattern accommodates this stream of consciousness think partially in animistic terms, magical spirits, belief in good and bad spirits which either bless or curse and in turn decide the events that occur. There is belief in the spirit of ancestors and an effort to work out lineage with persons who are gone forever and a strong bond in the clan or tribe. In many

persons we find this type of consciousness co-existing with more advanced features of consciousness, many times including rationality. In the case of persons who share this type of consciousness the Self is not fully developed and is dependant on magical and mystical means. If one set of rites and rituals or magical charms fail another is resorted immediately else their self collapses under the weight of lack of confidence in self. These magical are different for different cultures and societies.

2. Power Gods: Persons whose thinking pattern accommodates this stream think in terms of settling the accounts and through power (muscle or otherwise) control and dictate others- their main motivating principle is power and glory. Terrorists and war maniacs belong to this category. This is a streak of the animal instinct that somehow persists in the human- perhaps civilizations built and destroyed based on the muscle power and animal characteristics contribute to our

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thinking in this pattern. The self development in these cases is dependant on perceived capacity to inflict pain on others and ones' own muscle or money etc., power. The Self is bonded by these and any failing to the body or its prowess can inflict a stunning blow to the self.

3. The conformists: Persons who partake in this stream are very decided as to what is right and what is wrong and they know it fully. Violating the code of conduct or rules is abhorred and punished if possible, if not the culprit is severed of his connections with the family/village/or any other group to which he belongs. Any lapse in following the norms leads a sense of guilt and severe punishments are given and accepted. These persons who follow the norms, rules, regulations and restrictions that are imposed by an avowed authority that is usually a religious figure or book or tradition, generally pass off as saintly persons in society which appreciates their holding the rigid hierarchies.

The consciousness here can be totally against freedom of spirit of others and conformism is the only principle recognized. This pattern in consciousness is common to find and in fact any society at any given point of time is ruled only by the influence of these persons. The self here is under severe bondage but it enjoys the credits that are showered on it by the society and many times is not even aware of its bondage. This is one of the toughest bonds that required to be broken in the path of freedom of spirit.

4. The explorers: Persons who partake in this stream are not convinced about the existing strict code of morals and rules governing life, they question everything of religion, every rite and routine. They claim to be having a scientific temper and want equality, fraternity and liberty to be the same for all the human population irrespective of the race, religion, gender and such other divisions. They do not accept any hierarchy in the relationship of the ruled and the ruler, between man and

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woman. Interestingly they raise a question why should God be male? They have no moral compunction to utilize the resources available even if it were to be for exploitation through intelligent maneuvers. They have no difficulty to use the baser instincts in the advertisement and propaganda of their products and give all types of specious logic to defend themselves. These persons have sought to use the available knowledge gained by explorations in the nature of mind for their personal gain, or call it corporate advantage and gain. This is particularly so in the food and cosmetic and fashion industries. They choose all attractive means to debase the human thinking and all the time say they are upholding the freedom of the individual to choose. This type of consciousness is unfortunately seen in almost all the human beings of the present day and this is one of the toughest problems facing one who seeks to transform the content of consciousness of aspirants seeking to realize their true nature.

The self in these cases is under delusion and is totally lacking direction in moral and spiritual plane. Imagine the extent to which the program of awareness of AIDs goes and unabashed marketing of condoms and other means to protect oneself and not even a single person is there to call the bluff and plead for a sane sex order. Note also the importance given in spiritual discipline for the practice of celibacy in grhastha ashrama.

5. The sensitive seekers: Persons who partake in this type of consciousness are committed to communication as a means for developing fraternal bonds. They agree that human beings must be freed from greed, avarice, jealousy and believe in developing humane relationships with a symbiotic approach to all problems. While the desire is there to attain harmony and understanding amongst all, they end up with seeking and trying all the time to find means through which they can succeed to communicate to others their point of view. They are heavily dependant on the rationality

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of human being and think that rationality can itself solve the problem though it is always frustrated in its attempts and the explorers and power gods have their way. The simple fact that the explorers and the power gods constitute the majority of human population is enough to have their way at the least through the brute majority they command. The self in these cases is having a taste of the expansiveness and is ready to come out of the shackles.

6. The holistic super conscious men: These are very few in the human population who through their relentless struggle in their inner selves seek to generate harmony and good will amongst all the human beings and enable them develop true love amongst all sentient beings and devotion to the Supreme Consciousness that rules the Universe. Apart from abiding by Truth and Reality in all its aspects these persons enjoy a tranquility of the most superior type which bridges the gulf and the possible perceived differences and

lives and moves in the sphere of harmony, understanding, compassion, co-operation, co-existence of all beings, love and direct non-interfered oneness which helps them share and make the words of sacrifice meaningless in as much as it is only a service to ones' own very Being. They experience the inner oneness of all and find there is no disharmony essentially in nature. Disharmony and dichotomy are the products of thinking patterns that do not seek the good of all but only of a few to the detriment of others interests. For these persons there is no individual self and therefore no individual interest. They cross the borders of Egoism and naturally their performance is always marked by a fragrance of natural perfection, unifying all others efforts and exhibits a coordination that is better expressed as cohesion. The self in these cases can be taken as expanded and the bonds of animal and human realms and regions are broken

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and they are free moving and having their being in the realm of pure consciousness.

It is therefore obvious for us that we should tend to strengthen this last strand more and more. It is in this context the Prayer at 9 P.M. gains importance. It is now positively proved that the thinking of groups of people located in different parts of the world does influence others and its influence is felt even in inanimate objects of experimentation. This one task of moulding our selves and thereby others appears to be of paramount importance.

The words of wisdom of our Master has been our guiding points for contemplation and meditation. It is relevant to recall a few of his statements in this context. "Spiritual training starts with inner cleaning or purification of Chakras which is the most essential factor in spiritual training." "Pranahuti is the only effective process to introduce immediate change to regulate the inner tendencies of our mind so as to effect our gradual transformation." "What Pranahuti does for the spiritual uplift of an Abhyasi and removal of complexities in a short time, independent

efforts cannot achieve even in a full decade.” “The light which the preceptor infuses travels to the different centres and a sort of vibration is felt by the abhyasi even at the higher points.” “In (our) system all the methods of doing are for the preceptors and becoming is the job of the abhyasi.” “It is the power of Pranahuti alone that can curtail this duration of travel from one spiritual stage to another, and enable the course of thousands of years to be covered within the span of one life.” “Only a person capable of transmitting Divine Grace through the Yogic process of Pranahuti is fit to become a Master.” “Transmission gives a new life to the sleeping condition of man and prepares for the highest approach reserved for human beings.” “A man is not fit to impart spiritual training unless and until he has developed the capacity of fomenting his disciples with superior force which is all and all.”

These are but a few of the pearls that are collected at random. How can the trainers do this duty is what we have endeavored to explain in our trainers manual. But most important is the

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development of Special Will. Will is a word that has almost become the weakest in our vocabularies and every action of ours is sought to be explained by different models and theories of motivation. Our Master has stressed the importance of the development of Special will in his work "Towards Infinity." For developing this Will it is obvious that it is to be used for

1. A good cause, with no selfishness/self interest
2. With noble intention,
3. With total faith in the Sovereign Principle of Justice,
4. And for a Balance that follows Justice.
5. Needless to say Faith in the Master is a must;
6. Faith in the nobility of attempt is a must along with
7. Faith in the deservancy of the effort on the part of the aspirant
8. Coupled with Compassion and Love
9. And an unflinching determination to succeed in the attempt

10. With a pious and unblemished character that alone accompanies any Divine effort.

It is obvious for developing these characteristics it is not enough to wish piously and hope that the Almighty will grant the capacity. It is the most essential tool without which any method in the manual or else where will not work. While referring to the development of Sensitivity, Master has stressed the importance of purity and in this context of development of Special Will it is all the more important.

It would be prudent to conclude this paper with the prayer

**O Master Thou art the Ocean of Bliss
We are all seated in it
The waves of Thy Ocean are passing through us
Removing all the dirt and disease.**

DIVINITY IS A PLAY AND DIVINE THE WAY

The Great Master in stating that “ Divinity is a play and Divine the way” in his message at Munich in 1980 was addressing the problem of the modern man in spiritual life in a way no Master has ever done till now.

What is Divine or God? We find in all cultures notions of gods, spirits and ancestors as supernatural agents, who are remarkably similar to humans. ‘Where from these ideas originate?’ is a question that has been the concern of students of Religion and more particularly Comparative religion and Life Scientists including Psychologists. More particularly we are not able to find any reason as to why they persist so strongly in the face of science that has over ruled the concept of original cause though they do not have any explanation more meaningful than this? The atheists or non believers are puzzled over this aspect.

It is felt that the new branch of Psychology called Evolutionary Psychology seems to hold some answer to this persistent problem. C. G. Jung the famous psychiatrist, who is renowned for the original concept of collective unconscious, once said that although he could not prove the existence of God, as a psychiatrist he knew that the human mind was built to have an experience of God. In other words, just as our minds have “programs” that enable us to feel sadness, anger, and ecstasy, and to think creatively and learn a language, so too have we a program that can help us “read” life in a spiritual way. Even if we have not experienced this program personally, it is reasonable to assume that it exists, simply because so many sane and wise people, throughout time, have reported its benefits. The classical work of William James “Varieties of religious temperament” deserves mention in this regard. Providing that we can locate, download, and learn how to operate this program, it can give us a pretty amazing experience, an experience that many people call, among other names, Divine or God.

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The greatest spiritual masters are those people who have accessed and mastered the most powerful applications of this program. We find that when they were asked about these really important questions of life and death, creation and evolution, they gave us a remarkably consistent set of answers, sometimes called the “cosmic game” or the “divine play”. This view provides some fascinating, moving, and colorful answers to our most profound questions about why we are here, and what is the nature of reality.

Recently, these same basic conclusions have been rediscovered in a most surprising, and altogether modern context, confirming that the greatest spiritual truths exist in all of us, waiting only to be accessed. These findings were based on the leading researchers in the clinical use of LSD by Grof at Johns Hopkins University in Maryland. Grof has summarizing the clients’ experiences, compared them to the perennial spiritual teachings, and presented them in a remarkable book called ‘The Cosmic Game.’ A brief summary of that may be, at

the summit of a spiritual search they were faced with a direct experience of the ultimate, a kind of final destination. This experience gave them a feeling of immense satisfaction, as if they had discovered a clearing in the center of their soul, in which all things are embraced, and everything is profoundly at peace. From this perspective, beyond time and space, they felt that there are no limits or boundaries in the universe. Sometimes this is experienced as pure light, or pure mind, or pure possibility. They felt they were at Source and from the perspective of this Source, everything else appeared relative. What makes this study very interesting is that these clients were never exposed to any spiritual practice or even religious rigorous discipline.

The aspirants practicing PAM are aware that they have similar experience during meditation when we find the universe itself is only a part of the Infinity or a sub-division of the whole. Creation and ourselves as parts of creation are temporary assortments of this seamless whole, and so we are

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not really independent, separate things. In fact, we are not real but functional entities.

However this is not how we normally think of ourselves. In our normal state of consciousness, the world looks like it is composed of individual, finite, and separate beings and things. We know ourselves as a collection of feelings, thoughts and emotions that define us. We are a body with some feelings, some ideas of our past, and our imagined future. These things define our boundaries, that demarcates the line between what is “me” and what is “not-me”. Almost everything we do is geared to preserving (and enhancing) those things that define us and not surprisingly we meet with failure in such attempts. The nature of Time is such.

But if we want to experience the divine Source, we cannot do this as “we are”, because we are just one bundle of boundaries, and the Source is limitless, eternal, and boundless. And this is why, if we are seeking the Source, we must ultimately empty our selves. We must erase our boundaries. Our sense of self must die, which is just another way

of saying that we must discover that we are really 'Nothing' and what we think as self-entity is an illusion. What we thought we were is really just a set of limitations or borders. Tradition has its own language in saying this as the 'binds'. We are, in fact, the Source, pretending to be separate.

But why then are we trapped in this apparent world of time and space? Why do we believe our boundaries? Why does the Divine bother to create such an elaborate fantasy? The saints answered this by saying that "people need God and God needs people". More humorously Master said that otherwise God will die. It seems that being Eternal and Infinite can be a bit boring even for God. Or that even God can get lonely, and crave for a playmate. Thus God seems to have given birth to this world. Some felt that we are characters in a drama unaware of the drama we are in, unaware of the Director of the project. God is playing with us, and is playing through us, like a big hand with so many finger puppets.

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In our secular world now where we are not bound by any philosophy or religious strictures, when spiritual aspiration takes even an elementary shape we find ourselves in a uniquely different situation than all our ancestors and elders. We seem to have a choice from a wide variety of paths each competing with the other and putting up its claims as the best. But the point to note is living in a secular context with no rules or tradition or philosophical and spiritual commandments we are really confused with the enormous problem of having to choose the best for ourselves. Further those who have ventured in to the field either on persuasion or 'let me try this' attitude for spiritual development seem to be more satisfied with the practical and direct experience of peace rather the really concerned with the basic spiritual doctrine that the method advocates and try to move towards the Source. This is the common experience with many aspirants being satisfied with peace and calm that is felt during meditation and really enjoy their complacency. That explains the presence of so many systems. Further adding to this complexity the

medical profession advises meditation as a relaxation means to control blood pressure etc., have promoted a mushroom growth of systems of meditation about which they have most of the time no direct knowledge and thus exposed a field which hitherto was essentially meant as a means for self realisation.

The Master in his message on 10th Oct. 1981 said, “There is no question of separation. We are coming closer and closer. This is my message to all.” Thereby indicating that the different traditions shall meet and a global awareness of the Reality is very much round the corner. This he reaffirmed in his perhaps the last message in August 1982 when he stated that “We are united in the common cause keeping towards proper order the good of man and humanity.” He also warned in the same message by saying that “**Co-operation is the life of the coming events also but if they are wavering they will be wasting power.**”

The Master was categorical in stating that there is only one path and that one is perpendicular

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towards Him or base or origin. It is the Divine way that attracts the people or aspirants to move out of the Ocean (obviously referring to the Ocean of Samsara) that is foaming and disturbing. The world where the 'sara' or essence of the 'Sam' or balance not being understood every one seeks a way out and moves into the path of Divinity so that he can clear himself of the problems of the life and perhaps life itself. Life which is a manifestation of the Divine may also be called divinity. This divinity has been understood by many mystics and saints as the play of the Divine or Lila. Unless the Divine breathes its real essence into the aspirant he will not find a way out of the problems of the Divinity or Leela or maya of God. Here we find the Master becoming mystical in his expression “..the master to breathe in the Real Essence.” What a profound way of stating the nature of Pranahuti?

We find the Master echoing the statement of Lord Krishna “Daivi hyesa gunamayee, mama maya duratyaya, mam eva ye prapadyante, mayam etaam taranti te.” (BG. VII-14) meaning ‘This divine maya of

Mine, consisting of the modes (three gunas) is hard to overcome. But those who take refuge in Me alone cross beyond it.’ We the disciples of the great Master Sri Ramchandraji Maharaj are able to feel the ‘nothingness’ of our being and also experience our nominal identity.

But identity is not always the poise of the spirit. Unity pervades and manifests multiplicity and gives meaning to them as such: this is our initial Viveka experienced in the first knot in the path towards Infinity. We find that multiplicity and difference reveal the richness of the unity and identity. Both these are faces of mysticism or our direct awareness and we have no particular logic to defend this position. Our Surrender and consequent mystic awareness reveals to us that the Divine must be embraced or sought after not from any one part of our being or portion of experience but by all the parts of ones’ being, the physical, mental, and vital and supramental. So long as any portion of the organic existence is left untouched by or unopened to the influx of the divine we find that there is conflict

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and disturbance. I personally feel that the disturbed states of mind the aspirants have during meditation when they are absorbed due to the effect of Pranahuti is essentially due to this non yielding to the Divine will in a particular plane of consciousness. Dr. K.C.Varadachari has stated that we are very loquacious about our surrender while in fact it is very conditional to the grant of our petty petitions to the Divine. These aspects are what I tried to present in the book “The Five Kosas Role in Sadhana under Pranahuti aided Meditation.”

Being can only be experienced as personal and the Ultimate is experienced as the ‘Personal More’ as Tagore put it. Every one of the Advents narrated in the Indian puranas is a significant transcendence over the animal and the human, a new step in the History of Spirit –the play or Leela of the Divine. It is through these acts of loving kindness or Leela of the Divine we catch a chord and move towards the Divine. It is special expression of the Divine in the form of Advent or Special Personality that saves us from the Ocean of froth and foam. The

need for a Master who can either be this or the one who can put us in the 'right channel' is unquestionably the greatest need in spirituality. To get such a Master and accepting Him as such would mean that we have completed our journey to the Homeland 99 percent. Master in this message makes a categorical assertion that "The problem cannot be solved without taking the Real and the Essence from the Master. I have not come across any such person except my Master who was my all and All. I think I am not mistaken because I put all things in the right channel."

When we understand the sublime truths of our Nothingness imperienced during our sadhana and understand that we have found our Master (Divine) who grants That we can say we have understood his Divinity. When we realize our self as completely empty and devoid of all form or shape or name we know, we seem to be wise and know what Divinity is. When we are aware of our Master as Personality incarnate and a way to our Base we

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seem to know the Divine showing us the path out of Divinity through the Divinity.

Divinity appears to be showing two different aspects of the path of spirituality or spiritual living. We have observed earlier that there appears to be 'program' in us seeking to know our source. Therefore spirituality may be defined 'as an innate human need to connect with something larger than ourselves.' It is safe to say that this larger than ourselves to be larger than our ego or self or imagined sense of self.

Sri Krishna said that at the beginning of time he declared two paths for the pure heart; jnana yoga, the contemplative path of spiritual wisdom, and karma yoga, the active path of selfless service.(Bhagavad Gita 3:1-3) Further the available material in the history of religions and mysticism makes us understand that there are two dimensions to this spirituality: the vertical and the horizontal. This is a modern way of putting the things that the Lord Krishna said 5000 years ago.

1. The vertical component may be stated as something that reaches its pinnacle in what is called sacred, divine, higher power, ultimate consciousness and the safaris in the path seek if necessary the help of the divine. This is purely an individual oriented or self centric approach. Hinduism was accused by many western scholars because of its exclusive concern to get out of samsara not minding what the repercussions in the family or society may be. Of course this is due to their thinking that Mayavada Advaita and Yogic traditions particularly the Jnana Yoga to be everything of Hinduism. The passive social attitude and an exclusive obsession with what is called spiritual progress has made us ignore even the foreign invasions and accepted everything as a divine decree. Pessimism was an alternative word used for Hinduism by majority of the western scholars.

2. The horizontal component is service to all beings, expressing compassion, sacrifice, empathy love and care to all that is. The greatness of Lord Buddha is

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in his stressing the need for the expression of these divine qualities or virtues and suggesting that they aid in the progress in spiritual life. Non-violence, no greed and no usurpation are all the virtues that were taught by him first. Humility and forbearance were asked to be developed.

Master has stated there are many methods and they may be correct and it is for us to choose the correct one in the real sense. He has stated that the correct process is “the process which may put you in the undisturbed state. Vibrations should become all divine...” (2005, Showers of Divine Grace p.32).

The system of yoga that is given to us by the Great Master takes both the vertical and horizontal aspects of spiritual life. As a matter of detail I may say that the vertical aspiration to reach the Ultimate is intertwined with the commandments of behaviour which is conducive to the spiritual vertical development. That is why we find the path zigzag and not straight or horizontal. The Divine way given

to us by the Master is a beautiful and integral combination of both the dimensions of spiritual life.

The goal of the cosmic game is for us to discover, in a way that satisfies our own particular taste, that we are an aspect of the divine. This is the moment when we discover the God-program buried in us. In the search for this program, we have been challenged to let go of what we thought we were. Master says that “when heaviness is gone, then only the thing behind the scene opens to the mind. If any of the methods brings about desired result it is genuine, right and natural.” (SDG 32) But even then, there will still be enough of ‘us’ left to enjoy the illusion of our life. What happens really is that we are no longer the same person we were. We are also divine, but having a once-in-eternity illusory experience of being separate. This type of feeling is what we have near about the Central region though in a sense this happens right from the beginning of Brahmand where we feel ‘Aham Brahmasmi’ and later ‘so ham’. Several persons have spent large number of years meditating ‘ham sa’ hoping that one

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day it grants by inversion 'soham' experience. I do not knot much of that; but this much I am aware that due to the Pranahuti this experience is what I have felt and many other co travelers in the path have also felt. It is here that we need the Master of the caliber of our Master to breath in the real essence through Pranahuti.

Non-duality is a general term that covers several schools of thought, which point to the single source before and beyond all temporal experiences and apparent diversity. While reading texts of our Master we find the affirmation that Self-realization has no promise other than to release us from our belief in a separate self or ego. The dropping away of the illusion simply reveals this as it is, often summed up in the phrase "Before enlightenment chop wood and carry water. After enlightenment, chop wood and carry water." Or Master said the beginning and the end are the same.

But as Master puts it the journey does not end here. We find that although the game is over, the playing is still there. Because with this new

awareness (that life is not quite so real) and with our new, relaxed oneness as both divine and identity, we can watch and play and live our life with no fear and judgment. We can live more lively. We can watch the birth of new life and new love. We can witness new technologies and new cultures and new disasters and new heroic responses to disasters. This is the stage when one real lives in Complete Ignorance, Child like Innocence and total indifference to the drama that is being played.

This is where our self will and the Divine will is in complete agreement. It is but proper we should know what Divine Will is, to understand more the Divine way.

The Divine Will which should not be confused with the word Fate has certain very profound qualities. Only when we are able to align with them do we really feel as Divine. This happens when we move into the realm of Prapanna and Prapanna Prabhu. As Master puts it, it is then we partake in divine work.

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The qualities of Divine Will are some of the most powerful forces in the universe. These forces cannot be used by any one without actually being prepared for using them. In our system those who are stabilized in Brahmand mandal have such capacity. At no stage the individual aspirant in the path has any direct knowledge of the same in as much as the pind mind cannot grasp the same. Some armchair philosophers think they can consciously draw the divine will and improve their quality of life. Such are asuric souls. It is true however such an alignment assists us in participating with Divine Plan and the higher purpose of our life.

When an evolved person aligns with Divine Will he feels that the quality of his vision (sensitivity) has improved. We find our depth of intuition has increased. We feel we are released from limitations, and our spirit liberated from the bonds and we find ourselves enabled to do creative work all at the behest of the Divine Master. As you we live in the consciousness of the Divine Will we become more

conscious of our higher path and of those activities that fulfill the meaning of our life in this earth. As we live in the Divine Will more and more we become more conscious of the plan of humanity and its higher purpose, the Masters and Enlightened Ones, and the larger whole of which we are a part.

When we are well aligned with the Divine Will we get certain capacities that are put into action. We first of all become capable of being permitted to do Masters work that is the capacity to Transmit.

1. Transmitting the Divine Will is the initial way of participating with the divine work. These persons can receive and transmit Divine Will to any area of life as per the divine injunctions. It should be clear to us that the Divine Will is not about reaching a goal or fulfilling the need to achieve by sheer force or determination. Divine Will is a powerful force of pure spiritual energy that comes from the Master. It creates an enormous infusion of spiritual energy into our life that awakens new consciousness and realizations. As we work with Divine Will we are strengthening our personal will, setting our intention,

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and aligning with our individual will. Divine Will infuses our personality with new skills and more power to carry out our spiritual goals and purposes. Working in this way we can create profound and wonderful changes in our life.

2. Transcending: When our will is in total alignment with the Divine Will our understanding becomes whole and complete and we gain capacity to see the past, present, and future if need be and if such a knowledge is required for doing good to the person or object which is under study. The divine will then transcends the limits of the personality self which is encased in the world of form and name.

3. Transforming: When Divine Will is transmitting it transforms that which receives its transmission. Human progress out of its ego-centricity to the cosmic centricity is the result of such cooperative and collaborative effort.

4. Transfiguring: The individuals who are assisted through the divine will to grow and transform into real human beings are enabled to seek the Source

and in the process develop a global perspective. The individual no more is personal but becomes the transpersonal. Divine Will accelerates our evolution.

Transmitting the energies of Divine Will can help accelerate our and other's evolution. This is however possible only when the transmitting person is connected through proper line of Order of Masters to the 'right channel' that is straight and near most to the Base or God. Without such a connection it can only be delusion or our imagination. Divine support by way of the Divine Will does come when we call upon it with an attitude of yielding and submissiveness even as a servant. This is clearly explained by the Master in his treatment of the subject "suggestion". This is the Divine way.

Aspiration on the other hand comes to us from personal will. Aspiration works from the earth plane upward. Aspiration when coupled with a feeling of dire need becomes strong enough, such as the aspiration for spiritual growth and enlightenment, or the dedication to serve humanity. These aspirations surely have the support of the

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Divine Will and one will be successful to the extent one is craving and aspiring. Divine Will works from the higher planes and travels downward, transforming every level of our being and all the energies it contacts. This is what Master meant when he stated that the higher centers take charge of the lower ones in Efficacy of Rajayoga.

It is a matter of experience that those who stumbled on the path of PAM seeking Pranahuti to fulfill their personal petty desires find the flow of the Divine energy into their system. That is the Divine will has apparently acceded to the prayer and desire of such persons also. But what is intriguing is Pranahuti (Divine Will) appears to supersede their personal desires. These persons inner self appears to see more for their life than their personality can even imagine. The change then reflects our soul's purpose and the divine plan for our life. Divine Will simply transforms into our will. This aspect of the Pranahuti where the Divine seems to stoop and enter into our being to transform it for It's' purposes is a unique grace of the Master that practicants of

PAM feel. This is an aspect of the Divine way of the Master.

The play of the Divine is thrilling when we see that as we get fomented by the Divine Will or Pranahuti it becomes easier to see what we need to do, and energy comes with it to assist us in carrying out the actions that seem indicated. Many of the changes in our consciousness do not appear in concrete form and shape. These expansions of consciousness do not get recognized until months or years later. Once people expand into a new level of awareness, they usually do not remember what they were like before, and take the new consciousness for granted. This is because in advanced persons the Divine Will simply supersedes and becomes their will. The condition appears to be what have always been.

When we say that the Divine Will has become the personal will we do not mean that we are "taken over" by Divine Will, and that suddenly everything will work in our life without our needing to do anything. We live on a planet of free will or Karma

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Bhoomi, and we are learning how to choose those things that are for our higher good. We are the persons who must take action and carry out the inner directions that are emerging and Pranahti and Divine Will is always there to assist us in the task that yields maximum good. But this requires that we learn the spiritual discipline of always yielding to the Divine Will.

Once this is done opportunities will come to us, new paths get opened up, and our consciousness continues to expand. Divine way then gently urges us to move in certain directions and make us more attracted to our higher good. Master says one may not be even aware of these changes and the work that one is doing.

Pranahti in the Divine Way, enter into our life and assists us in transforming our life, linking our personal will with a great force that will add to our power to transform our life. Changes will occur in any area of our life where it is fomented because Divine Will transforms whatever it is transmitted to. However we seem to never know what those

changes will be, when they will come, or what form they will appear in. Because of these only repeated sessions of Pranahuti is advised for the individuals in the path. The changes that do come about always bring us closer to the "Divine Blueprint" of our life and to our path of higher evolution.

Aligning with Divine Will ensures transformation of humanity. Most of humanity is not yet able to experience and align with Divine Will, for doing so requires a degree of sensitivity to subtle energies. When even a few people align with Divine Will and live their lives accordingly, these qualities of Divine Will can be known by many, and eventually by everyone. This has been the call of the Master to all his associates and this has been our aspiration too.

While all this is fine how does the Divine way affect us in our daily life? The great Master has given Ten Commandments for living the Divine life or the means to align ourselves with the Divinity. By following the commandments we are enabled to adhere to values of integrity, collaboration, and trust

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in our relationships with employees, customers, friends, relatives, bosses and the Divine. We believe that human beings are an integration of body, mind, emotion and spirit and that it is our essential nature to evolve and develop to higher levels of awareness and consciousness. Work provides a marvelous opportunity for us to practice our spiritual principles and to benefit from our contemplative practices in daily life. It also provides us an opportunity to grow and develop to our full potential.

The home and work place equally assist us in our Divine way that is we can live a life of contentment and, paradoxically with greater effectiveness. That is why Master has said this system is for a grhasta (house holder). Contentment or Trpti is one of the important attributes of a spiritual person. Contentment is defined as "happiness with one's situation in life." A person is contented if they are "satisfied or showing satisfaction with things as they are what so ever they are. So contentment seems to involve having an accepting attitude toward whatever is occurring. A prerequisite for

contentment appears to be a willingness to let things be: rather than trying to make them be different. It is a state of nonattachment to outcomes, having no expectations for how things "should be. This is essentially what yielding to the Divine Will would mean.

But our challenges are very many. Our lives are complex in that everything seems to involve an ever-changing balance between opposites: good and evil; pain and joy; health and sickness; and so on. We feel like a ball being batted by too many players. How do stop being the victim of this "back and forth" pressure? Contentment is the answer; and that is easy to say. But with the help of the yielding attitude to the Divine Will in all matters the attitude of just watching is possible. We have seen this with Sri Ramchandrajji Maharaj of Shahjahanpur. Why we are not able to like that is our Will is not aligned to the Divine Will to the extent His was. It is our duty to align our will with the Divine.

When we are not happy and contented we find there is at play one of the following two causes.

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One is that we are unhappy due to an ego-based expectation of how things should be...yet no one is truly being abused. In this case no action is required. The second possibility is that we are discontented because we perceive harm is being done to ourselves or others and we feel we must set boundaries and fight against such a wrong. This is question I have heard many persons who feel they are righteous and correct in their stand point.

The Commandments of the Master have given sufficient clues to deal with the problems and it is the illusory Ego/Self that is the cause of discontentment. We should discern the source of our discontent. The experience of our Masters teaches that we should learn to listen deeply to inner wisdom which gives us the Divine Will in the matter and subordinate our will in its favour.

With all this if there were to be a case for conflict and action against some one or some purpose. How to be contented then? To my mind I find the answer in the great wisdom teaching, the

Bhagavad-Gita that addresses exactly this situation. We can choose to be grateful to Life for bringing us this perfect opportunity to discern wisely and act from love. We can dedicate our action to the highest and best outcome for all concerned. What we cannot do is to walk away. Master says that it is not wrong to fight for just cause. However the point is, is it for personal good or universal good that we are taking up the swords.

Thus we take action when it is needed. We take it decisively. And then we let it go. We release the outcomes to the Universe.

And through this attitude of mind and heart we can remain content in the midst of all things. Content while doing. Content while not doing. Content in good times and in bad. We can strip away our attachments to what is unimportant. And we can act appropriately on what is important. We can feel the energies within us rise and fall. We can discern when to move and when to wait. We can act from Love and Inner Wisdom. And then we can let it be. And all the while we can smile.

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How can we learn to hear this inner wisdom? We can develop this ability by dutifully aligning our will with that of the Divine Will. That is a stand point where the individual is totally null and it is only the Divine that has its way. That enables us to learn to live with "the serenity to accept the things we cannot change; the courage to change the things we can; and the wisdom to know the difference".

Albert Einstein said that ' Everything should be made as simple as possible--but not simpler.' I only hope I have not made the message of the Master simpler and feel grateful for giving me the opportunity to express my feelings and ideas about my Masters method which is the Divine way and did endeavor to express what little I understood of Divinity.

SERVICE IS THE ONLY CONCERN OF THE SERF

We know it is Lord Krishna who brought in the role of devotion or Bhakti into the form of Raj yoga he introduced in the Bhagavad Gita. Our Master also has accepted this as a very useful means for attaining perfection through his system called Natural Path. We may also remember that Sage Patanjali did not bring in devotion as a step in his system of yoga. Bhakti as has been expounded in our hoary tradition as well as in all the religions is invariably linked with the concept of a God-Person. It is very difficult to have Bhakti or worship of a non person-God. Is God a person or not is a question that need not concern us if we are talking about moving towards the Infinity or Nothingness. Therefore one may be tempted to conclude that there is no need for us to bring in the concept of worship or prayer into the practice and one may feel that the commandment Two of the Master is not necessary for the practice. This however is the

approach of many new systems that are being propounded by pseudo masters who are growing in number like mushrooms.

As a matter of fact this is a very practical aspect of our sadhana where we find it difficult to articulate to ourselves as to whom we should worship and pray for our spiritual elevation. The form of prayer given to us reads “Thou are the real goal of human life” and also “Thou art the only God and Power to bring us to up to that stage”. Three concepts namely God, Power and Master are brought into the prayer and we are told further that ‘Prayer is the sign of devotion’. Master adds that ‘It shows that we have established our relationship with the Holy Divine.’ Thus we find we have got the fourth concept being introduced. Now it is pretty difficult to understand when we are told that ‘when the idea of Divine Mastership is established our position turns into that of a serf’ and that then, our only concern is service. Many aspirants like to bring in an amalgamation of all these four into one-our beloved Master Sri Ramchandraji Maharaj of Shahjahanpur. However this also poses problems as he is not

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available in the physical plane now and the concept of Master being Eternal has not got etched in many hearts though sincere efforts for the same cannot be denied.

Our tradition says that ‘God is really all-pervading, above the mind, without features, imperishable, and infinite. How can such a one be worshipped? That is why, out of compassion for his creatures, He takes the form of the guru. The guru is the supreme God enclosed in human skin. He walks the earth, concealed, bestowing grace on his disciples.’ Further our own Master has stated that he considered his Master as the only object worthy of worship and said he did not find God helpful in his pursuit except that He has given him such a Master. He expressed his feelings echoing the earlier saints who sang “He is the only adorable one to me: I have none other. My tongue has left off impure words; it sings His glory day and night: Whether I rise or sit down, I can never forget Him; for the rhythm of His music beats in my ears.” All this makes us think that Rev. Ramchandraj Maharaj of Shahjahanpur is the Divine Master, God and Power who needs to be

worshipped and devoted to. This position appears to be simple and straight forward but the difficulty is the form and person of that Master who lived and moved with us in the physical plane is not available to even those who saw and moved with him during his lifetime not to speak of those who never saw him. Condemned as we are to photographs which are two dimensional shadows of his, our worship and devotion ends with the attention we give to such pictures and portraits decorating the same with garlands and offering such prasada as we consider feasible. The days of making three dimensional idols for him may not be too far off as we observe such a trend in many persons who also are his disciples. We seem to get into the trap of idolatry unwittingly.

If this is not the position one tends to think that some one designated or claiming as a successor or nominee or spiritual representative dawns in the horizon as the living master whatever those words may mean and those who are satisfied with substitutes are happy and get along with their sadhana with such pace and direction as their wisdom warrants. Service to such a master also is

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considered as service and one is asked to worship and get devoted to him. Except that such a service is also a service to a fellow being there appears to be no other merit in the same. In such cases the problem of loyalty and service to the Institutions also claim our attention and the ills of the same are as many as the misfortune of the aspirant may permit. One needs to guard himself from the problems that emanate from Gurudom and institutional tyranny in the name of discipline and obedience. But in such situations we need to note that it is the actual experience that is the real teacher. However 'experience' is a hard teacher because she gives the test first and the lesson afterwards.

It is in this context we need to appreciate the efforts of the Institute of Sri Ramchandra Consciousness to project the concept of the Supreme Personality of the Master who is Supreme because he has no form and name and it is His consciousness which is Eternal and Sanatana. The need to understand this is of paramount importance if the sadhana has to go on smoothly particularly in the higher and rarer realms of consciousness. We

are told by Master and all sciences are agreed on this fundamental concept: that out of Original Stir, call it by whatever name we choose to, the whole of creation and if we prefer the word evolution has come into being. All Existence owes its origin to that Original Stir. For the question from where did this Original Stir commence, the first person who put this question, the famous philosopher saint Gargi to Sage Yajnavalkya also gave the answer that it is self created or Svayambhu. Despite all the advancement in knowledge through science and otherwise, we are no wiser so far as this question is concerned.

It is now widely recognized by all well meaning thinkers that the Spirit-in-action that originally threw itself outward to create a vast morphogenetic field of wondrous possibilities is the same principle of love certain times called as Eros or Kshob or Stir or Shakti or Bhuma. What does it matter what name we call that original impulse- it is loving and all consuming. Without it nothing is. Out of itself, as life it began. Out of itself, as matter it continued. Out of itself, as mind it began to awaken. That is why Master states our Mind is of the same

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nature as the Kshob and urged us to respect it, honor it, utilize it and finally know our Origin. The same Spirit-in-action differentiated itself into modes of the good and the true and the beneficial and beautiful as it continued its evolutionary drama. And it is now the same Master that is finding itself moving into the realms of cooperative enterprise and integrative embrace of all in one. This is what our Master asserted in 1981 when he said “There is no question of separation. We are coming closer and closer. This is a message to all.” And in 1982 he declared that “Co-operation is the life of coming events also ...” The same Spirit-in action is what I prefer to call the Master the Supreme Personality, is one with me and one with you and one with all. Without us that Spirit-in-action has no existence and without It or Him we are not.

It is the awareness of this Origin and our being a part of the creative process of the Spirit-in-action that brings in us the feeling of humility and the attitude of reverence to that One behind all manifestation. During Prayer this already existing inseparable link between us and the Spirit-in-action

which we now we call our Master gets strengthened. Affinity breeds love and the more the aspirant advances towards this Unity the greater the closeness one gains with the all pervading Spirit-in-action or Master. Obviously the closeness that we develop has no limits and the embrace with It is continued till it becomes all consuming. Master has a revealing or should we call concealing method of conveying when he said “This relationship comes to us by inheritance.” The concept of inheritance here is very heavily loaded and is pregnant with meaning when we contemplate. There we find the clue to our real Origin.

Once we are aware of the responsibility that is cast on us because of this inheritance we understand fully the need and urgency to participate in service. The role of the serf gains meaning in the cosmic context. Service would then mean keeping our self pure first so that it radiates the inherent and essential fragrance of the Spirit-in-action. Such an effort to radiate the fragrance of the Spirit from the core of ones’ being alone is entitled to be called Divine. Divinity has meaning only in Service. One

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choosing not to serve has no possibility of growing into Divine status. Thinking good of others (Para hita) and granting comfort to others (para sukha) are the characteristic of the Divine is accepted by all traditions. The condition Prabhu where Master says that the aspirant feels his share in creation gets understood only when we view the matter from this perspective. Other ideas of such conditions are imaginary and most of the time illusory.

Master writing about service brings in the example of Prince Bharata of the great Epic Ramayana. He wrote that 'he never allowed his heart to be contaminated with anything but the esteem, regard and devoted worship of the Master. He added that "this example must be kept in view for maintaining the relationship which is the true form of devotion." He did not use the word 'may' instead he used the word 'must' in this connection. Bharata before starting his work as a deputy of Rama as per the Valmiki Ramayana said "This kingdom is Rama's. For the time being he has asked me to be in charge. In my brothers' place I have installed his sandals. Deriving my authority from them I shall do

my work as King.” According to the Hindu scriptures one should serve the world unselfishly and without attachment leaving the fruit of ones’ work at the feet of the Master. This altruistic way of life of service is the best form of service to the Master. This is the same concept of working without un-due attachment that Master wanted us to practice.

According to tradition it is held that jnana and Bhakti will automatically grow by the contemplation on the personality of Bharata. Surely it requires reverential imagination to recreate the character of Bharata. We must remember that we bring with us into this world as our inborn gifts some wisdom and reverence. This gift is always in us and though sometimes obscured by prejudice or passion it keeps alive the divine in man which prevents him from reeling back into the beast. This double nature in us has been recognized by all yogis and Lord Krishna based his yoga on understanding this dual nature in us appealing that we should always endeavour to be wise subduing the lower nature. Such wisdom can make us follow the example of Bharata.

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The spirit of Bharata's character can be understood when we remember that the great Epic starts with the poem "Maa Nishada". The sage Valmiki stops a hunter from killing a bird. This setting of the story indicates the approach of the Epic Dharma. It is co-operative existence not only in the realm of Earth but in the entire cosmos rather than the principle of Ahimsa that the Hindus believe in. We are one and the welfare of the other is my welfare is the basic philosophy that is sought to be taught through the ages. This awareness of the inherent coherence of all existence is the basis of any spirituality worth its name. Service then is no service to the other but service to our own Spirit-in-action. We need to keep the environment clean so that Spirit-in-action is clean and healthy to cover greater frontiers.

The Brahman is ever growing and is not a static being as many confuse. We should not injure others lest we injure ourselves is the lesson that is being taught down the ages. The hurry to pick up

sticks to burn the hen that is taught in the children's rhymes is totally self centered not minding how it affects the other portion of our own self. By this we gain a capacity to resonate with all existence and then inter communion is a matter of our original nature. Inter communion is not between two separate entities but between our existence and the Prime cause of our existence. If we understand the nature of existence and it's inter connectedness we automatically gain inter connection and develop the capacity to intercommunicate with resonance. We need to tune in to the Original Impulse that created us along with all this existence. This is possible by being devoted and keeping reverential awareness of all that exists. That there is an order in all Existence which our tradition called Rtam and there is a law of getting rewarded according to our deeds (Law of Karma) needs to be understood. Then intercommunion with any being or existence is not any miraculous capacity but is our prime nature gets understood. This is the foundation on which empathy and sympathy stands. For all this to develop the primary requisite is purity of intention

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and purity in action. Then we find our Master not far off to be worshipped but close within our heart to be revered and honored.

In the scheme of things as we understand now, we all have a role to fulfil, a task to accomplish. We have a service to offer designed by the very nature of our existence. Since this work is the expression or outer manifestation of the innermost depth of our being we can become conscious of its definitive nature only when we become conscious of this depth within ourselves. That is the criteria to decide the development of true faith.

True faith in us is brought about within us by a whole series of efforts and inner attitudes. And one of the essential conditions if we want to achieve and maintain within ourselves these attitudes is to devote part of our time each day to impersonal action, every day we must do something useful to others. Until we know the essential thing we are intended to do, we must find a temporary field of action which will be the

best possible manifestation of our present capacities and our good will. We should commit ourselves to such tasks knowing full well that they may be only stages in the direction of finding our real purpose of life. We thus gain a real understanding of our true nature and start losing the habit of referring everything to ourselves and learn more and more to give ourselves more completely and integrally with greater love to all existence and persons. We find thus our horizons widen and our duties become more numerous and clear. This is real service to the Master and our role as serf.

We find that the successive occupations or avocations we hold before we become conscious of the definite form of our action points always to the same type and method which is the spontaneous expression of our character, our true nature and our own vibration. This discovery of the tendency is a matter of self will beyond all outer selfish considerations. If however many reading their condition erroneously seek to serve the Master assuming the role of being the general manager of the Universe they are in the process sure to lose

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their peace of mind and also sense of direction. If however we have succeeded in abolishing our ego to a great extent losing the sense of being the doer, the Master or Spirit-in-action utilizes our capacities for its purposes of growth and development or expression according to its cosmic and pan cosmic plans. As soon as we have abolished within us all egoistic desires, all personal and selfish aims we surrender to the inner Spirit-in-action which enables us commune with the living progressive forces of Nature. We have no personal choice in the work and the work allotted is something that is particularly resonating with our inner nature and tendency or nature of vibration which has by now got totally cleansed and purified. The great participative enterprise started when we took our birth gains meaning and in a sense fulfillment. Master says such persons are utilized for Natures work with different statuses as is found necessary from time to time. The positions of service like Vasu, Dhruva, Dhruvadhpati and Parishad are some of the designations that he has chosen to reveal in his book Reality at Dawn.

When we keep in view spiritual elevation as the thing to be prayed for, the prayers for any selfish fulfillment of desires or wishes loses all meaning. Then Prayer is not asking for what we think we want, but asking to be changed in ways we cannot imagine. The spiritual elevation that we seek for then does not bind us to any person or group of persons or home or homes and it becomes the doorway for growing into our true nature. Our sustenance then is not in the company or home with which our petty self is worried but we find our true sustenance in service, and through it we reach the eternal Brahman. But those who do not seek to serve are without a home in this world and here after, even as the Lord stated in the Bhagavad Gita (4:31) It is real devotion to serve; in fact there is no other way to express our devotion to the Spirit-in-action. All poetry and songs are but different forms of flattery and we have found an excellent method of justifying such a flattery by saying the Spirit-in-action or Master loves flattery. The Lord Krishna said that by loving Him one comes to know Him truly; then such a one knows His glory

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and enters into His boundless being. Such a one performs all his actions as service to the Lord.

Our prayer then may take the form 'O Lord! Give me the strength to make my love fruitful in Thy service and give me the strength to surrender my strength to Thy will with love!' If we want to be a true worker for the divine or render service to the Master then our first aim must be to be totally free from all desire and self-regarding ego. All our life must be an offering and a sacrifice to the Supreme; our only object in action shall be to serve, to become a manifesting instrument of the Divine Master or the Spirit-in- action in his works. We must grow in the divine consciousness till there is no difference between our will and his, no motive except his impulsion in us, no action that is not his conscious action in us and through us. Then we will understand that every selfless act is born from the eternal Spirit-in-action or Master. We then understand that He is present in every act of service. All life turns on this law. This is what we may consider as following the cosmic order or Rtam and such of the persons who

live in this type of consciousness can be considered as devoted.

Consequently whoever violates it, indulging in his senses for his own pleasure and ignoring the needs of others, can be considered as one who is squandering the gift of life. But those who realize the Master or the Spirit-in- action are always satisfied. Having found the source of joy and fulfillment, they no longer seek happiness from the external world. They have nothing to gain or lose by any action; neither people nor things can affect their security. They are free from the state of forming samskaras. Service then done by them is not a binding one but a liberating one. They are the ones who live in what I prefer to call Sri Ramchandra Consciousness or the consciousness of Spirit -in –action.

I have a great conviction that as disciples of Sri Ramchandraji Maharaj of Shahjahanpur we are the mighty brotherhood of Peace and progress. Emerging first through the great mind of the Spirit-in-action we are ever watchful and strive to dwell above man's surging tides of conflict. Discerning the

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activities of earth as currents and filaments of energy we seek to draw together, interweave into the sacred pattern we have been shown by the Master who guides us all, we strive ever for unity. Our task is to harmonize those discordant notes that emanate from all four corners of the world swelling the cacophonous voice of this sad world. Having our firm link with the Master we acting as intermediaries, draw into those ready to respond, the energies they need from out of our heart of wisdom. Seeking to lead fellow brethren to enlightenment in the Natural Path of the Eternal Master we seek that they may glimpse the pattern of the Plan of Divine Master dedicating every pore of our being in his service.

We give a call to all to join us in our work for peace and live the Life Divine. Silently through our intentional consciousness which is clearly in resonance with the Master's will we have the confidence that it is we who magnetize those centers where leaders of men gather to plan methods of international co-operation, to seek out paths of peace. With the Universal Prayer that we

offer everyday there is a confidence that it is we who inspire the minds of the great men in the world for Universal harmony and peace. The message of the Master that love and harmony alone will lead us toward the perfect World which the leaders dream is sought to be spread by us as real service to humanity. Serving thus we ever seek to draw all men into our own brotherhood. We intend to reveal to them the foolishness of separation and all kinds of prejudice, and enable them to learn to live in bonds of harmony. All this is sought by us to be done not with any intellectual arguments but by Prayer at the appropriate time as prescribed in certain spiritual centres identified and located with love and wisdom by our great Master.

We are conscious that the Master is not limited to this holy land but to the entire world. Therefore we are striving to unite the spiritual wisdom of the East and the West through the universal power of Prana-huti which sustains the universe all through. Such a service surely is dear to the Master and that is the role of the seer that one understands in this Natural Path.

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Revered Grand Master and beloved Master used to say that “the troubles and miseries of *grihastha* life are the penances and sacrifices for spiritual attainment. (**Practice and Efficacy of Rajayoga Page 2, Para1, April 1999 Edition**)

There may be difference of opinion over the question of births and deaths, among the followers of different creeds, but it is certain that mere theoretical knowledge of the scriptures will not solve the question. Practical experience in the spiritual field is necessary for the purpose. The question ends when one acquires 'Anubhava Shakti' (Intuitive Capacity) of the finest type and can himself realize the true state of life hereafter. The mystery is however, explained by the people in various ways, but almost all agree on the point that the object of life is to achieve eternal bliss after death. For this they insist on a life of virtue, sacrifice and devotion which will bring to them the eternal joy of the paradise or salvation or peace.

(Reality at Dawn Page 15)

The upper region marked as ‘U’ is the first point of the heart and the lower region denoted by ‘L’ is the second part of the heart. The upper one is the landing point of the great rishis. They come in this state after a good deal of penance and **sacrifice**. The thing is not open to everybody, although so near, but only to him who really deserves it.

(1999 Edition, Practice and Efficacy of Rajayoga Page 40, Para 3,)

While asking us to develop firm will to reach our goal of life the Master stated “If we go through the history of ancient sages we find that they had **sacrificed** all the comforts of life for the sake of attaining Reality. They led a life of austerity and penance, undergoing every kind of hardship and trouble for the sake of the object so dear to their heart. Intense longing for the goal made them blind to everything else and they remained firm on the path not minding the difficulties and reverses that came across their way. Such an intense longing for

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the object and an iron will to achieve the goal is absolutely necessary to ensure complete success. (Reality at Dawn Page 36, Para 2)

Master adds that we must feel ourselves connected with the Supreme Power every moment with an unbroken chain of thought during all our activities. It can be easily accomplished if we treat all our action and work to be a part of Divine duty, entrusted to us by the Great Master whom we are to serve as best as we can. Service and **sacrifice** are the two main instruments with which we build the temple of spirituality, love of course being the fundamental basis. Any kind of service, if done selflessly, is helpful. Service to fellow beings is service to God in the real sense, if it is not done out of any selfish motive. (Reality at Dawn, page 87)

Universal love then becomes predominant and we begin to love every being of the God's creation without any feeling of attachment with it. It leads us to devotion and **sacrifice**. (Reality at Dawn, page 88)

Explaining the function of the trainers he asserted that “I do not mean to advocate, in any way, the orthodox idea of gurudom. In our *sanstha* we take it in the sense of common brotherhood, in a spirit of service and **sacrifice**, helping each other as needed and required”. (Wisdom unfurled. Page 8, Para 2)

He further explains that “Under this process the Master, by the application of his internal powers, awakens and accelerates the dormant forces in the *abhyasi* to action, and diverts the flow of the Divine Current towards his heart. The only thing for the *abhyasi* to do is to connect himself with the power of the Master, whose mind and senses are all thoroughly disciplined and regulated. In that case the Master's power begins to flow into the *abhyasi's* heart, regulating the tendencies of his mind also. But, this does not refer to the old orthodox view about Gurudom... we take it in the form of common brotherhood with a spirit of service and **sacrifice**.” (1998 Edition, Showers of Divine Grace Page 74, Para 2)

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Elaborating the spirit of work of the trainers Master stated “We should do our duty to uplift the mankind not minding whether they are doing their duty towards us properly. I believe that it is the highest moral which we should achieve though with some troubles and **sacrifices** on our part. This is a part of saintliness. When we work, it is but natural that some hurdles are also there. Gradually they diminish”. (2005 Edition, Showers of Divine Grace Page 127, Para 2)

Revealing the Natures secret he reasserted “Divine grace is flowing with full force. Such a time as it is today may not be repeated again during the course of thousands of years. Even a little **sacrifice** today may count much in bringing forth the greatest result. May all be up with at least as much of **sacrifice** as might enable them to get up to the shore of infinite ocean where they might be able to breathe in the cool refreshing air of the divine. It is your good fortune that along side, his primary function, the divine personality in existence today in

this unhappy world, and working for the change from the end of the year 1944, is also devoting himself to your spiritual training”.

(2004 Edition, Silence Speaks, Page 103)

Answering those who take excuse under the pretext of being busy he asserted that “People often say that they are too busy with their private affairs to spare any time for *puja* and *upasana*, but that the busiest man has the greatest leisure is a common saying. To my mind a man has more time at his disposal than he has work for. Service and **sacrifice** are the two instruments to build up the temple of spirituality. Love is of course the foundation”.

(2004 Edition, Silence Speaks Page 122, Para 2)

As an example talking about himself he said “I had that pain-longing, craving or restlessness, as one may be pleased to call it, so dear to my heart that for it I could **sacrifice** even thousands of lives of mine. I wish to have the same pain created in me again, which no joy or bliss can ever match. It had

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no parallel and for it one might be induced to forego even the bliss of paradise”.

(2004 Edition, Silence Speaks Page 141, Para 2)

Talking about the attitude of trainers he said “I do not hereby mean to advocate in any way the orthodox idea of *gurudom* which to my view is nothing but mental slavery. In our system we have it in the form of common brotherhood with a spirit of mutual love, service and **sacrifice** which are the very essentials of the pursuit. We strongly condemn the idea of personal service demanded by *gurus* on the grounds that thereby the followers shall be developing pious *samskaras* in them. On the other hand we uphold the view that a teacher, acting in a spirit of service, should himself serve the disciple not only spiritually but also physically if the need arises”.

(2004 Edition, Silence Speaks Page 180, Para 2)

Further he elaborates by stating that “ We may call him guide, *guru*, master or by whatever name we like, but he is after all a helper and a supporter, working in the spirit of service and

sacrifice. His role is by far the most important, for it is he who, as a matter of fact, pulls the real seeker up and enlivens him with the light which is lying in him under layers of grossness”.

(2004 Edition, Silence Speaks Page 181, Para 1)

To overcome defects in attitude and behaviour he appeals that “We must cultivate the habit of forbearance and tolerance, putting up coolly with taunts and rebukes of others, feeling ourselves to be at fault. This is not too great a **sacrifice** for the attainment of the great Goal. If my views seem to be appealing to you please try to follow them. This will bring you greater peace”.

(2004 Edition, Silence Speaks Page 231, Para 2)

Talking about Sati and its uselessness he observed that “It may however be surprising to find that in spite of her meritorious love, devotion and **sacrifice** for her husband, a *sati*-lady has no access up to liberation. The only reason in my opinion is that she naturally takes him as husband and supporter, in the capacity of a human being. On the

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other hand if her husband had been away from the idea of his own being, which is most rarely the case, she would automatically have gone up above that baser conception. Thus, in a way, her husband may be held responsible for her non-attainment of liberation”

(2004 Edition, Silence Speaks Page 298, Para 2)

Appealing to us to enter spiritual life he stated that “If you want to taste the real nectar of life, come forward into the field with undaunted courage, not minding the ups and downs of fortune. That is the thing needed for our life, not charity and alms. The real sacrifice is not to leave the job or office, and retire to the forest, but to lose your own self. That is what is needed in a true seeker”.

(2004 Edition, Silence Speaks Page 335, Para 1)

Asking us to be courageous he appealed that “One must be prepared to face boldly the difficulties and the worries that happen to come across one's way on the path of duty to all those one might be concerned with. This is but a petty sacrifice which is

nothing in comparison to the sufferings of all our successive lives. The only thing I insist upon is the due discharge of duty towards the world and the Divine, and that is all and enough for the attainment of liberation within this life”.

(2004 Edition, Silence Speaks Page 397, Para 2)

Admonishing those who complain about their lacking sensitivity he said that “I believe everyone has this capacity, because intelligence is sure to develop as one proceeds on with his *abhyas*. The fact is that they apply their developed understanding to other things but not to this one. Usually it is diverted towards worldly things rather than towards the Divine, with the result that they go on getting more firmly attached to the world. As a matter of fact they do not want to make any sacrifice, nor have they any real craving for Reality. All that they pose to be doing is merely for the sake of recreation or perhaps for satisfying their curiosity”.

(2004 Edition, Silence Speaks Page 445, Para 2)

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Giving an autobiographical note he stated that “I say verily that I have suffered so much burning during the period of my *abhyas* that there have been all burns in my breast. But those have become flower-beds and fire-flowers. I have crossed the field of spirituality by selling away peace, i.e., I have made the sacrifice of peace to attain it. And God knows how many *barzaks* (the intermediate places) there are where one has to go on stopping in order to proceed further”.

(2004 Edition, Silence Speaks Page 474, Para 2)

Explaining the value of Grhasta life he stated that “It is good to be put to worries. The home is the training centre for submission and endurance. To put up patiently with the day-to-day events of life is the highest form of penance and sacrifice. So, instead of anger and resentment, one must cultivate in himself a meek temperament. Meekness refers to that feeling of mind in which, on being rebuked by others, one feels his own self to be at fault, and for which he has to yield to what is meted out to him. For others, aloofness, solitude and dissociation

might be the means for cultivating contentment, endurance and freedom from the entanglements of life, whereas for us, to put up with the taunts and rebukes of the family, friends and society, is the greatest form of penance and **sacrifice**.”

(2004 Edition, Silence Speaks Page 494, Para 2)

Talking about difficulties that arise due to practice of Raja Yoga he admonished that “This is the view of the ignorant and weak minded persons alone which must never be accepted on practical grounds. Besides, as for myself I would say that if even the whole life is to be **sacrificed** for its sake, it is not much because thereby we shall be saved from hundreds of rebirths entailed with all miseries and sorrows”.

(Sparkles and Flashes Page 4, Para 2)

He further explained that true determination arises only when “when you gird up your loins to sacrifice your rest and pleasures and say good bye to lethargy”.

(Sparkles and Flashes Page 62, Para 9)

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Thus we find the Master using the word 'sacrifice' as one of foregoing ones' comforts and pleasure to some extent and serve others with dedication and commitment. The concept of 'offering' that is commonly associated with the word Sacrifice is restricted to offering ones' services for the good of others without any expectation of direct reward.

SURRENDER IS THE KEY WORD FOR EFFECTIVE SADHANA

Surrender is the key word for effective sadhana. Surrendering to the great Master unconditionally is what all sadhana 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 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”

***SURRENDER IS THE KEY WORD FOR EFFECTIVE
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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 put 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.

*SURRENDER IS THE KEY WORD FOR EFFECTIVE
SADHANA*

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 ones 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 can 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 can before we let things go, it simply means we do not recognize the garbage can 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 Pranahuti 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 can 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

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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 in fact 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 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. These 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

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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 the path. We start crying without any reason as the inner psyche desperately feels the need for the awareness of the beloved and surety 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 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 were 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

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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 separateness is almost abolished. It is at this state we also feel absolute 'fearlessness' (abhaya) and we start comprehending internally the meaning of the Lord Ramas' 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 to mutter and mumble. This fearlessness is one of the characteristics of the 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

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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 talking of surrender. Many lessons are naturally 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.

RINGS OF EGOISM

Master has presented his philosophy in three different methods. In 'Reality at Dawn' he gives us a picture of Rings, (5 rings of Maya, 11 rings of Ego and 7 rings of splendour), in this book 'Efficacy of Rajayoga' he presents three regions called Heart region, Mind region and Central region and in the book 'Towards Infinity' he explains the system through a journey in the 13 knots located in the human frame. It has been a matter of a bit of confusion for many to integrate all these. But these books are presentations in three angles: The philosophical 'Reality at Dawn', the yogic and semi metaphysical 'Efficacy of Rajayoga' and the yogic psychological 'Towards Infinity'. After suggesting these I would like to dwell more on the practical aspect of Rings of Egoism. Master has not given an account of these rings in his works except in this book based on Regions. In the Chapter Central Regions he in a sense covers all aspects of Brahma Vidya. He gives an account of the stages of Ego we

form as we progress in the path. I have and I am sure serious sadhakas here also have their own descriptions of the Ego we have confronted in the path and in our unfoldment. Their subtleties arise and come to consciousness as impediments during the day to day transactions, during meditations and to a large extent in our dreams. In all these realms the experiences are intense relating to Ego shakes our roots and brings to awareness the ignoble mistakes and follies that formed various coverings over basic 'Identity'. What I attempt to present here is only a sketchy attempt to trace the various stages of Egoism we have. The topic is not the old conventional and traditional Ego which is another word for 'Pride' and 'arrogance'. The Ego we are considering is related to the realm of possessiveness involving 'me', 'mine', 'we' and 'our'. From these states of possessiveness we discover it is all 'His' in every sense of the term. The problem continues even at higher stages and so long as the Jiva is there some residual Ego will be there.

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Though totally out of context yet I thought it necessary to point out a report I heard in the past two days or so, that in a particular Mutt at the famous pilgrim centre Madurai in Tamil Nadu, the Head of the Mutt chose his successor and very soon has withdrawn that status. This led to litigation and quarrel. That is the non-possessiveness of the renounced! I mention this only to caution how much we cling to things and statuses.

These rings Egoism are in the heart and mind regions and the last ring is very near the Central region.

1. Master says " The idea of egoism starts from the body. When you do anything under this influence you feel the solidity of things with the idea that you (body) do anything under this influence, you feel the solidity of things with the idea that you (body) are doing it. This is the lowest or the crudest form of egoism. In this stage the eye of a person is located on his body. He sees and feels the body to be the doer and does not go beyond it. He has no Idea of any thing else except the physical body. This is the

condition of ordinary people of the world.” This is the characteristic of the first ring of egoism. The Masters statement are clear but needs to be imperienced is the truth of this as applied to us. I am aware of the condition of struggle here even as every one of us here, we have a logic to defend ourselves in this aspect. Should we not identify with the body and keep it in perfect condition for after all the statement that the body is the instrument for doing good. (Sarira madhyam Khalu Dharma sadhanam)

2. Master continues saying that “When you proceed onwards you feel that something other than your body is the doer of the things. This is the second stage of egoism. Here the vision of a person passes on from the physical body to something inward or finer. Different people identify according to their own thoughts and beliefs. Some feel that soul is doing all actions and the body acting only like a machine or a tool...” The characteristic of the second ring of Egoism is this identification with the ‘soul’ whose nature neither the person nor any one is capable to explain. As I have several times stated there is nothing as an entity called ‘soul’ and it is only a

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conglomerate. Most of the time it is considered as “Conscience”. By a peculiar capacity to create ‘a faculty’ with an ‘entity’ which is purely a figment of imagination. But this illusion and identification with that illusion is the characteristic of this second ring of egoism. All assessment of the individual as well as others in the aspect of so called ‘character and conduct’ is a bias or prejudice this faculty makes and most of the time is the basis for inter-personal conflicts.

3. In this third stage the Ego adopts the posture that it is ‘mind’ that is the doer of things and holds that all actions are due to the accumulated ‘idea power’ (termed as samskaras, effect of karmas etc.) that is the doer and the individual is helpless. This aspect is the most popular one of the religious/ pseudo religious persons. And many times those who call themselves as Jnanis give this argument. Though there is a truth that all things that happen to us are a result of our past actions, the abdication of responsibility for correction that follows the result of the prior actions is a totally unwarranted journey into sloth and despondency.

4. In this fourth stage the idea that one, whom he has been accepted as our master, is doing all things. This is a subtle egoism where one continues to dwell in the thinking that it is his master who is doing all things outwardly, and internally all the time feeling that he is the doer. Very many aspirants who travelled the path for considerable time come to this stage and unable to leave possessiveness of things and men because of lack of determination would like to psychologically seek solace in this false hood- I had many occasions to point out the falsehood and lie are variations of Ego. This is the ring that holds persons to superstitions, idol worship, etc., in all of which we find the feeling that the person is the doer, though they outwardly profess that it is all their God or master etc., who is the doer. If they are put the question why then he is perturbed for delay in performing the puja or non performance of the puja, or use of certain items only in sadhana and if they are not made available get upset with everyone else first and himself later they bluff their way through.

5. The fifth ring relates to the maturity of this type of thinking that it is not body that is doing the things but

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the one to whom he has submitted as his master is doing all the actions. This is the stage, when every other aspect of sadhana being there one enters the realm beyond body. Here ends the region of elements or Pind Desh.

6. In Brahmand (which is a part of the heart region) the rings take a different hue. Here the person feels that the work is being done automatically with no idea of the doer. But the identity is aware of the work being done. Awareness is the quality of identity and hence ego in a very subtle shade is there. This state of ego is felt near the Prapanna condition where bhakti becomes finer. The worship of the Master started earlier in the gross form in Pind desh undergoes total transformation and continues with bare awareness. Dedication of the individual through every pore of his being is the basic characteristic. The idea can be understood even without the concept of body accompanying this state. It is infact a refinement of the state of Surrender developed in the Pind Desh. The body with eight limbs which describes the condition of one in the state of Surrender (sashtang pranam) gets transformed into

the feeling that one is after all an 'anga' or limb of the Master. But still the feeling that one is a part of the whole is sufficient for the Master to call that a form of Ego. Such is the sensitiveness that Master exhorts us to develop.

7. In the next of phase of ego this awareness also is gone and one finds that the work is being done automatically and he is not aware of the work before or after the event. It is total unawareness and it is in this condition work of the higher type are allotted. In our system the Master uses many aspirants without their awareness and they may not come to know that it is all his work at any point of time. But this requires the aspirant to be in the state of constant remembrance. This is in truth the condition of ego in the case of one at the level of Prapanna Prabhu.

8. The rings of ego may be considered to have ended here. All these stages of Ego are all in Heart region and we enter the Mind region. Here the ego is a very fine variety. Here the feeling of being a subject of God or Master expires. The vibrations are felt more intensely in the areas beyond the

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sahasrara and though we cannot call enjoyment or pleasure the feelings are there. Though the 'doer' is gone almost, the 'knower' and 'enjoyer' continues in the individuality. This transformation of the ego happens in the Mind region of God. It should be noted that it is the mind region of God and not our mind that is at play. Our mind is gone much before in the beginnings of Brahmand if the sadhaka has been keen in reaching the goal.

9. One needs a very strong determination to move on and should yield to the work of the master who is giving the push. On ones' own swimming up the stream is almost impossible except in the cases of exceptional fishes which know that art. All the shades of egoism may still be extant here also and a slip from this condition is also possible if any of them or some of them take a grosser turn.

10. When the push is given by the Master the fringes of central region starts. I prefer to encourage aspirants saying that they have entered the central region at this stage though that is not the total truth. My interest is that they will take sadhana more seriously and feel grateful to the Master and firm up

their will and determination to reach the goal. To support aspirants in this stage is impossible without the active support of the aspirant. Even before arriving at this point many an aspirant who was lucky to have the grace of the Master thinks that he has reached his goal and gets satisfied with the condition and remains in the realm of egoism of the finer variety. In such cases transmission perse does not help much and one needs to wait till one comes out of the heat. This is the reason Master many times stressed that it is only the chosen who reach the goal. As a practical guidance I may state service to the Masters cause and mission alone can bring us his grace.

11. In the rings of splendour it continues as mere identity being barely conscious. In the central region it continues till the centre is reached. In this stage it under goes further refinement and the identity remains naked before the Master

I have not been able to still see the fineness of the 11th ring and I wonder whether it continues co

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terminus with the rings of splendour in the final stage.

When we go through the biographies of the Master it is clear that they were still having problems with body to a greater extent and mind to a lesser extent based on the various ideas and ideologies to which they have subscribed. In the letters of the Master we find him referring to the state of humanity remaining nominally even after laya in the Absolute. This raises questions of serious philosophical concern. Because the system of our Master is entirely new and the discovery of the Central region is one of his unique contributions in the field of yoga we cannot adopt the definitions of laya as given in the scriptures or texts. If we are having the imperience of entering into the Central region even while living in the body it is because of His grace and His love which knows no bounds. It is here our notions gained from scriptures and texts of Vedanta come in the way and start questioning the very pramana (tool of knowledge) we have adopted namely the anubhava pramana which is substantiated by the imperience following the same.

I am happy to release the revised edition of the book Efficacy of Rajayoga. I thank you for the opportunity given to serve and feel grateful through the core of my being for being given such an opportunity.

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My humble pranam to the Master and all his associates.

I am indebted to all my brethren and co travelers in the Natural Path for participating in this auspicious 132nd Birth day celebrations of the Grand Master Sri Ramchandraji Maharaj of Fategarh. U.P. India. The study and practice of the Natural path is extremely beneficial and useful because in general all the goodness of human life and all of the ability within the context of human life actually benefit others and affect others in a positive way. The Great Master revived Pranahuti and offered us the services of the Special Personality. There cannot be a better way of loving the entire humanity and we are indebted for ever in repaying the same with all consuming love and service to the Divine.

The purpose of human life is to realize its nature and then Master has laid the methods and principles to achieve the same. We know that the

genetic code of any healthy organization is to have the purpose and principle clearly understood, articulated, and commonly shared. We have over the decade proved to ourselves by holding the purpose and principles in common that we can dispense with the hierarchy of command and control. Our group knows how to behave in accordance with them, and we are doing it in many creative ways and we are now a set people who are holding a vital, living set of beliefs propounded and enunciated by our beloved Master. We are fully conscious of the role of Pranahuti and are trying our best to prove the claims of the Master that his method is effective, less time consuming and efficient. It is a well known that as long as the followers of the way hold regular and frequent assemblies, in harmony they may be expected to prosper and not decline. I am happy to find that such is our fortune and may this last long till the entire humanity is covered under Masters' canopy. This auspicious day is another occasion we are utilizing to express our gratitude and love to the Master and share our knowledge gained through practical

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sadhana in a spirit of co-operation and harmony and have fully the grace of the Master.

According to the custom in our Path, offering prayer to the Great Master and expressing our gratitude to our Beloved Master Sri Ramchandraji Maharaj of Shahjahanpur, U.P. India precedes our daily practice. There are essentially three aspects to our sadhana.

1. We should have proper motivation.
2. We need to maintain proper posture and
3. Adopt correct and effective techniques of meditation that leads us to our goal.

We have had several occasions to share our knowledge and experience regarding the proper posture and adopting correct methods as given by the Master. Today I intend to speak on proper motivation that is required to progress in the spiritual path chartered by our great Master.

Proper Motivation:

When we speak of proper motivation we are talking of a state of mind which has a predetermined

goal and a sincere dedication to the cause chosen by us out of our own volition. Now, we have all entered the gate of the Natural Path and that ensures that we do not have any negative motivation. We are very fortunate to have the motivation we do have, to practice the path. But, at the same time, because we are ordinary house hold people, at times our motivation may become somewhat impure. It is necessary, therefore, to turn inward, and to actually look at our motivation, and see what it really is. If our motivation is a good and genuine one, then we should delight in that and expand the same further.

But if we find that our motivation is a negative one, is based on a fixation on a self and so on, then we have to simply ignore and generate a pure motivation. This is a great technique that Master has given us when he advised us to ignore all the thoughts other than the Pure One which we have chosen to meditate upon. We thus generate pure motivation. This aspect of letting go the various thoughts that arise in us which affect our pure

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motivation was sought to be tackled in a similar manner by many other methods also.

There is in this method a hidden assumption: that as the Oneness is realized, the inappropriateness of the concepts that were dictating our mode of action and thinking processes will become apparent and would fall away. But we know that this assumption is not true and our persistent efforts in meditation and cleaning methods adopted by us have helped us little in this regard. We understand that it is easy to lose weight than will away unwanted memories, attachments and self concepts. Even when we see these mostly sub conscious self concepts as counter productive and fallacies, dissolving them have not been automatic; because these self concepts lie in sub conscious plane of the mind. The Sub conscious mind it is now accepted learns or associates situations, actions and outcome in one exposure but under ordinary circumstances does not forget them or unlearn them even as the right protected computer memory. The need for Pranahuti then

becomes more evident as our daily practice and experience suggests.

But the subconscious holds within its bosom the pitfalls to grace. As the threat of the environment which is ever polluting the mental sphere becomes very obvious, we tend to seek seclusion and most of the meditators would have chosen the path of renunciation but for the effect of Pranahuti which informs every time the influx is had, that there is an essentially integrating and cohesive background behind all our apparently existing separate individual entities. The clarity regarding the goal to be achieved makes us maintain the pure motivation that is essential for success in sadhana.

Now, when we consciously generate a pure motivation, initially it may seem as though we are faking something, but in the long term we understand that we are not really faking anything, because by intentionally cultivating this technique gradually it becomes real and very much part of ours. And here, by pure motivation, we mean the attitude that we are doing the practice of the Natural

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Path in order to benefit ALL BEINGS. Because we possess the beginningless habit of fixation on the self, it is natural for us, as far as our motivation goes, to desire our own happiness and our own benefit as our primary wish or goal. This is not a bad, it is just a small-minded or petty motivation. The small scope of this wish is to benefit only our self which is of self centeredness, and is in no way helpful for development beyond into the realms of Cosmic and Para Cosmic consciousnesses not to speak of the Ultimate Consciousness. Even if we were to suffer this defect in our motivation and recognize it as such, again we need to ignore this and let go of the self-obsessive quality of it, and generate the intention that what we are doing is of benefit to all beings.

This motivation of wishing to practice and study in order to benefit all beings without exception is a type of mind that is required to practice the special technique of mediation on the point A. Without its purity of intention and motivation it will be futile to meditate on the point A: the path to the awakened mind. Those of us who try to do this

meditation mechanically and as a matter of routine get frustrated because of this very reason. That is one of the reasons why many aspirants choose to ignore this most noble aspect of our sadhana.

And this type of mind has two characteristics. The first is that it has compassion directed at all beings, which is to say that our intention is to benefit all beings.

The second characteristic is that this mind has the intelligence or wisdom to know that the use of this means is to benefit all beings, for not merely a temporary benefit but for their ultimate liberation or their ultimate freedom.

Praying for relief from suffering and miseries of a person or group of persons then becomes very subsidiary and secondary goal to the noble idea "that all are developing true love and devotion to the Master" given to us by the Master in his method.

If any meaningful evolution towards a global consciousness or transformation of human beings into divine stature should happen first and foremost

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service we can do consciously is to participate by following this method with sincerity and devotion.

It becomes thus very clear that we aim at possessing this impartial compassion and this intelligence or wisdom. This motivation is the pivot for understanding the Natural Path of our Master in the real sense of term. For a proper appreciation of this nature of mind the practice of the Commandments of the Master is of paramount importance. Thus the goal fixed for us, to gain Oneness with God essentially requires pure motivation and the attitude that we are doing the practice and study of the Natural path essentially for the development of the Universal consciousness. The Commandment 9 of the Master in its essence is only this. That is the doorway to Brahmand and further stations in the Path.

The pure motivation means more than this. From very ancient times people were attracted to realisation or enlightenment though no clear understanding of the same is had by them. The yogis and mahatmas of the past and present are

credited with paranormal faculties. The possibility of acquiring these faculties has been one of the major attractions of many people. However, great Masters from Sage Patanjali down to our beloved Babuji Maharaj said that though such powers may arise during the course of the journey to the goal, they are only side effects of development in the road to enlightenment and should not be confused with enlightenment itself. The Masters have cautioned and warned us that we would be side tracked if we seek such powers. The fact remains however that many persons seek such powers and others also request them to exercise them to their advantage. This is one of the negative motivations that sincere seekers should avoid.

But the philosophy of self-esteem which promotes development of ego is too attractive for the sadhaka to easily ignore such appeals and requests for showering grace on what is called 'deserving help' and it requires sufficient control over the jnana and karma indriyas including buddhi and manas to resist the same. Masters' protective hand alone has been saving persons who were faced with such

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requests for intervention. Surrender to the Will of the Master thus becomes absolute necessity in the more evolved persons.

Another notion about enlightenment is that it is state of transcendental infallibility and unflappability. Master has asserted that Kama and Krodha will continue but many aspirants take it to mean either as a permission to indulge in them or totally neglect the knowledge and prefer to hold on to the old notions of the same.

The notion that if anything can upset a person then such a person is not fully enlightened is the most commonly entertained thought perhaps based on scriptural authority and social convention. It is an acknowledged fact that being unemotional can be the result of drugs, depression, dementia or simply "who cares" attitude of persons. It is a fact that there are many enlightened persons in all traditions who loved their cause so dearly and fought for the same very aggressively and that they could also laugh, cry, play or over eat and also get angry if need be.

Perfect behaviour in accordance with the customs and traditions in a society is also considered as one of the main qualities of an enlightened person. But admirable behaviour however desirable is not essential to enlightenment. Once we understand the real purpose behind such behaviour the fact of outwardly despicable behaviour may prove to be a camouflage for an enlightened behaviour. There are in fact many traditions in spirituality where the Masters act as harsh and irascible task Masters. To cite a case: Once a disciple offered a cup of tea to his master. The master had two or three sips of the same and threw the remaining on the disciple. When the disciple looked amazed at this unconventional and rude behaviour, the master remarked 'you think the tea is good for my stomach and consider it dirt for your attire?' I do not here promote any bad conduct but only am stressing the fact that good conduct is not a part of enlightenment. Then questions like why Master has a hookah or Sri Krishna spoke lies and was known for unconventional ways of behaviour or how Balarama could be godly when he is a known

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drunkard would not arise the moment we accept their spiritual supremacy and Masterhood. Also you will be able to be kind to yourself when any such lapse occurs and continue with positive motivation. We need to know and acknowledge that we are not products of sin as some religions would try to convince us. Master says categorically in his message in 1970 that we are pure by birth because we descended from purity.

Enlightenment is not any of these or all these and we should understand that many notions about the same, affect us to maintain pure motivation to do our sadhana. Enlightenment or realisation is discovering our true and real nature and become the Real Man.

However many aspirants who have fixed up the goal when they start to practice, experience some apprehension and find they are not fit for the task. Master has clearly stated that such a fear is meaningless and stressed the need to have faith in oneself. He also stressed the need to have firm faith in the path and the Master. The method of

meditation he has given us is simple and direct. The object of meditation should naturally be one in tune with the nature of the ultimate condition. All traditions stated that the nature of Ultimate consciousness is Light however differently they might have described the same. Master asks us to accept that idea of Light but not in any form and also says it is light without luminosity since that is finest and subtlest thought we can maintain.

One of the abhyasis wrote to me that he was asked meditate and live with the idea that it is Master who is meditating and he is doing everything in life as if Master is doing it for him. I think I need to share my views on this. Master has accepted the idea of meditation on the Master provided such a Master is perfect and merged in the Ultimate consciousness. If the goal of realisation of real nature is for enhancing the compassion towards the humanity in particular and all beings in general we naturally can adopt this method because we find the Master as the embodiment of compassion and love as every one of us have experienced. This method

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then would be a technique for enhancing our own love and compassion.

When we seek Oneness with the Master we understand that Master is not an external 'wisdom personality' but is essentially our internal sap which is the same as the Master. The fallacy of meditation on the form of the Master as external to us is what makes the method itself meaningless. When we adopt this method we should relate to Master as the embodiment of our own fundamental nature even as the last part of the Prayer suggests.

It is true in some techniques that we adopt in cleaning processes we visualize the Master above our heads and we externalize him, nevertheless, because we are fundamentally viewing him as the embodiment of all perfections of all the Masters, which nature is what we strive for in our own essential nature and we wish to reveal this nature by removing the dirt and stains which obscure our true and real nature, it is not an act of externalization.

In the meditation on the form of the Master apart from imagining that our true nature and that of

the Master get merged we need to think of our body as his body, our speech as his speech, and our mind as his mind. Such a holistic and organismic and integral concept of Master is the basic format or basic technique of the meditation on the form of the Master. This should not be confused with any two or three dimensional versions of the form of Master who lived with us as one of us. The most essential and fundamental characteristic of this meditation is the awareness that Master embodies the peace and the all encompassing love and complete compassion. When we were asked to love the One who loves all, he was hinting this. The main advantage when we visualize our self as Master is we are not merely thinking of our body as a different type of body, we are relating to the body speech, and mind of the figure all at once. Now, in order specifically to relate to the Sri Ramchandras consciousness we should note that it is the light without luminosity that we are asked to meditate in the heart where the heart beats. It is necessary to have this pure motivation to love the Master who loves all in order that we progress in the path as part

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and parcel of the humanity and it is the whole of humanity that needs to evolve into the category of Real Man.

If we consider tranquility and the state of nothingness we are faced with during meditation the question whether such a state of nothingness is the real state we are to finally arrive at. Truly the relaxation of the mind in this way is the beginning of tranquility. When we are meditating, we need to relax into a state of stillness, which is to say where our mind is at rest, without impeding the mind's clarity or lucidity. And, while we are practicing, there arises a variety of experiences. Some of them are lucid; some of them are not lucid.

Among the experiences which arise, there are some that indicate defects in the meditation. To cope with wavering thoughts that arise in our minds during meditation is one of the problems we face. We are asked to ignore them but we find them as versatile as flying clouds, or comparing them with waves they are as mighty as the waves of the

Ocean. We know the clouds and waves are not separate from the sky and ocean.

We know that our minds move frantically in voidness and we find it not separating itself from the Void. Yet in the experience of Void there are more practical difficulties. Once we know that the initial Stir or Kshob and our mind are of the same nature we can easily appreciate the thoughts and feelings which are not 'out in the open' but lying deep down in the heart and making us move on and on. Nearer the Centre the waves are subtle yet very powerful and do not permit any peep into the Sanctum. Master said he could have a peep and was pushed out.

Another difficulty is the experience of torpor, which has two varieties. There is what we could call torpor itself, and there is obscurity, which is a further development of that. Torpor is the absence of clarity, the absence of any cognitive lucidity in the meditation, and obscurity is even beyond that, where there is a thick dullness. Now, the problem with torpor and obscurity is that they obviously bring

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about the disappearance of mindfulness and, therefore, of alertness as well. This cannot be confused with the state of Nothingness which we arrive at much later.

The final state of Nothingness is a direct awareness of Nothingness. We may remind ourselves of the basic mathematical principle of Zero. Every thing in the world consists of positive and negative elements called by various names in various sciences. But it is Zero that makes a thing positive or negative. This is what our Master tried to explain in his philosophy. Zero is the essence of existence. Through both sides of Zero the whole manifestation happens. We experience Nothingness or emptiness and when look into that emptiness itself as an object and look for its essence again we find that it is empty of inherent existence. This is what is termed by mystics as 'emptiness of emptiness.' That is also the experience of many advanced persons amongst us.

Another problem that arises in meditation may be called excitement. Excitement is when the lucidity

of the mind becomes too intense and becomes conceptual. And, therefore, the mind generates lots of thoughts, past, present, and future, and so on. They are so many and so intense that we can not stop them or let go of them. Now, this can be either a pleasant or an unpleasant excitement. It could be excessive excitement in being too happy or too enthusiastic: Or it could be a feeling of deep unhappiness or discontentment. In either case, the result is the thoughts which distract us. Now, there are, obviously, a lot of things that can go wrong with meditation, but basically all of them are included within these two types of defects, torpor and excitement.

When we look at torpor we need to use positive motivation to get rid of torpor and that will be effective, because the nature of torpor is a mental dullness which is, to some extent, a lack of motivation. Therefore, recollecting the qualities of the Master and recollecting the benefits of meditation can sometimes promote the clarity that will cut through the torpor. We should keep in mind that the' form of emptiness is the emptiness of the

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form'. Keeping the Master in mind always enables us to know this 'form of emptiness' as the state of devotion to Master. This is the state we find when the awareness of our self and that of the Master is had and we are not able to distinguish between the two. Out of Supreme love they appear to swallow up each other; but feel separate again for the joy of being two. They are not completely the same but neither are they different.

Remembering the Master Pujya Babuji Maharaj while we are feeling void is a superior method of constant remembrance. This is what I called earlier as being aware of the Master in his presence. While offering prayer we naturally invoke the Master and if we do not dwell in the thoughts expressed in the Prayer and are unmindful of the words in the Prayer we do get into a state of torpor. Many aspirants have told me that they seem to get into the state of restfulness even as they were repeating the Prayer. If we make a routine ritualistic recitation we will get into a state of torpor and would commit the same mistake of doing japa or mantra recitation.

I have tried to present the importance of proper motivation to practice the path and the ways in which we can handle some of the difficulties in sadhana based on my personal practice. I pray that all of us move further in the path and spread the message of the Master. We have the blessings of the Master and we shall prove worthy of being His disciples.

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Dear associates in the path of PAM,

I think a stage has come when we should be more candid about the participative endeavour we are sharing with our Master the most benevolent. Our Master has stated that "Indeed our Great Master has boldly asserted that one can, for sure, attain liberation in this very life, nay even in a part of it, provided one is really earnest about it and has the fortune of having a proper guide."

I would strike a different note today than the usual one to which we are accustomed by trying to highlight certain obvious and yet not recognized facts of our path. We are aware that the PAM technique is designed for the ultimate good in spiritual results, yet it reflects its benefits throughout our entire system, nourishing our mental, emotional and physical bodies. By practicing PAM and adhering to the meditation methods in the morning, evening and bedtime we know we have in PAM our daily haven of spirituality in today's noisy world.

The hustle and bustle of today's fast-paced world almost makes us to cry out, "Where can we find some peace and quiet?" Meditation has become a very popular answer to the need for balance in today's fast-moving society. Meditation was designed primarily for spiritual development, rather than mental or physical benefits. However, by nourishing the spiritual self, its benefits are then reflected throughout the human mind and body.

Spiritual benefits: Human beings function on spiritual, mental, emotional and physical levels, with each level impressing the next. Our self impresses our mind and helps us to choose our beliefs about reality. These beliefs then channel our thoughts into patterns which fit into that view of reality. Our thoughts feed into our emotions, and our emotions affect the well-being of our physical form. It makes sense, therefore, to see that the root of the human tree, our spiritual self, is given the best possible nourishment. This however does not mean that we will be rid of all ailments but we get a frame of mind that accepts the situation in a healthy manner.

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Through meditation we contact our most real part. This part is the spiritual source which existed before our physical body was formed. Through contact with that reality, the essence of our self, we become more identified with that inner self. Our inner self is who we really are. Then, we begin to realize more of our potential because we are able to identify what that potential is. Our inner self is the fountain of wisdom within us. It has access to all information in the universe because it is consciously connected to the entire universe. The individual self is our personal connection to Infinite. Through contacting our inner self, we become more aware of our greatest inner joy. When we follow that innermost joy, we consciously resonate with our inner self and manifest our true potential in life. This inner resonance enhances our intuition, making us more capable of choosing the best options in life. This increases the synchronicity in our life and we achieve a natural flow which is more in harmony with the universe around us.

Mental benefits: Living in the 'present' is a spiritual practice and a habit which requires mental

attention. By focusing on the 'present', we bring inner issues under control. Our belief system says that we cannot change the past, and that we can only change the future by acting in the present. It is therefore the "present" which holds the key to effective action. When past-related regrets or future-related worries are brought into the 'present' they can be experienced, examined for what they are, and then acted upon.

Meditation is well-known for producing increased mental clarity. Thus greater concentration and creativity are produced, and our memory power increases. The expression of creativity is one of the great natural joys in life, one which appears more and more as we follow our true path through life.

Emotional benefits: The more we contact our inner self, the more we understand who we really are. This brings forth a balanced sense of self-esteem, one which relies upon our true self rather than the judgments of others. Inner strength is awakened. This is a calm and self-assured strength, one which helps us face stress and anxiety with

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renewed energy and poise. With stress under control, our capacity for happiness is naturally expanded.

Physical benefits: Meditation provides a deep form of rest that works wonders for the human nervous system. This increases the human capacity for managing stressful situations and provides a sense of increased energy for handling all aspects of daily living. Meditation brings the body, mind, emotions and spirit into harmony. Disease is a word meaning literally a form of discord which reflects from the emotions onto the physical body. Extensive research projects have produced valid claims for meditation helping control many ailments including hypertension, anxiety and panic attacks. This of course is not the reason why we practice PAM. All these advantages of meditation as prescribed in the system help us to implement the Commandments of the Master more easily. Earnest seekers know that many a time it is our bodily ailment that hinders our practice and therefore these points were covered to note that we are not neglecting our body or mind in any sense of the term when we attend to meditation.

It is determination to be healthy and strong that matters not withstanding physical ailment or debility. In a sense this liberation from an obsessive concern for the body is the initial liberation we need. Those who tend to neglect their meditation in the name of attending gyms, morning or evening walks and exercises may think about these facts.

Integrity of Mind Body and Spirit: The word integrity has been used extensively suggesting as though it is a moral strength. Integrity is what we achieve by following the fourth commandment of the Master by being plain and simple. Integrity means wholeness, completeness. A person with wholeness can focus his energies in one direction. A whole person achieves his life's purpose without the dissipation of energies caused by internal conflicts. He gets things done with ease, and then move on to the next activity which further pursues his sense of inner joy.

Many of us suffer from guilt; but until we resolve the issue of guilt we cannot be plain and simple and forthright. Guilt and fear are, of course,

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part of the tradition that we have inherited from our elders. That tradition is one of separateness. Separation of people into sexes, races, colors, religions and name what you want. Then there is the separation because of cities and States via competing sports teams, the separation of Nations through battles and war. Even consciousness which is integral and unitary has been separated into subconscious, super-conscious and regular waking states. Separation is the opposite of wholeness and is a fiction of the intellect.

Separation divides, while integrity unifies. Integrity is inclusive. Separation is exclusive. Integrity is the ability to say "and" instead of "or." Integrity is wholeness, or completeness. Wholeness allows our energies to be directed towards any activity without them being dissipated by inner conflicts.

Integrity, therefore, empowers effectiveness. Integrity of mind, body and spirit begins with spiritual integrity. The traditions of guilt and fear come from the old notions of reality, which is one of separation.

Guilt and fear were primarily tools used to control other people.

In the Era of the Grand Master where new order is getting established and in fact there is a new dawning of reality, we find it our responsibility to transform these tools of the dark ages. When our spirit feels crushed by a heavy feeling of guilt or fear, we can either:

a) Go into meditation to trace the feeling back to its source and find out who originally put that feeling of fear or guilt in us. Then, when we understand the original purpose of that programming and its inappropriateness today, we can relieve our self of that imaginary division, or

b) Ignore the same totally regardless of where it came from, using a statement of freedom by feeling the grace of the Master that is felt as unconditional love which flows through us all.

Today's inherited cultural baggage includes many subconscious archetypes. Among these are the ideas of oaths of obedience, poverty and chastity. Whether we have made these oaths in

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previous lives as a monk or a nun, or just inherited them along with today's cultural mindset, they can be equally debilitating. It is time for these unconscious, outmoded restrictions to go. Oaths of obedience serve only those in charge of an institution. Under a guise it becomes the worst form of tyranny, the very opposite of freedom. I am aware of few persons who took oath with their Master and chose falsehood and have offended themselves with notions of guilt etc., It has always been easier to be in charge as the anointed leader of a group as long as no one is going to question our authority.

Chastity reduces emotional problems in monasteries. However, in otherwise happy marriages, the same sense of chastity creates problems. We need to release any deep, inner suspicions that we should be "chaste for life" before our partner wonders if we are distancing our self from them because we do not love them any more. If however we persist with these notions we will find our selves being chased for life time by others and no real spiritual sadhana will be possible. This problem of suspicion among the married persons is

something that has been reported to me often. Right understanding of the method of our beloved Master essentially intended for the Grhasta or householder is the real solution to this problem.

Poverty allowed and allows monks and nuns to focus on serving their institution. In today's commercial world, however, it causes ineffectiveness. If we entertain the idea that our bank account should be perpetually empty, then letting go of that belief in poverty will open up huge doors of personal freedom. At one time, a vow of poverty allowed the seekers in the path to focus on the real purpose of life. Today, however, it makes us miss out on most of the potential in life to realize our true nature. This does not mean that we should acquire wealth and assets disproportionate to our honest earnings. Commandment 8 is the guiding principle here.

To release ourselves from these notions we need to have firm faith in the method of the Master and our own capacity to attain freedom. The Prayer that is given to us makes it clear that our goal is to

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be one with the Master by getting rid off all our wishes. The point to note is that outdated, subconscious oaths of obedience, chastity, poverty, and anything else that crimps us in the path has to be got rid off by trusting the Prayer and declaring our right to Freedom and affirm to ourselves the unconditional love of our Master that flows through all of us as Pranahti. That way we ensure our liberation during our life time itself.