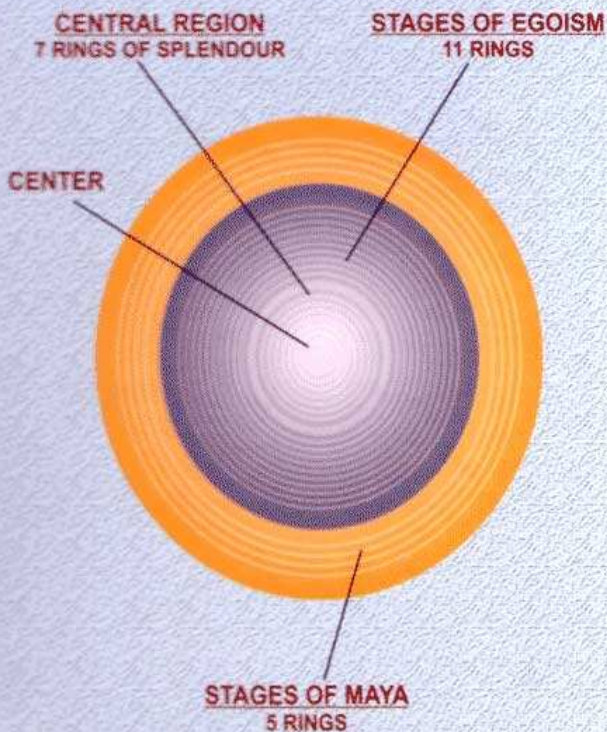


BODHAYANTI

PARASPARAM

VOLUME - VII



BODHAYANTI
PARASPARAM

VOLUME --- 7

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PUBLISHERS NOTE

Sri Ramchandra Publishers is proud to place before you the following publication “**Bodhayanti Parasparam – Volume VII**”. 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 THE Natural Path.

In this volume Brother Sri. K.C. Narayana deals with the various practical aspects related to Spiritual Essence, Spiritual Experience, Prayer, Dependency, Aspects of Silence, The Living Master and several other talks given on the occasion of the various seminars conducted by Imperience over the last 2 years.

The present volume starts with the article presented at the Seminar on “Mind can be known by mind and Divinity by Divinity”. This article was inadvertently not published in the earlier compilation of

Bodhayanti Parasparam and we apologise to the patrons for the same.

The most important and illuminating article in this presentation is the one on the Living Master delivered on the occasion of Sri Krishna Jayanthi 2008. In this article Brother Sri. K.C. Narayana clarifies the point of view regarding the status of the Supreme Personality unambiguously.

The publishers would like to stress this point here because in spite of the repeated clarifications issued there have been quite a few queries as to the status of the Supreme Personality. As Brother Sri K.C. Narayana points out in the article “However that there can be no succession for the status of Special Personality or the Master as we dearly call him is elementary gnosis. ISRC has answered this point several times in it’s about 16 years of functioning and the answers are available for those who really seek in our web sites also”.

“I shall share today some of our clearly stated point of view. The question of the need for a living master is raised by many almost implying a demand that a master in order to be a master has to be in the physical plane. For persons who understand that masters work even when they are in existence in the physical world from astral plane only, there is no difficulty to accept the living master by virtue of their experiences and imperiences irrespective of his physical existence. If anything the master’s grace in the form of Pranahuti has been proved beyond doubt does not suffer the limitations of any physical form barrier to it.

Form and Name are basic binding factors in our thinking which prevent our breathing our liberated status. But from childhood we are taught in schools and colleges to identify persons, objects and patterns by their form and name and this pattern of thinking makes many think that consciousness also should have a form and name. In this context it may be useful to remember the statement of Lord Krishna as quoted by our Master in his letter to Dr.K.C.Varadachari (EH- 335): “I am

reminded of Lord Krishna's predictions intercommunicated to me some time ago, that the time has not yet come for the people to have a full understanding of your (my: Ed) existence though it shall definitely come but when you (I) have given up the material form." This makes it amply clear that Sri Ramchandrajī whom we all feel every moment of our life through the practice of Constant Remembrance is a living master though he shed his mortal coil and it is a form that is formless universal presence responding to the cries and needs of persons by whatever name it is called and that is felt by us and not the physical one".

These sentences we hope will clarify the status regarding the Living Master and the Supreme Personality.

The volume also has an article on the "Melody of Silence" wherein the importance of understanding the conditions and answers bestowed on oneself is understood.

This volume includes all the talks during the seminar's which were organised by 'IMPERIENCE' during the last 2 years wherein the authors handling of

the subjects gives an insight into the various practical aspects of sadhana as well as provoking us to introspect objectively.

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 Pranahuti Aided Meditation.

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

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

HYDERABAD

R. RADHAKRISHNAN

April 2008

FOR SRI RAMCHANDRA PUBLISHERS

*Mind can be known by Mind and
Divinity can be known by Divinity**

The topic of this seminar relates to the instrument or means of knowing. Our Master asserts that mind can know mind and divinity can know divinity; and the implication is clear that mind cannot know the divinity. The sentence of the Master taken for the seminar is a part of the message given by him at Channapatna in 1972. He states clearly in this message that 'intellectuality works in its own narrow sphere' and 'we should always take the broader view of things and widen it so that it may be able to cross its own boundary.' Mind thus is stated to be of the nature of binding us to our own notions and dogmas.

Our mind, Master has clarified elsewhere, consists of four parts: chitta, manas, buddhi and ahankar. He asserted that a purified mind (with its constituent parts) only will give correct

* Talk delivered at the seminar on 22nd May 2005.

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understanding and it is the instrument that we have to use to know our true nature: in fact it is on this axiom the whole of Rajayoga is explained by him. Yet he makes the statement that mind can know mind and divinity the divinity. There is a clue here to understand that infact they are not polar opposites but is made so by many depending on mind exclusively to know reality.

Explaining the origin of mind he stated in the message given at the time of the Centenary celebrations of Mahatma Sri Ramchandraji Maharaj of Fatehgarh in 1973 that “When the balance was disturbed we came into existence. I do not want to elaborate the subject metaphysically. The thought for creation stirred up near about the centre and energy began to flow out. What was that? That is the First Mind – pure and simple and that has woven all our frame and structure. It brought purity with it which is still maintained. So when we begin to give wrong suggestions, the mind which is absolutely pure, repels them in order to maintain its eternal purity.” Thus we understand that the Mind is pure

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and divine in its nature. This leads us to think whether two types of mind exist in us one leading us to the divine and the other away from it.

This is the point that Lord Krishna tried to answer when he said that human beings are of two types one of the divine (Daivi) nature and the other demonic (Asuric). We who practice the Sri Ram Chandra's Rajayoga know that our lower mind denoted by the portion marked as 'L' in the heart as explained in the book Efficacy of Rajayoga has to be transcended and move to the higher mind marked as 'U' to start knowing reality. We have on earlier occasions noted that the duality exists not only at the mental (astral) level but at the physical level of brain also by noting the different functions of the right and left hemispheres of the brain. In the message under consideration we have to naturally think that the mind referred to by the Master is the lower mind.

Explaining the power of mind, Master has said that it is of the same nature as Kshob and has its roots in the divine. "A powerful will made at the

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very first step and maintained all through shall never fail to achieve complete success.” However the problem is that we really do not know how to make that ‘will ‘ and we always found ourselves no wiser for the advise. The lower mind has its own logic and reasons to give us not to work for achieving the objective.

We know while making this statement Master is revealing the power of the Mind. He was saying that we can achieve our objective if we instruct our mind and subconscious mind properly. Unfortunately most of us do not know how to instruct the mind or subconscious mind though all that is required is simple suggestion. However our mind is accustomed to complicated ideas and beliefs and therefore the easy task becomes very difficult. Therefore we end up getting the mind and subconscious mind creating things we really do not want. That is the problem of many aspirants which the Master himself has clarified when he said “The thinking has become so rough that they always add their own impure thoughts in the span of Nature. Complexities after

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complexities are there and it is the creation of the human brain.”

If we do not get our mind and subconscious mind to focus on what we want, we will surely end up getting what we do not want during meditation in particular and life in general. Master states in the same article that “The present question before the world is how to lead a happy life.” It is but natural that everyone wants to be successful and happy but we do not have thoughts that reflect success and happiness. Very few of us choose our thoughts and majority of sadhakas, leave their mind on an autopilot accepting whatever thoughts it conjures up and then they begin to worry about them. Master only advised us to ignore the thoughts. If we do that there is no problem. Instead we seem to believe in the reality of these thoughts and wail over such a situation.

What we should believe is the Master, whose presence is felt as peace (balance) accompanied by an awareness of ‘Nothing’ and many a time non awareness of anything. When Master also advised

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us to think or imagine that there is a Divine Light without luminosity and meditate he advised that we should ignore all thoughts while meditating. He assured that the suggestion given at the beginning of meditation will continue to work at the sub-conscious level throughout the period of meditation. The unregulated mind has its own way of making us doubt the Master and we seem to get active with our ideas generated by the mind which has got clouded through carnality and relationships. We do not give importance to the presence of the Master by believing him; instead we give importance to the unwanted thoughts and believe in their reality. We thus do not choose our beliefs based on experience and instead we merely accept what our lower minds tell. That is how the impure mind fails us in our task.

'Mind is its own enemy' said Lord Krishna very emphatically in the Bhagavad Gita. Master also says this but adds the same mind has to be used to control the mind. When we hear sadhakas who are intent on being successful in their spiritual pursuit and try to analyse their thoughts we find them

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entertaining thoughts which are in their very nature exact opposite of what they seek. While they want to be successful they do not show any evidence of having thoughts and beliefs that promote their cause. Master when he asked us to have yearning he was only hinting at this; we seek but do not yearn!

If we want to achieve success in our endeavour then we have to create thoughts and beliefs that will allow us to achieve the goals. We can think of our mind as a station that sends out energy signals: these energy signals are our thoughts and beliefs. These energy patterns are picked up by our subconscious mind. It then works out and creates situations, circumstances, and events to help us achieve whatever we seek. It also attracts the people to us and guides us to the people who can help us achieve our goals. This is what is meant by the sentence often used by Masters that “when we are ready the Master comes to our doorsteps.”

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The subconscious does not distinguish between what is good and bad for us: it simply acts on our instructions. Those instructions are our energy signals which are as we mentioned earlier our thoughts. So while we may want to achieve realisation, our lower mind impure as it is, does not allow us to think that we can and if we regularly maintain that notion either as a mark of humility or fear of incapacity or we are indoctrinated to that effect by the sanyasis, that we cannot achieve the same, we should know we are instructing our lower mind to create situations for us that will not enable us to achieve our goals. This is why it is so important to eliminate negative thinking and create a positive thinking pattern in spirituality. It is in this context we should understand the value of the advice of the Master that we should have faith in us that we can reach the goal.

It becomes clear that if we want to achieve our goal and live the life of natural cooperation that we want, we have to send the right messages to our subconscious mind. It is a matter that is not readily

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acceptable to our mind because this appears to be naïve and simple. But that is the method suggested by our Master. If we examine whether the entertaining of patterns of negative thinking is helping us we find that it does not. That type of defeatist mentality enables only to get defeated. When we get calmness and peace during the meditation, if our attention goes to these states of divinity we progress faster. It is these states of divinity that know and lead us to divinity. That is how we can say divinity knows divinity. But for this to happen we should be clear that divinity reveals itself through calmness and peace.

The importance of having one method, one master and absolute faith in our own deservancy to reach the goal cannot be over emphasized in sadhana. These statements of the Master are based on very sound principles of the science of mind. We should have unflinching faith in our mind and its capacities. However even as stated earlier, it becomes reliable only when it is pure or in other words is the higher mind.

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In any enquiry into the nature of things three aspects are to be remembered. One, the object sought to be known should be clearly defined. Two, the instrument of knowing should be pure and clean. Thirdly the knower should be objective. In any attempt to know the workings of mind the instrument and the knower happen to be the same and many times the object of observation itself is an aspect of mind or one of its processes.

I beg your pardon to repeat my old example to explain this. Imagine a 'bee' somehow entered a room which has closed doors and window panes. The bee tries to get out of the room; it sees its freedom through the glass window panes; but however much it tries it is not able to get out of the same. Similarly the seeker of freedom sees the opportunities for freedom through the window of mind but he is not able to get out of the window. The seeker like the 'bee' can somehow sense the freedom and even experience it from time to time but this he does only through the window of the mind. The seeker may truly be sincere in the longing

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for freedom. The misfortune is that regardless of what is attained or experienced one remains inside the mind and continues to search with the mind. This is one of the tough problems we face due to our formal training and education. We have had occasion to discuss this aspect while we discussed problems of sadhana in Vijnanamaya Kosa.

Master while giving his method indirectly helped our mind, find its futility. Our Master has asked us to meditate on Divine Light without luminosity. This is an impossible concept for the mind and it is forced to stare at this idea. In doing so he has blocked the way of the mind for the seeker and left open the way to freedom. Further by assisting the seeker through Pranahuti which informs the nature of pure and unalloyed consciousness he opened the path to freedom. In real spiritual training the mind has to be made silent and put to rest. Master therefore called himself a 'silencer'. Thus it is divinity that can know the divinity and the mind can never know the source or its origin.

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For an individual the way to Divinity is silence and in that silence the window of the mind disappears. This is what happens when we receive Pranahuti and imperience the real Silence beyond all comprehension of the mind. We realize it is our true nature to be free and all the bondages are our creation having no reality content. In fact there are no windows or window panes and they are all creations of our individual mind. Even as Ether and Air all that exists is free and it is our mind that creates the boundaries. Boundaries of Earth and Water are human in origin and are illusions created by us. That is why disputes about them never abate. We cannot conceive of the Defence Ministry without these boundaries of dubious origin and sanctity. Perhaps human mind requires many a 'Tsunami' to understand this. In fact all our inquiry or search into the nature of our being through mind is an exercise similar to the blind man searching for a black cat in a dark room which is not there. We erroneously look for something that is never lost, our true nature, because our nature is not a thing!

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However the mind is not to be shunned. Its true nature of being Universal, without the limitations of the Ego, relationships and ideas if recognized is by itself the freedom. Such recognition of freedom renders the mind benign and useful. We need to see 'what the mind is' and 'also what it is not'. The mind has a creative genius and therefore enjoys parallel status with that of the Divine. Even though such a freedom is there many of us do not understand the same and funnily lead ourselves to be bound by its creations. The ideas which are its windows (its own creations) attract us to look through them always. We like to live and die looking through the windows of the mind. This is how we instead of living in freedom prefer to suffer bondages which are our creation. Though our true nature is so near, by applying the telescope in the wrong direction find the same hazily far off from us and go on wailing through out the life. This is a stark and unpleasant reality but true nonetheless.

During meditation when Pranahuti is getting absorbed and the emptiness is getting filled there

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comes a stage, when all thoughts are gone but awareness pure and simple stays. There I have invariably found a calm and peaceful stillness that is remembered as a slight jolt. The ripples observed around the 'eye' of stillness leaves me dumb and awe stuck. Here on recall it is found the mind stopped functioning and with it are gone all ideas and beliefs, notions and aspirations; all mind stuff is gone. The awareness of self is totally destroyed. In the initial stages there was a sense of what may be termed as apprehension of loss of self identity. On later occasions of such deep absorption there emerged the clarity of vision. However this kind of clarity in the beginning lasted temporarily and I landed back in the plane of individual identity patching up the damaged belief systems. This resulted in seeking for that state where the mind stuff is all but gone. This is the cause of restlessness even after vision of the absolute state. Repeatedly the vision is sought and had and thus the belief systems assiduously developed and owned were given up in the void of Being. This is a painful process of annihilation of the creations of the self. I

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have found that the great Master Sri Ramchandraj Maharaj blesses us as often as we seek such a state of void and vision of the absolute so that we move into the realms of the Divine where no individuality breathes. That is his love and blessings.

He has given us a path which takes us directly to this awareness of nothingness and to assist us he has given us also many individuals who can put that mind in check and give us a taste of some moments without the mind. Those supra mental moments I prefer to call His grace. That is the divine path leading us to know the divinity as the sole Reality that is all pervasive.

What is reality? Why are we here? These are questions many people fail to consider anymore in this age of quantum mechanics, computers, and high-tech gadgets. I think that everyone except me knows these, or they think the questions have become irrelevant. However as a true seeker I am the kind of person who would consider such questions and is amazed by things other people take for granted.

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Let us start out by taking a look at a description of reality put forth by mystical philosophers. For thousands of years, mystics have said that there is 'One Energy' in the Universe, that the Universe and everything in it is the play, the dance, and the vibration, of that 'Energy'. Underneath the seeming multiplicity, they say, everything is made of the same substance. This Energy, they say, is everywhere, and at all times. This principle is sometimes described as Omnipresence, or God. The Hindus call this principle Sat, and it is everywhere, making up everything of past, present, and future. The mystics in addition to noting that this one energy is omnipresent also said that this 'Energy' is aware of itself being everything and everywhere and at all times: that it is conscious, that it has consciousness and this they called Chit.

We should note that the word consciousness, used here does not carry the same sense as what we would ordinarily think of as knowing, in a cognitive sense. This is not the same sense as our senses and our brain knowing or recognizing

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something, though that is one of the reference points we have, intellectually, for understanding the term consciousness. Ultimately, we have to experience being it. So, we have this Energy, this oneness, this Unity conceived as in and behind and over and around and through everything and this energy of Unity is aware of itself being everything.

Now, just for a moment let us pretend that we are this One Energy. If we were everything, there would be nothing outside of us to seek. Then what is our original question of mind knowing the mind and divine knowing the divine? There would also be nothing to seek and know and get, nothing we would lack, because we are everything. There would also be no where to go, since we are already everywhere. So, here we are, everything, always, everywhere, with nothing to want and no where to go. The mystics who had this awareness of who they were, were naturally happy, peaceful, and blissful. This they said is the third characteristic of Reality and called it Ananda, which means bliss.

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This, according to the mystical view, is who we really are: Satchitananda.

Our fears, our desires, our ideas that we have to get to somewhere, the idea that we lack something, is, in this view, an illusion. We are not a separate ego in a bag of skin, but rather are this Oneness. All this is good philosophy and good description of the nature of Reality. But if this is true, why is it we are so unhappy so much of the time? Why do we feel so powerless? Why does it seem as if we are a separate creature in what looks to be a pretty dangerous world? It is obvious that to live, we need a constant supply of a very specific combination of gases to breath. We need food on a regular basis, or we perish. We need to keep the temperature of the environment within a certain narrow range. And there are ultraviolet rays, and other dangerous electromagnetic forces, and poisons, and dangerous people who want to hurt us, and if we get just a few miles away from the surface of our planet we cannot survive. If we are this One

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Energy of everything, why do we feel so isolated, so separate and why are we so unhappy so often?

The sages answer this question saying that we are not happy and peaceful and in touch with the fact that we are all and everything, everywhere, eternally peaceful and blissful, because of our mind. Our mind is in the way of our experiencing who we really are. In fact, it appears that our mind is creating an alternate reality, that is, in a sense, like dust covering a mirror and keeping us from seeing who we really are.

Seeing that the mind gets in the way and obscures our true nature from us, the mystics came up with some methods for perceiving reality directly, without the filter of the mind, and the most effective of those is meditation.

Meditation is designed to regulate the mind, until eventually we gain enough control that we can look directly at reality, rather than filtering reality through the mind. The traditional systems were satisfied with the concept of Satchitananda and their

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methods of meditation led them there with persistent labour and effort.

However Master stated that Satchitananda is not our real nature and our true nature is one of total “Nothingness”. The Master said that at the moment of creation, this One Energy or Centre of all and everything polarized itself into a seeming duality: the Centre and the Stir or Kshob. One is latent and the other is the patent. The zero and action are the polar opposites that emerged. The seemingly opposite forces are what we may consider as the cause for the Universe to manifest in the first place. It is obvious that this duality is a "seeming" duality. The reason why these dualities, these opposites, only seem to exist is that each side of the duality depends on the other side for its existence. ‘Here’ makes no sense without ‘there’ and ‘Love’ makes no sense without ‘Hate’ and ‘This’ makes no sense without ‘That’. They are not, mutually exclusive opposites, but rather aspects of the same thing, the same process. Thus the dualities arise like good and bad, divinity and mind.

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Each of these seemingly opposite poles are, really, totally dependent on each other. They are one thing, not two. In being opposite, they are also inextricably tied to each other, and one cannot exist independently. They are like two sides of the same coin. We cannot have a one-sided coin, and the two aspects of duality cannot exist separately either, nor can one win out over the other. We can see clearly the implication of understanding this when we struggle to develop tolerance, patience and cooperative spirit in our transactions.

When we see ourselves as an entity sharing both these principles we know who we are. That is the reason why Master asked us to meditate in the heart where both activity and inactivity meets. When we do see who we really are, we relax. Meditation, while helping us in balancing ourselves helps to get the mind out of the way, allowing us to experience reality, directly, and when this happens, everything flows. When we see reality directly, when we directly perceive who we really are, without the mind getting in the way and imposing the world it created on top

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of everything, there is nowhere to go, nothing to get, nothing to fear. That is how we in the initial stages of such experience relax and experience happiness, love, peace, and bliss. As the state advances in its depth we move on to the state of balance and further on to a state of “Nothingness.” Nothingness then is Divinity at the time of Origin as well as when we reach our goal or know our real nature. Sadhana then is Nothingness knowing itself! And what is the purpose? Happiness unbounded and eternal peace.

When we describe things in this way, some persons think that if we were able to see reality directly in the way we have described, then we would have no motivation and no connection to life as we know it. This however, is not at all what happens. When we see who we really are, we are still aware of the world the mind creates, the world of things and events, and we still participate in it. We know, however, all the while, that it is all a game, a play, and nothing, really, can go wrong. Or, rather, that whatever happens, we and everyone and

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everything else is still that One Energy of all and everything.

We can see that there are two ways of seeing things. In one way, the way of the mind, we see the separation of things and the tension between opposites, and think all that to be reality. This could be called "The Game of Black and White." The problem with this way of seeing things is that when we play, we add a rule that gives us a lot of trouble: the rule that White Must Win. We think good must win over evil, without realizing that the two depend on each other, and cannot exist independently. We want life to win out over death, again without realizing that they are one thing, not two. This struggle to make what cannot be a reality; a reality is what creates suffering.

The other way or the divine way of seeing things involves accepting that all the seeming opposites are one system, one organism, and that everything "goes with" everything else, and that fighting to make one side disappear or lose is futile. Now this does not mean that we do not strive to be

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good, or to stay alive, but it does mean that we realize that this striving is not to be taken too seriously, and that we do not need to suffer over it. It is often said that the Buddha's doctrine teaches us that suffering will disappear if one has meditated long enough, or if one sees everything differently. But his real teaching was not that at all. He was clear in stating that Suffering is not going to go away and only that the one who suffers is going to go away. Similarly Master held that Sufferings, are caused by undue attachment and being attached to one side of a duality and expect that to win always is as silly as being attached to throwing a ball in the air and expect it never to come down. It will not happen. In fact, operating in this divine way, in which we see things as more of a game, works much better. Our Masters have adopted it, and had equal passion for life as any of us and for sure they had better results.

The only way by which I think we can lead this type of living is to meditate as advised by the Master without any changes and modifications. His system is integral and can be practiced only fully. To

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practice some portions of his system and think that is also doing good will not help us develop the integral living.

It is likely that some persons may try to see the similarity in Vedic passages in Kena Upanishad “na tatra caksur gacchati na vag gacchati na manah na vidmo na vijanimo yathaitad anusisyat /3/ But it is obvious the Reality here, is only stated to be beyond the instruments of Cognition and not Mind as such. Our Master stated that we go much beyond this condition and move in the realms of the Mind region of God before entering the Central region and the Centre itself. This is where one of the powerful belief systems affect us and the Vision of the Mind region of God itself get blurred and one is left repeating the words of the ancient sages and seers. Many victims of this notion are there and that is because they do not leave their dogmas as Master put it.

Master summarized beautifully the system when he wrote “In short, just say: every honest genuine practican is bound to comprehend and experience spiritual advancement in the right way. In

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the beginning, mostly there may be emphasis on the importance of physical and material experience. However, comprehension concerning health and peace of heart and mind should develop gradually. Miracle, jugglery, black magic, machination, fraud etc., producing effect through such means, is entirely against spirituality and Brahma Vidya (Divinity); and anyone after these can never be a deserving vessel for this superb science. Certainly there remains so much beyond and above the reach and grasp of heart and mind (intellect), but proper comprehension and experience of that too is possible only through the **heart and mind, which is oriented to soul and God**. Just due to this, then, there is special emphasis on cleaning and training of heart and mind in this science. The finest Divine gift, which is patrimony of the entire progeny of mankind, stands reserved just for the human being, residing in the state of moderation in all respects. However, proper form of orientation and effort for that is difficult to be one's fortune. It is rightly stated: 'To be Real Man is hardly available even to human beings!'

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That is no point for dejection; anyway, but Divine help happens to fall to the lot of human being of right sort of courage alone. As such, adopt the purpose of life and path of its realisation; and move on and on until the purpose be fulfilled, holding on to the promise that whoever moves one step towards it, the goal advances ten steps towards that one. The experience of all this is a matter of fact, but only for the one, who may have faith in that Divine assurance, and keeping steady to it may continue marching on. Amen! “

After having quoted the Masters' summary of the system to add is the impertinence of the Mind. But the monkey has its own way. With divinity filled in our being we radiate His effulgence. When we radiate light and unconditional love, other people with good hearts are magnetically attracted to us to form the Satsangh. After all, like attracts like, even in the physical world, so why not be surrounded by seekers with simply wonderful hearts? That is the way of divinity knowing divinity.

Let me conclude by stating

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“Whatever an enemy might do to an enemy, or a foe to a foe, the ill-directed mind can do to you even worse.

Whatever a mother, father or other kinsman might do for you, the well-directed mind can do for you even better.

The Divine Mind can only be that which has directed itself towards the Divine and that alone can know the Divinity.

*SPIRITUAL ESSENCE**

My humble salutations to all my fellow travellers on the path who have gathered on this auspicious occasion again.

Our Master has said that where there is a gathering of his associates there is his temple and has asked each of us to make our individual selves to be the temples in turn. The temple naturally should be one where the divine vibrations are felt and that would mean our heart should be vibrating the divine every second of our existence. This as we all know is the aim of our practices including meditation. Remembering Him again and again and having intimacy with Him, I understand now after reading a few articles of Rev. Lalaji Maharaj, is called Dayami Tavajja in Sufi terminology. He says that his Master commands that there is no other intimacy and attention than this. If this thing is achieved, there is no need for any other thing. What

* Talk delivered on the occasion of Basant Pancami Celebrations 22nd Jan. 2007

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is there in the name for this practice; it is the practice that is important.

In order to arrive at this condition it is necessary that our mind has to be controlled. It has been my experience that many aspirants repeatedly ask me about the thoughts that visit them and torture them during meditations and otherwise. We are all aware this topic has been addressed by the Master himself and he has given a complete analysis of the problem and how to tackle them. It would be impertinent on my part to repeat them as I am sure you are all aware of the same. The problem has also been addressed to in many of the books of the Institute.

I think the problem arises from our identifying ourselves with the mind and its states. Masters' advice to ignore the thoughts that arise during meditations is in fact a call to ignore our conscious attention to the thoughts had during meditation. The supposition of the divine light given at the beginning of meditation works at the sub conscious level through out and the ways in which the sub

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conscious works is not known fully though considerable research is going in this area. The manner in which we can use the sub conscious mind through subtle suggestions in the field of education is going to determine the effectiveness of value based education. Our ancients knew much in this field and moral education for the infant started prenatally and during the child hood through stories carrying divine messages involving where necessary the religious beliefs. The ways in which Prahlad son of the asuric Hiranyakashipu learnt moral principles and the way in which Abhimanyu son of Arjuna of the Mahabharata learnt martial arts prenatally are some examples I recall in this connection.

Many genuine experiences had during meditations are doubted by the aspirants entertaining the idea that perhaps it is all their imagination. Critical study of our condition is necessary however. But when we have not given any suggestion that we will be seeing an elephant or a swan or a lotus and if such a symbol appears on its own to think it may be due to imagination is not

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proper. It is here most of the times the mind plays its trick. It is not therefore said that all experiences are to be taken without question but the extra activity of the mind needs to be curbed.

I remember a psychologist whose good name I unfortunately do not remember urged us in 1960's to lose our mind and come to senses or wisdom. I may say that the most important thing we should have in our spiritual evolution is the courage to stop identifying with our minds, so we may align with our Spiritual Essence.

When we lose our minds along with all its assistant sensory and motor organs we do, indeed, come to our essence. This is when the charioteer holds the reins of all the ten horses even as described in Vedic literature. It is then the present moment of our lives becomes infinitely richer and more satisfying. We are able to access deep peace and inner stillness, even amidst chaos and confusion. We feel more connected to our guidance from the Master felt in the heart, as we inhabit a clear space within us, uncluttered by thought, in

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which abundant insight and creative inspiration are easily received.

In this process we recognize that we are not our mind. Our essence which is in communion with the Master is self luminous and the mind is only a small candle reflecting that luminosity. If the mind is silenced through various purification processes we undertake it starts reflecting the Essence in us perfectly and becomes moon like. We also understand when the mind is purified it becomes a valuable tool even to comprehend matters far beyond the intellect. The identification of the perfect mind with intellectual excellence is one of the blunders of human thinking down the ages. Our minds when perfected learn the art and science of understanding and methods of wisdom in a natural manner not requiring the help of the intellect at all. That is why Masters have always asked us to go beyond the intellect pursuit.

If we do not choose to lose our mind during meditation or we do not adhere to the advice given by the Master to ignore the thoughts during

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meditation it means that we allow our mind to run the show. Left to its own devices, our mind will keep us busy not only during meditation or purification process or prayer but all the 24*7*365 hours and every second in that, with its incessant thinking. Most thoughts are useless distractions from the one thing that really matters- the work or task of the present moment whether it be meditation or prayer or reading or hearing the Masters' voice. When we just keep quiet attending to our task on hand and live in the present the rattle ceases and we have control over our mind. It is then we get to decide how and where to direct our own attention and we can choose to engage our minds when it is helpful to do so. This is a practical way developing our will and special will too.

By adopting the method of ignoring the thoughts during the meditation and at other times we stop practicing spellbound thinking. Spellbound thinking is one way our mind maintains control of our thoughts, and activates our negative emotions. Many of the aspirants who write to me about their

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thoughts and ideas during meditation and in their lives are bound by their thoughts as if they are spell bound. If they have contemplated over their thoughts they would have seen that they are:

- i) Repetitive and automatic;
- ii) negative, judgmental; and
- iii) focused on regretting the past
- iv) Or worrying about the future. And so on.

Some of the aspirants have been reporting the same thoughts for decades. They should realise that their thoughts are distressingly limiting them and whatever be the origin of such thoughts they are to be ignored totally. But the misfortune is that these thoughts that cause trouble in the mental plane are a result of childhood experiences which are unpleasant or traumatic if not the products of past lives samskaras. These are to be purged and any conscious attention can only be strengthening them. The methods of the Master alone if implicitly followed can give us relief.

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During the purification process irrespective of adopting any method given by the Master it is generally reported that

i) They feel highly restless. I can say that the moment one feels bad one should realise that an old habit has recurred. One may feel guilty, fearful, anxious, sad, angry, resentful, or just uneasy. These thoughts are so habitual that we sometimes are not even aware we are thinking them. Our negative emotions are our best signal to know that we are on an old trap. It is only when we adopt the process of just ignoring the thoughts that we can come out of them or else we will be battling with them through the entire period of purification which really means that we are not thinking of purification at all.

ii) While cleaning if we find ourselves dwelling on something that happened in the past that bothers us, it is likely that it is about the same incident or series of incidents that our mind revisits on a regular basis.

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iii) When we find ourselves worrying about some future event it is the same habit of mind which wanders away from the present. Worry is catastrophic thinking; it is about imagining the worst possible outcome to a current or future situation. Thanks to the cultural feed of notions of security and safety our minds tend to excel at catastrophic thinking.

Once we recognize that we are engaging ourselves in these types of thinking it is necessary that we should remember the present. In the present we were either attending to meditation or purification or prayer. We should gently revert back to that present refusing to indulge in the patterns of thinking developed in the past. Once we come to the present moment our mind has not much to do except to attend to the task on hand. Mind then has nothing to do and that is the precise reason why it is so fond of keeping us stuck in the past or dwelling on the future.

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It is not uncommon for us to hear many aspirants who gather on these auspicious occasions to talk about what they call their experiences in earlier congregations or their contacts with Masters and the advanced persons. This type of input grants to the aspirants the stuff with which they engage themselves during meditations and instead of thinking of the present where they are deriving divine grace get into their rut of old habits of thinking. It is necessary that we should live in the present and be totally oriented to the grace that is oozing from the ever loving Master.

We should be vigilant and willing to bring our attention every now and then back to the present. Our mind is clever and tricky. It will look for new ways to capture our attention and regain control. It is necessary that we should be gentle with ourselves. It is important to refrain from criticizing or judging ourselves during this process, for that is just the way for the mind to sneak through the back door.

During the remaining three days of the Basanth celebrations I request the aspirants to keep

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firm grip on the goal they have chosen and be in the thought of the Master.

Pranams.

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My dear associates in the path,

My salutations at the holy feet of the lovers of the Master.

It is as a part of spiritual duty that we assemble every year on the auspicious day of Basanth Panchami which is glorified by the descent of Pujya Sri Ramchandrajji Maharaj of Fatehgarh to further consolidate our spiritual status as Murads totally dedicated to the service of Sri Ramchandrajji Maharaj of Shahjahanpur. Our beloved Master has stated that his master has taken the incarnation at a time when the world was in turmoil and when” Solid materialism had taken the place of fine spiritualism. Dark clouds of ignorance were hovering all over; yogic transmission had become quite foreign to us. At this state when spirituality was urgently needed to set things right for the upliftment of mind.”

* Talk Delivered on the occasion of Basanth Pancami Celebrations 23rd Jan 2007.

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Every aspirant knows that searching for the inner and outer peace is a daunting task. We all adopt the procedures and methods given to us by the great Master to achieve this state of consciousness in which our entire being lives and moves in spirituality. One of the methods that we adopt to achieve this state, is meditation on the divine light without luminosity in the heart. It is the common complaint of all those who practice meditation that the invasion of thoughts never seems to get reduced and the goal of having peace seems to move away from them and they feel like being thrown in a storm of thoughts.

Just as a storm in the atmosphere of the earth is born of conflicting fronts of different temperatures colliding with one another, so too we realize that there are conflicting forces within us that form a mental or emotional storm. We have understood that our planes of living which varies from Annamaya to Anandamaya Kosas are the causes of these conflicting forces in us. Therefore our task is to become conscious of these unseen forces that dwell

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in the unenlightened parts of us. As we move in the path the Viveka dawns and the understanding that no disturbance can remain within us without our granting it the force it needs to sustain its fury, and we realize that we have at our disposal two great powers. Our faith and confidence to realise is one and the other is the force of Pranahuti. Thus we find that we are empowered to dismiss storms when they appear in our psychic system and, with time and practice, we learn to dismiss these disturbances before they begin.

Analysing these invisible conflicting forces at work within us we recognize that all the storms in our lives share a common cause. Each storm, large or small, centers around the feeling that something is happening to us which we do not want to happen. The conflicts rise in us because of our unconscious resistance to something that has already happened. Whenever we face an unwanted event and find ourselves feeling nothing but resistance, we can discover that this stress-mess is made from our insistence that this should not have happened. This

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is how we feel when we recall past mistakes, painfully reliving how we fell down and we are sure that whatever that error may have been, it should not have taken place. We feel it is natural for us to go along with the feeling of not wanting what we are powerless to change. This is a strange struggle put forward by our indisciplined mind and it is almost similar to wrestling with mental ghosts. An aspirant with faith in himself and the Master realises, of course after sufficient suffering that once something has happened in our life that moment is over and it is gone for ever out of our control. The mischief of the unclean mind is to make us believe that which no longer exists to be here and now. The natural question that arises now is 'how can something from our own past feel as real and as alive as it does to us in the present moment?'

It is informed to us by the scientists that within our mind lingers an untold number of chemically and electrically stored images of the way things were. These mental pictures include complete scenes of every experience past, as well as pleasurable or

frightening images of what is yet to come. And these same images are secret storehouses of all the sensations that accompanied them in the moment of their creation. Each one is laden with its original emotional content that pours into us each time we revisit them. The problem we know has been dealt very precisely in the article ‘Problem and its solution’ by Rev. Babuji Maharaj. The more we are drawn into these flooding considerations, the more we suffer. And the more unwanted this painful experience becomes, the more we unconsciously resist our mounting turmoil until we are caught in a full-blown storm. A seemingly harmless thought, which we turn over in our mind, thus becomes a tornado. This problem has been discussed by the Master in his Commentary on the Fourth Commandment graphically citing a story of a person who got infatuated with a woman called Jamila.

The only reason we ever find ourselves to be caught in a psychological storm is we have been drawn, without knowing it, into identifying and actually merging with the mental images from our

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past. These images are pre-loaded with punishing thoughts and feelings that flood into us the instant we identify with them. As the invisible, but psychically palpable blows from these painful memories pour through on us, we are unconsciously moved to try and resist them. All this makes us feel as though we are trapped in a storm about which we can do nothing other than try to escape its lashing.

With faith in ourselves and the method and the help we receive from PranaHuti it would be possible to be on our own and not identify with the thoughts and thoughts patterns. The purification process prescribed by the Master, it is the considered opinion of all those who practice them, is the mind gets cleared off all its conflicts and warring tendencies. Then we need never again endure the pounding of such negative states and there will be no storm of mental torment or dark, emotional suffering. Any wave of resentment, anxiety, or fear that comes to wash us away is nothing more than a kind of psychic residue left over from what we were once. Not only do these negative states have

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nothing in common with our True Nature, but they cannot enter into the living Now where the Pranasya Pranah lives within as higher consciousness.

This same truth is realised that we cannot be punished by any painful storm when we are grounded in the present moment. The reason for this perfect protection is as pure as it is simple: the support of the Master to our faith in ourselves and the methods. Mental storms that are negative are powerless to push their divisive and destructive forces into the spiritual harbour where our ship is deeply anchored in the Ocean of Blessing Splendour of the Master.

Learning to dismiss the storms that sink our chances to be happy demands on our part dedicated practice and total submission to the will of the divine. When we realise our true nature of being Pure Consciousness and Pure Thought which is there always and through dedicated and single pointed orientation to be happy all the time we will be dwelling in the realms beyond the self wrecking storms. We are thus entering the area that is

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governed by the principle of Karma or in modern day parlance cause and effect.

One may wonder what has thought to do with this. The principle on which the whole of Raja Yoga is based is on this Pure Thought or Consciousness. Since thought has no apparent measurable physical structure, it is considered to be spiritual. We cannot see it, smell it, touch it, taste it, or even feel it, but we know it exists. It exists only as a vibration a fact that is endorsed by all the aspirants who receive Pranahuti as an aid to their sadhana. Everything in the Universe is governed by the principle of attraction or repulsion. We know that vibrations that are of a particular frequency and intensity attract to themselves alike vibrations, to bring into the physical world the result of the initial seed that was planted namely thought. A brilliant presentation of this fact is what we find our beloved Babuji's commentary on Commandment One. This principle is the basic logic of Pranahuti- a thought in seed form sown into the Psyche of the aspirant with the main purpose of transforming him.

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Thus we understand that our thought seed grows according to whatever we feed to it or nurture it with. The thought can only produce an outcome that is in relation to, and correlated with the seed that is planted. If our thought seed consists of fear, anxiety and doubt, it is obvious that we will receive fearful, anxious, and doubtful results. By nurturing the original thought seed with healthy, concise, focused, and positive elements, it produces healthy, positive and fulfilling relationships. Viewed from this background we find the Commandments of the Master are an imperative to spiritual living. The only thing that we have to do is to nurture those seeds with correct thought and allow the incredible, unyielding and unwavering power of the Pranahuti to embrace us to get the exact results that we desire. Thus we arrive at a clear understanding that whatever acts we perform are subject to a precise reaction or process of Cause and Effect. We can then make a conscious choice as to what thoughts we think and which actions we take or not take, and limit them to only those which will produce what we want into our life. It is but natural and simple to know

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that we can choose only such action as may lead us to our goal and not those that detract us from the goal.

Our mind is like a parachute. It doesn't work unless it is open. Closed minds do not realize the Truth and it is only the disciplined mind that can choose correct and proper action on any given situation. I with your permission would like to bring to your kind attention some passages from the scriptures and noble souls to stress the point.

i) When one lacks discrimination
And his mind is undisciplined, the senses
Run hither and thither like wild horses.
But they obey the rein like trained horses
When one has discrimination and has made
The mind one-pointed. Those who lack
Discrimination, with little control
Over their thoughts and far from pure,
Reach not the pure state of immortality
But wander from death to death; but those
Who have discrimination, with a balanced mind
And a pure heart, reach journey's end,
Never again to fall into the jaws of death.
With a discriminating intellect

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As charioteer and a trained mind as reins,
They attain the supreme goal of life
To be united with the Lord of Love.

(Katha Upanishad)

ii) Those who act without thought of personal
Profit and lead a well-disciplined life
Discover in course of time the divine principle
That all forms of life are one.
Those who work in the service of the Lord
Are freed from the law of karma.

-Shvetashvatara Up.

iii) Restraint with the eye is good,
good is restraint with the ear.
Restraint with the nose is good,
good is restraint with the tongue.
Restraint with the body is good,
good is restraint with speech.
Restraint with the heart is good,
good is restraint everywhere.
A monk everywhere restrained
is released from all suffering & stress

Dhammapada.

iv) The Buddha was joined by his own son, Rahula,
a young boy. He advised him: "Cultivate Rahula, a
meditation on loving-kindness, for by cultivating

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loving-kindness, ill will is banished forever. Cultivate, too, a meditation on compassion, for by cultivating compassion, you will find harm and cruelty disappear."

-Majjhima Nikaya

v) We must accept finite disappointment, but we must never lose infinite hope.

-Martin Luther

vi) Intellect, leadership, courage, faith and compassion are the timeless secret to unlocking our individual and collective power, passion, purpose, potential and fortune. This is the only truth and the most powerful secret."

vii) THE THREE TREASURES

The body is the temple of life.

Energy is the force of life.

Spirit is the governor of life.

If one of them goes off balance,
all three are damaged.

When the spirit takes command,
the body naturally follows it,
and this arrangement benefits all Three Treasures.

When the body leads the way, the spirit goes along,
And this harms all the three treasures.

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viii) Prosperity is not without many fears and distastes, and adversity is not without many comforts and hopes. We see in needle-works and embroideries it is more pleasing to have a lively work upon a sad and solemn ground, than to have a dark and melancholy work upon a lightsome ground. Judge, therefore, of the pleasure of the heart by the pleasure of the eye. Certainly, virtue is like precious odour when they are incensed or crushed. For prosperity doth best discover vice, but adversity doth best discover virtue."

Lord Bacon

ix) Pain is inevitable. Suffering is optional...

Anonymous

x) Practice right conduct, learning and teaching;
Be truthful always, learning and teaching;
Master the passions, learning and teaching;
Control the senses, learning and teaching;
Strive for peace always, learning and teaching;
Rouse Kundalini, learning and teaching;
Serve humanity, learning and teaching;
Beget progeny, learning and teaching.
Satyamvacha says: "Be truthful always."
Taponitya says: "Master the passions."

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"Learning and teaching are
Necessary for spiritual progress."

-Taitiriya Upanishad

xi) The laws of life are five:

Non-violence,

Truthfulness,

Integrity,

Chastity,

and Nonattachment.

These laws are universal. Unaffected by time, place, birth, or circumstance, together they constitute the "Great Law of Life."

-The Yoga Sutras of Patanjali, 2:30-31

xii) Where there is great hatred, are the fetters of hell.

Where there is great avarice, are the fetters of the tortured spirits.

Where there is great ignorance, are the fetters of the beasts.

Where there is great lust, are the fetters of man.

Where there is great envy, are the fetters of the demigods.

Where there is great pride, are the fetters of the gods.

These are the six fetters of non-liberation.

Anonymous

xiii) When you were born, you did not come with an owner's manual; these guidelines make life work better.

- a) You will receive a body. You may like it or hate it, but it's the only thing you are sure to keep for the rest of your life.
- b) You will learn lessons. You are enrolled in a full-time informal school called "Life on Planet Earth". Every person or incident is the Universal Teacher.
- c) There are no mistakes, only lessons. Growth is a process of experimentation. "Failures" are as much a part of the process as "success."
- d) A lesson is repeated until learned. It is presented to you in various forms until you learn it: then you can go on to the next lesson.
- e) If you do not learn easy lessons, they get harder. External problems are a precise reflection of your internal state. When you clear inner obstructions, your outside world changes. Pain is how the universe gets your attention.

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- f) You will know you've learned a lesson when your actions change. Wisdom is practice. A little of something is better than a lot of nothing.
- g) "There" is no better than "here". When your "there" becomes a "here" you will simply obtain another "there" that again looks better than "here."
- h) Others are only mirrors of you. You cannot love or hate something about another unless it reflects something you love or hate in yourself.
- i) Your life is up to you. Life provides the canvas; you do the painting. Take charge of your life, or someone else will.
- j) You always get what you want. Your subconscious rightfully determines what energies, experiences, and people you attract; therefore, the only foolproof way to know what you want is to see what you have. There are no victims, only students.
- k) There is no right or wrong, but there are consequences. Moralizing does not help. Judgments only hold the patterns in place. Just do your best.

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l) Your answers lie inside you. Children need guidance from others; as we mature, we trust our hearts, where the Laws of Spirit are written. You know more than you have heard or read or been told. All you need to do is look, listen, and trust.

m) You will forget all this.

n) You will remember all this at will

xiv) Lord Krishna declared in the Bhagavad Gita (16:3:1) that we should “Be fearless and pure; never waver in your determination or your dedication to the spiritual life. Give freely. Be self-controlled, sincere, truthful, loving, and full of the desire to serve. Realize the truth of the scriptures; learn to be detached and to take joy in renunciation. Do not get angry or harm any living creature, but be compassionate and gentle; show good will to all. Cultivate vigour, patience, will, purity; avoid malice and pride. Then, Arjuna, you will achieve your divine destiny.

A word about enlightenment before I conclude. Few decades ago on the day previous to the Basanth Panchami I reached 1.Shahjahanpur along with other abhyasis by bus from New Delhi. I met the Master and he enquired about me and my

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work and also asked me to come by 4 a.m. the next day saying he finds me tired. Accordingly I reached his feet on 1st Feb. Not dealing with the peculiar attitudes of the volunteers in attendance there with the Master, I say that I was invited by the Master very affectionately and I sat by his cot. He asked to me to sit and I was in a very deep state of absorption almost immediately. I lost all awareness of the surroundings and found that a great stillness descending upon me. The world more appropriately the Universe with all its vastness appeared in a clear and transparent vision of unity and harmony. I found myself merged in a deep sense of peace in which I and all of creation are one in a mystical union with Master. A large space opened up. It would be as true to say that I expanded to encompass the whole of existence as it would be to say that I had totally disappeared. Eternity, which I had understood earlier as time without end, appeared as the absence of time. Everything was infused with life, including what until that moment, I had considered inanimate. The Universe was neither big nor small. It revealed itself as simply One beyond all relative

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attributes, such as size, location, and time. Suddenly I heard the Master saying 'that is all' and I found myself in a state of daze with tears flowing throwing my cheeks. After some time Master told me that 'when the heart is not able to take the experience this happens' and said I would be soon out of this state and will arrive at a state of Balance.

I have heard accounts of other persons in this system and read of similar experiences by those belonging to other systems. The content of such experiences seems to vary from person to person, depending on one's personality and socio-cultural background; but in essence, these spiritual experiences are similar in that they all recount a unity of man and God and they all transcend space and time. Many aspirants I think seek such a sort of experience confusing such a state with enlightenment. I would ask all such persons not to overlook the silent background in which both the experience and the "I" that remembers and interprets it occur. This awareness is what I have been pleading with all aspirants who explain their

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state of meditation as one of Nothingness and if this mirror-like awareness is there even such a profound experience would be seen as another cloud drifting by and the state of beyond and beyond is experienced. The experience that is had where the unity of all existence is felt deep in the core of our being requires to be contemplated and our actions and thoughts moulded accordingly to be in tune with such an experience. That is when we can say that we have realised our true nature and enlightened to that extent. Enlightenment I must add is not an end state; it is a continuous process where the individual separate existence is dissolved in the universal.

It is necessary to understand that spiritual experiences occur only in a pure mind. Granting that spiritual experiences can be either external or internal it is always the purity of self that is in the act of perceiving that matters. If the mind that is cleared of all dirt and dross perceives then the vision is clear and transparent as to its meaning and wisdom results. An impure mind obviously cannot have wisdom; such a mind will be in a state of self

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deception and ego distortion that have crept into such perception or experience. The extent and kind of distortion that creeps in depends on which self is experiencing. Some aspirants are relatively free from the ego and social distortions than others and it is the process of getting free from distortions that make up the preponderance of what is called spiritual work. There is no better way to be pure than to connect ourselves with the Master who is perfect and is beyond blemishes. For doing spiritual work or peace work which promotes universal peace it may be seen that living in a state of pure mind and universal consciousness is very important.

The only possible thing that can stand in the way of our receiving gifts from the divine is only we. It is up to us to make the conscious choice to change our thoughts, words, and actions which, with repetition, establishes the belief in our subconscious mind. The subconscious, super subconscious and super conscious mind in us then release into the atmosphere and emanate those vibrations of the desired goal which attracts to it, the events, people,

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circumstances, and situations that allow it to manifest or occur. We only need to be receptive to them. It is important to expect them and look for them as they occur.

The Institute of Sri Ramchandra Consciousness has been striving to present the system of the Master in its purity of content and thought. We are all tuned in to the consciousness of Sri Ramchandra. We all know that Sri Ramchandra of Fatehgarh is the one who granted us this system through our Master. We have had the fortune of knowing some articles written by Rev. Lalaji through the book Truth Eternal published by the Sri Ramchandra Mission in 1973. It is in 2006 we came to know through a patrika published by Dr. Premsagar that there are some more articles written by the Great Master. Dr. Premsagar was kind enough to give permission to use the material for our research and study purposes. We take this fact of getting the articles of Pujya Lalaji Maharaj as a blessing from him. Imperience is happy to release a book let containing few important articles of the

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Great Master. One last word before I take your permission to conclude my talk. The booklet of Rev. Lalaji is placed before you even as we have earlier placed some editions of Bhagavad Gita. It is again stressed that we follow our Master and his instructions as what he has given is a carefully distilled wisdom of all his earlier saints and sages, prophets and messiahs.

These materials help us to understand how much of stupendous work was done by our beloved Master to help us live the life that is real and deserve the name of being called Real Man.

Pranams.

*LIVING IN GOD, BY GOD, FOR GOD**

My dear associates in the path,

It is 24 years that is $2*12$ years (the importance of the Jovian cycle is well known to spiritual persons) since our beloved Master has left his mortal coil and is guiding us from the astral plane where he is enthroned to stay for a millennia even as stated by him. His work of transforming human consciousness continues and we can effectively participate in the same process only when we are clear about our goal. When we understand that ultimate condition in this system is Nothingness it naturally follows that his third commandment can only mean that we can become one with God by our acquiring a stage of total Nothingness. Master has however asserted that total vacuum is an impossibility. It should be clear that man has to go beyond all his individual creations and shall live in total consonance and coherence with the divine

* Talk delivered on the occasion of Pujya Babuji Maharaj Birthday Celebrations 6th May 2007

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archetype to which he/she belongs. Master stated that “When all my associates gather at one spot it becomes a temple for me and it is their duty to make their hearts as the temple themselves.” (SDG 117)

It is obvious that only the temple of God can receive God, namely, a soul predisposed by grace, grounded in the Path, purified of all blemishes of ego centricity, transformed in will, established in virtue which are all made possible in this path with the aid of Pranahuti. It has been clarified that Pranahuti works effectively only when there is adequate individual effort to receive the grace of God. It is because of our natural appetitive instincts, that result in our fallen nature we are fixed upon the world and then we need the help more. Without a determined effort, spiritual inspiration, and direction, one cannot hope to interrupt the centrifugal tendency which drags us down and delays the process of our integration. Thus it is, we have the admonition: "Gird up your loins". We have to make ourselves the temples of God and when such temples gather, the shrine starts emitting the fragrance and brilliance

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and the temples get further sanctified with the Master in the sanctum sanctorum. Such is the occasion we are now having when we gathered together to worship our lord.

Many aspirants feel overjoyed when their minds are calm and silent during meditations. But it must be noted with caution that the emptying of the mind also clearly allows for negative forces and influences to enter and dominate the thinking of the aspirant. The rush of thoughts not at all relevant for spiritual progress immediately after meditation are not sought to be discussed here. Suffice it mention that these negative feelings such as violence are damaging to life whether we act upon them ourselves or cause or condone them in others. They are born out of greed, anger or delusion and may be slight, moderate or intense. Their fruit is endless ignorance and suffering. We should remember the Master before, during and after meditation if we want to come out of these states of mind. Remembrance of the opposites suggested in tradition does little good. But what is more important to understand is

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that there are certain seemingly spiritual states which are in fact negative. For example when individuals who after such mediation proclaim that they are one with Master or God or that they have had Laya with Brahm. It is true that the feeling of such an identity with the cosmic spirit arrives in the case of all serious aspirants at advanced stages but this condition is stated many a time prematurely by the uncleansed mind, manas and intellect. I am only trying to stress the point that the negative forces are ever waiting to enter our psyche that is not purified. It becomes then difficult to guide the aspirant as he is in no state of mind to accept the real condition; then work of the trainer becomes tough and tiring.

It is in fact true that we are all born temples of God as the Divine is enshrined in our hearts. The awareness of this condition should make everyone endeavour to keep the temple premises pure and crystal clear. Our determination to purify our psyche needs to be established and then we feel a deep yearning for that which is true, enduring, and trustworthy or what our Master said a pinching

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restlessness to reach the goal. We feel thanks to Pranahuti that the realisation of our true nature is more attainable now than at any other earlier time in the past. We feel more encouraged when we remember this promise of the Master.

It is no longer only a question of individuals becoming liberated from the dictates of the forces of ignorance, greed and aggression (or anger), as symbolized by the pig, cockerel and snake. These negative mental impulses obscure our limitless potential and are the root cause of our frustrations during meditations and we understand as the sadhana advances are the causes of our births and rebirths. Recognizing these three 'mind poisons' in their subtlest forms provides insight into the origins of all spiritual disease and acknowledging their influence is the first step in developing wisdom or Viveka. We have tried to present this problem in a pictorial fashion when we released our Game of Life. That game has to be made more popular among the children and youth so that higher values get enshrined in their hearts. It has become a necessity

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for the entire humanity to liberate itself from the clutches of the illusory egotistic possessiveness and arrogance and work globally and cosmically.

On the throes of a new Era there is need for a radical reassessment of the human situation especially concerning those basic values that give life some satisfactory meaning. We need something that will supply in our times what was supplied formerly by our traditional stories of religions. If we are to achieve this purpose, we must begin where everything begins in human affairs with the basic story, our narrative of how things came to be, how they came to be as they are, and how the future generations can be given some satisfying direction. We need a story that will educate us, a story that will heal, guide and discipline us.

Our present predicament is that we are in between two stories. The old Puranic stories which gave us the account of how the world came to be and how we fit into it provided by the religions, is no longer effective. But we have not got any new story. Our traditional story of the universe created by God

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sustained us for a long period of time. It shaped our emotional attitudes, provided us with life purposes, and energized action. It gave some meaning to our suffering and helped us gain integrated knowledge. We could answer the questions of our children. We could identify the roots of crime and also punish transgressors. The traditional story of our roots did not necessarily make us good, nor did it take away the pains and stupidities of life or helped us in developing unfailing warmth in various kinds of human associations. However it did provide a context in which life could function in a meaningful manner.

But the traditional story has become dysfunctional in its larger social dimensions even though some believe in it firmly even now and act according to its guidance. On an earlier occasion we have tried to understand the various stages where the aspirants get stuck namely the Magical, Power Gods, The conformist, The explorers, The sensitive seekers and the holistic super conscious men. The stories of each of these categories of persons are

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different but there is something of a thread that unites all these and that is why the society is still in some shape. A few days back my grand daughter Sriya asked why we are not celebrating the birthday of Sita the consort of Rama. I have no answer and those whom I asked also could not give one. She was in rage that there is so much of discrimination and she is just 9 years old! It is a fact that the old story did accommodate for this type of sex discrimination however much we try to defend our elders. Though we know that the Vedic wisdom is not the same as that of our puranas, our ethics based on this wisdom is something that is not clear. Aware of this problem our Master Rev. Babuji Maharaj has carefully dealt with the principles behind many aspects of the old story (refer his articles on Sati, Sita and her parrot, Bharata, Hanuman, Ravana etc., stories) and it is necessary that such understanding should develop in every one of us. There may be certain amount of similarities among religions. But it must be recognised that Hinduism emphasized the ultimacy of the spirit, more extensively, more persistently and

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more intensively than other cultures. Our Master has stressed this aspect of our tradition where the supremacy of the spirit is the key to understand its episodes of religion. There is need for us to work on this more and help the coming generations gain an integral understanding of life where the spirit is the centre.

Aware of the dysfunctional aspects of the traditional story, some persons have moved on into different orientations, which have consistently proved equally ineffective in dealing with our present life situation. Even with advanced science and technology, with superb techniques in manufacturing and commerce, in communications and computation, our secular society remains without satisfactory social discipline needed for a life leading to emotional, aesthetic, and spiritual fulfilment. Because of this lack of satisfaction many persons are returning to a religious fundamentalism. The number of Babas, masters and avatars being born every alternative day to meet this requirement is enough proof of this phenomenon. But we find that

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this phenomenon has developed its own problems and in most of them it is irrationality that runs the roost. In the old story as well as in the stories that are being created by these new masters and Babas we find the elements of magical and mystical notions of the traditions coming back with a vengeance and these unhealthy alternatives are not likely to survive long.

The currently popular story of the evolutionary universe among the rational thinkers is based on the discoveries largely in the last three centuries in the realms of geology and paleontology, indicating that there was a time sequence in the very formation of the earth and of all life forms upon the earth. The earth was not the eternal, fixed, abiding reality that it had been thought to be. It suddenly dawned upon us that earlier life forms were of a simpler nature than later life forms and that the later forms were derived from the earlier forms. The complex of life manifestation had not existed from the beginning by some external divine creative act setting all things in their place. The Earth in all its parts, especially in its

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life forms was in a state of continuing transformation. The evolutionary story has been vastly extended to include the beginning, the great flaring forth of primal radiation, sometimes called the Big Bang. The story of our Master which states that all existence emanated from the original stir or Kshobh is nearer to this version than those provided by other traditional stories. In fact this is similar to the version of Sankhya and Yoga systems of Indian Darshanas.

Without being aware of what was happening, during the rule of Britishers and other westerners we found that because our education was adapted to suit the rulers requirements we learned attitudes and adopted philosophical and religious assumptions that directly contributed to our alienation from the spirit of our ancient tradition based on spirit. Instead of the dynamic interplay of the Purusha and Prakrti we accepted the common assumption of the dualism of matter and spirit, and the associated radical scientific materialism that suggests that we live in a meaningless, random universe. The great danger of this dualism, placing God outside the natural world

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and outside the person, is that the natural world and the human being is denuded of value and has become an object of commercial exploitation. The presence of the Divine light in the heart of all living beings is totally ignored and sought to be annihilated. Sanctity of life thus being lost now there are no restraints on exploitation. This resulted in tragic consequences where the individual person is denied intrinsic power, creativity, and value, leading to the loss of psychic energy and zest for life. The divine resource in us is totally ignored and any meaningful educational system has to restore this human dignity of being a temple of God. This is what we have been stressing when we were talking about divine resource development.

The modern culture whatever those words might mean has the inherent capacity to reinforce the illusions that the world consists of inert stuff out there and that we are the active agents of change whose role is to get that inert stuff into some order. This is the assumption on which most modern education has been based, an education aimed at

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giving us the tools to exercise dominion over the earth. It is misfortune that our children who were taught to respect and revere the Mother Earth thanks to the Old story now due to the dualistic notion of the Earth being alien to us do not experience any luminous aspect in their study of Earth and related subjects. The excitement of existence is diminished. If this fascination, this entrancement, with life is not evoked, the children will not have the psychic energies needed to sustain the sorrow inherent in the human condition. They might never discover their true place in the vast world of time and space. Teaching children about the natural world should be treated as one of the most important events in their lives.

Master has stated that the ultimate condition that we have is that of nothingness. Here I find that the teachers have a great role in establishing a deeper understanding of the spiritual dynamics of the universe as revealed through our own empirical insights into the mysteries of its functioning. Quantum physicists state this dramatically when

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they tell us that the wave/particles are so small that things made of matter, including ourselves, are proportionally as void as galactic space. Yet this very “emptiness,” we are told, is full rather than empty; it is only referred to as empty because it is empty of measurable things. The scientists give us the elementary perspective that; “the root foundation of anything or any being is not the matter out of which it is composed so much as the matter together with the power that gives rise to matter.” It is crucial for us to teach our children that what we call matter has an inside so to speak. It has to be conceived not as tiny particulate pieces, like very small grains of sand, but rather as a mysterious, generative emptiness within which there are interconnected, minute wave/particles of energy/matter. The unity has to be understood as the deepest level of reality and that is the ground of the vacuum or emptiness or nothingness.

It is only when we understand from deep within that there is only One and duality or separation are illusions it is possible to live

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according to great values of Life and Spirit. The Natural Path provides for such a realisation and living in God, by God and for God through a strict adherence to the Ten Commandments of the Master. As early birds we need to sing and call other souls to this great mission of the Master.

Pranams.

MELODY OF SILENCE[±]

My dear brothers and sisters,

My humble salutations to all of you. It is not my intention to disturb you from the melody of Silence we have had in the company of the Master for the past one hour. The melody is not only sweet but has individually conveyed very eloquently into our hearts the deeper secrets of our oneness of spirit. Even though I realise that this action of mine namely talking to you after we all have had the intimate hug with the Master is some thing not very spiritual it has become a convention to yield to lower frequencies of mind particularly talks for reasons only tradition can answer.

The Master has whispered into our hearts that he is with us and is carefully monitoring our progress in the path and has given all of us a reassurance. It is not the first time we experienced that the centre

[±] Talk delivered on the occasion of Pujya Babuji Maharaj Birthday celebrations 7th May 2007.

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has yawned towards the circumference. We feel that our focus on Him is less than this act of love of His. Many of us have an illusion that we can become very deserving of the grace of Master. This would mean that we think we can guide the course of love but it is wisdom of the Masters that teaches us, Love or God when it finds us worthy starts guiding our course in the path. Real love is an irresistible desire to be irresistibly desired. I have an honest feeling that all of us have such a love for the Master and that is the reason we find the canopy these days is oozing with the grace of the Master.

Many aspirants have reported on similar occasions earlier and I am sure now also there will be some who might have seen forms like snow or smoke. They might have felt a strong wind blowing or a wave of heat. They might have seen within them more and more light, fireflies, lightning, sun, or moon. These are signs, the Svetasvatara Upanishad said, that one is far ahead on the path to Brahman. My salutations to all of you and the Master within us all.

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However I am also aware that many aspirants feel not in the same manner. I think that is mainly because they are not sure as to what they are seeking. The minimum goal Master has stated should be liberation from the cycle of births. Liberation from the cycle of births and rebirths is possible only when there is a cessation of slavery to desires. This should not be confused with the cessation of desires per se. It is the slavery that we need to get rid off. Enough on this subject has been written and spoken in our literature. However briefly stated, it is craving, which gives rise to fresh rebirth, and, bound up with pleasure and lust, here and there finds ever-fresh delight. The craving arises and takes root wherever in the world there are delightful and pleasurable things to the eye, ear, nose, tongue, body and mind. What I like to stress most is that those of us who are slaves to these desires should atleast not bother about them during meditations. Meditation it should be remembered is an act of our remembering Master and our goal and thoughts other than those relating to these are positive proof of our not being determined to get liberated from the

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clutches of these desires. These desires I read from the reports of the aspirants are being sought to be explained as due attachments. Our Masters advice to get rid of these is being published in our Satyapadamu quarterly under the title Determination. It is the conscience of the aspirant alone that can guide him in this matter.

Transience being the truth of all that is expressed as existence, any attachment to any person or thing or place is never due. Sincere sadhakas realise this and work their way out of these attachments through the help of the trainer who assists them through Pranahuti to cross the barriers of Pind desh. The person who is liberated from the desires understands that he is out of the cycle of births and has no fear of death. Those of the aspirants who are clear about this goal will definitely strive to feel this. All virtues are imbibed by then and one may be considered to be a living Satya, Ahimsa, Asteya, Aparigraha and a brahmachari. Chastity is the flowering of man and what are called Genius, Heroism, Holiness and the like, are but various fruits

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which succeed it. Man flows at once to God when the channel of purity is open. By turns our purity inspires and our impurity casts us down. He is blessed who is assured that the animal is dying out in him day by day, and the divine being established in him.

Many due to the rather vague notions they entertain acquired from pseudo spiritual literature, of what happens afterlife feel like asking the Master for what they already have. The happiness that they have gained by being free from the clutches of desires is lost by them due to the three methods of complaining (that the experience is not according to the versions of liberation that are given by others), criticizing (the help that is received) and condemning (themselves). Not going to details I can only invite the attention of the aspirants to the Masters statement “They take milk but also eat pickles after that.”

Free from the cycles of birth does not mean that one has realised his true nature. The process of realisation in fact starts after one crosses the pind

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desh. It is only then we come to know little by little about our true self. It is the wisdom of our tradition that states 'that it is but few who hear about the self, fewer still dedicate their lives to its Realization. Wonderful is the one who speaks about the self; rare are they who make it the supreme goal of their lives.'(Katha Upanishad). The journey in the pind desh can be considered as an extension of the journey we have had in the knot 1 and 1a when we struggled to come out of attachments of various kinds.

The knot 2 where lessons of dependency and interdependency are learnt matures and after pind desh we start understanding our real nature. It is for this reason that knot 2 has been considered to grant us Atma jnana or the knot itself called Atman point. But the seeds at knot 2 come to fruition only after we enter the Brahmand. Realisation is realisation of our true nature of being a thinking and growing being (Brahman) and not just thinking and moving being (atman). This Realisation of our nature as a growing being metamorphoses itself when the awareness of

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understanding resonates with the will of the Master/divine which makes us understand that our consciousness is entirely dependant on the divine and this matures when we cross the Prapanna and Prapanna Prabhu gatis. No one can be a Prapanna unless he is out of the clutches of individual desires and wants. What ever he desires has at its back the divine will and command. The usage of the word Prapanna by the Master for this condition has led to some avoidable confusion as this word Prapanna is also being used by some religious sects. Except for the similarity of pronunciation of the word there is nothing common between these two. The realised aspirant works for the divine and divine only. This state is possible only for those who are blessed by the Master. It is only after one starts living in this condition it becomes possible to live and move in Sri Ramchandra Consciousness. Here as Dr. K.C.V. puts it “Instead of feeling that he is a particular individual with his own particular separate life to live, he finds himself to be a member of a universe. In this sense what happens is that his own physico-psychical body is infused with vibrations of force far

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exceeding its personal vibration with which it was endowed. The life one lives is no longer circumscribed to the individual organism. He finds that a vaster world is open to him. Of course this is not a sense identical with the experience of the world around us in a physical sense or geographical or planetary sense. Far from it: one feels drawn into a vaster experience – a freer world to live in. A sense of growing freedom is available.” (Vol.1 pp 408). It is then we partake in the divine work according to the will of the Master and this is what realisation is all about. This I may say is the condition of Freedom in Prayer.

This condition of Realisation is the ground on which the condition of Nothingness stands. Nothingness is the last stage of our spiritual life. In liberation it is our body bondage that is totally annihilated and in realisation it is the mental bondage is metamorphosed into bondage to the divine where Freedom in Prayer gets established and our true nature is revealed in Nothingness – our Home. This truth may be stated as the state of

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consciousness where the individual identity knows that it is neither the body nor the mind but the immemorial divine Principle of existence, the source of all joy and abiding bliss. The final point of approach is where every kind of force, power, activity or even stimulus disappears and a man enters a state of complete negation; Nothingness or Zero.(Reference:DR 19)

The actual condition is only Tam which is the source and the expression of joy and bliss are off shoots of that condition. But this is still not the final condition. It is here that silence becomes silent. Many well meaning aspirants despite the clarification given by the Master that the ultimate truth is revealed only now for the first time in human history somehow entertain thoughts that our tradition knew that earlier and try to persuade themselves into such thinking. When their inner psyche informs that it is not true they feel unhappy about the condition though they do have peep into that ultimate condition. The last state of Tam is beyond all the three gunas and is therefore beyond the reach of

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Vedas. This is a state of equipoise where the roots of Balance are. Advanced persons do get into this state often during meditation particularly when they abide in the thought of the Master to the extent they are totally oblivious of their identity. It is a matter of experience and the Institute appeals to all to reach upto this level.

Thus we may see that in the path there are broadly three definite stages which may be considered as goals in their own right, that is, liberation, realisation and the Homeland. One of the difficulties we have is to think that these three are the same and the confusion gets worst confounded. Master has stated that “Longing for Reality brings a person to the right path. It gives a new life to the sleeping condition of man and prepares him for the highest approach reserved for human beings.’ We are aware that He has also classified disciples under four categories. It is true longing for reality brings us to the Path. But this should be known as an unconscious process in the case of many sadhakas. It is obvious that the highest approach is possible

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only for Murads. The 9 P.M. Prayer is aimed at making all other categories of disciples as Murads and it is in that spirit it has to be offered. It is not proper on my part to go into the details of various aspects mentioned for two reasons. 1. Most of the aspirants here are as much deeply entrenched in their love to Master as I am and 2. I feel that while the Masters grace is oozing one should take the opportunity to abide in his consciousness and drench oneself in his infinite unbounded love to the extent ones identity is totally lost and there should be no disturbance.

Seeking pardon for disturbing the Silence, I offer again my pranam to all.

LIVING MASTER*

My dear fellow travellers in the Path,

It is a great opportunity for us to gather here again on the auspicious occasion of Janmashtami. Lord Krishna we all know is the Avatar of the day and shall be so until the next Avatar emerges as ordained by the divine. Master has stated that "... with the advent of Lord Krishna the regime of Lord Rama was over. It is now the regime of Lord Krishna which is to continue till the next avatar comes into the world. This is the phenomenon of Nature which I bring to light for your understanding. (SS-110). Humanity at present is revelling and reeling under the never heard of acts of violence and terrorism in the history of mankind. It is not perhaps wrong to state that sadism and cruelty have become virtues now days. However it is the fortune of humanity that the divine willed the emergence of a special personality of almost the same status of an Avatar to

* Talk Delivered on the occasion of Sri Krishna Jayanti 2007

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mend the wayward mental tendencies of mankind which seems to be determined to ruin itself in constant conflicts and wars. This is an unique occurrence in spiritual history and this happened in 1944. He is ever active in his work entrusted by the divine and shall be there till the emergence of a new Avatar when divine wills so.

We all know that Sri Ramchandraji Maharaj of Shahjahanpur was born on 30th April 1899 and has left its mortal coil on 19th April 1983. The period of life our beloved Babuji we can see is thus not co-terminus with that of the Special Personality. The physical form of Sri Ramchandraji Maharaj was utilised by the Grand Master Lalaji Saheb to carefully structure and carve out a personality and Nature was waiting to use such a person as the Special one to guide the erring humanity. It is guiding humanity since then and also attending to such works entrusted by Nature. It is the imperience of all the aspirants in the Natural Path that it is functioning more effectively after he shed his mortal coil in 1983 from his true astral plane.

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However after he left his mortal coil in 1983 many started seeking for a person who is living in the physical plane who can replace beloved Babuji Maharaj. That he was the President of SRCM and there should be succession of President in SRCM is undisputable. However that there can be no succession for the status of Special Personality or the Master as we dearly call him is elementary gnosis. ISRC has answered this point several times in it's about 16 years of functioning and the answers are available for those who really seek in our web sites also. However recently it was brought to my notice that someone from an European country asked us as to who is the Master now and whether women are not eligible for being a Master etc.,

I shall share today some of our clearly stated point of view. The question of the need for a living master is raised by many almost implying a demand that a master in order to be a master has to be in the physical plane. For persons who understand that masters work even when they are in existence in the physical world from astral plane only, there is no

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difficulty to accept the living master by virtue of their experiences and imperiences irrespective of his physical existence. If anything the master’s grace in the form of Pranahuti has been proved beyond doubt does not suffer the limitations of any physical form barrier to it.

Form and Name are basic binding factors in our thinking which prevent our breathing our liberated status. But from childhood we are taught in schools and colleges to identify persons, objects and patterns by their form and name and this pattern of thinking makes many think that consciousness also should have a form and name. In this context it may be useful to remember the statement of Lord Krishna as quoted by our Master in his letter to Dr.K.C.Varadachari (EH- 335): “I am reminded of Lord Krishna’s predictions intercommunicated to me some time ago, that the time has not yet come for the people to have a full understanding of your (my: Ed) existence though it shall definitely come but when you (I) have given up the material form.” This makes it amply clear that Sri Ramchandraji whom

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we all feel every moment of our life through the practice of Constant Remembrance is a living master though he shed his mortal coil and it is a form that is formless universal presence responding to the cries and needs of persons by whatever name it is called and that is felt by us and not the physical one.

We need to accept the function of the guru as Master has given it to us, as descending through the disciplic succession from Lord Krishna. It is stated by the Master that his master communicated to him to the effect that “All initiations shall be effected on my hand and their connection shall be (invariably) with Lord Krishna. At the time of initiation a promise will be made to the effect that all that Lord Krishna has enjoined as matters of principle, shall be observed (by the initiated persons).” EH.182. Most of the aspirants should be knowing the difference between introduction to this system of practice and spiritual initiation. Thus not only the Master is on record to say that he is living guru but Lord Krishna is the Jagadguru.

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Guru is not an ordinary man. That is why we celebrate the appearance day of the spiritual masters. It may be noted that here the words 'appearance day' are used instead of the usual 'birth day'. Appearances are the only things that happen in the physical world to the great masters, as otherwise they live, move and have their being in the astral and divine realms. In a sense they were never born nor will they be dead. They are eternally living divine entities discharging the duties and functions as assigned by the divine. Lord Krishna the Jagadguru functions now as he did during his physical life on this planet. He has taken note of the emergence of the Spiritual Personality and is in a sense working proxy through the great master Sri Ramchandrajji Maharaj of Shahjahanpur who will be eternally working for the cause of the divine.

We are worshiping our Master as he is a pure via-medium to Sri Krishna. Master wrote in his letter to Dr. K.C.Varadachari (EH-428) that "Lord Krishna appeared before you in dream and has given you a very mild transmission also." He also stated that "Sri

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Krishna disappeared because He felt that you have got the difference between him and the master.” Thus there is no difference between Lord Krishna and the Master is fully established. Therefore it may not be wrong to say that “He is worshiped as "saksat Krsna" or "directly Krishna". It is morally and spiritually wrong to consider such a guru an ordinary man and it is also totally inappropriate to consider any ordinary man as the guru.

Our Master classified the types of gurus and never brought in the concept of a living guru there. There are five types of gurus according to him. We know that our Master and Grand Master belong to the category of Guru Azli Fazli meaning that they are born gurus of the highest type. Every seeker has the opportunity of realizing his/her true nature and by a total dedication to the cause of the divine become a Fazli guru and assist humanity to work in harmony with the divine. Such gurus having gone beyond death during their physical life time itself never die and become dead. They are the ever burning

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torches showing the brilliance and beauty of the divine.

The argument for a living guru is based on the assumption that the original master is a dead guru. It is necessary to prove this statement. One has to show that Sri Ramchandraji is dead in all planes such that he cannot deliver his blessings to us. The clarification given by the Master to Dr. K.C.V and the experiences of many of us, disciples of the Master Sri Ramchandraji Maharaj of Shahjahanpur testifies that the Masters function from higher planes than the physical and they are capable of communicating and transmitting. To receive transmission it is not necessary to have a physically living master around us. Many disciples of the Master try to push the argument in favour of the "living guru" line, implying that our beloved Master is now a "dead guru" and no one can take shelter under him any more and that he is incapable of doing any spiritual service now. It is not true of course and the Master has quoted Lord Krishna's'

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statement that he will be more effective after his physical veiling.

Sri Ramchandraji Maharaj of Shahjahanpur is living still is understood by any one who experiences Pranahuti. A true and sincere aspirant takes refuge only in him and feels that his surrender is accepted, is bare truth of experience of many. It was never before possible for a spiritual master to be so vividly present after his physical departure from our material vision. There are surely many Masters in his lineage and that is the wish of the Great Master too. He categorically stated that he makes Masters. Not all claimants are necessarily of that standard since one has to be qualified.

Any true master will not try to say, leave alone attempt to prove that the Great Master is dead as the concept of death itself is alien in the field of spirituality. Where and how one lives in the different planes of existence alone matters. A master in the lineage or order will simply present the message of his spiritual master and his spiritual master will live through him and this fact should be understood by

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all spiritual aspirants. The Masters are self effulgent and have their authenticity not by virtue of a group of persons governing an institution or any other agency than that of the divine order which follows self illumination. It is completely apparent to any non-envious person to understand that Sri Ramchandraji of Shahjahanpur is empowered by Lord Sri Krishna and Revered Lalaji Maharaj. This message we tried to pass on through our publication “Ganga Jamuni” issued last year on the auspicious day of Janmashtami.

Some entertain odd and mystic notions about Pranahuti. ISRC has effectively proved through its research work that it is not so and the real nature of Pranahuti was brought to the public view without any prejudice. Our books and publications on this topic are available in the internet and any one can study them. Certain concepts regarding Guru is sought to be explained in this context.

Traditionally the role of the Guru is to give Diksha. Diksha is a unique and rare process of making the life of a disciple more pure, more

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enlightened and more successful. Generally a human being remains under the sway of bad karmas of past lives which do not allow him to make the desired level of progress in spite of hard work and sincere efforts. In such cases nothing can work better than to receive Diksha to remove the baneful effects of past Karmas and propel the aspirant onwards on the path of success. Just as a cloth has to be washed thoroughly to free it of stubborn stains similarly Diksha is a method adopted by a Guru to free the disciple of his mental, physio-psychological and physical drawbacks so that he could make good progress with a free mind in the spheres of spirituality and materialism. Diksha is the foundation of a disciple, the fuel of spiritual life, completeness of the mind and the path to reach one's destination. The act, by which teachings are given and by which all kinds of animal instincts are sought to be demolished, which is granted by the Guru in charity is known as Diksha.

It is not my desire to go into the merits and demerits of various paths shown by different gurus.

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All I desire to state is that in the system of Rev. Babuji Maharaj which utilises the power of Pranahuti the trainer introduces a new energy by means of transfer thus enlightening him and helping him in sadhana and realisation. At the beginning the transfusion of energy brings in a state of peace, settledness and balance. It is a subtle transfer of the divine energy of a Guru into the heart, soul and body of a disciple. This pure energy initiates a process of change in the person which ultimately leads to destruction of all evil and negative tendencies, and spurt of creative and positive powers which encourage him to strive for the highest and best in life.

It is obvious that a man has a twofold duty here on earth one to preserve his life, and two to realise the true nature of his self. To preserve his life, he has to learn to work for his daily bread. To realise his true nature, he has to meditate, love and serve. The Guru who teaches him the knowledge of worldly arts is called the Siksha Guru. The Guru who shows him the path of Realisation is the Diksha

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Guru. Siksha Gurus can be many, as many as the things one wishes to learn. The Diksha Guru can be only one: the one who leads him to the state of realisation. This is the reason we have been insisting on having one and only one, our beloved Master Sri Babuji as the Guru/Master. Several persons of very high spiritual calibre do help us in the path and we are grateful to all of them but there is only one Guru. The trainer and masters of the order are all relevant but our focus and orientation is the real Guru only. It is obvious that the strength of the chain lies in its weakest link. This demands that the links we have and of which we are also a part have to be strong. That demands sadhana of a high standard and the aspirants and trainers have to work hard at it.

We are all fortunate to have obtained diksha or introduction in this system but for making us attain our goal it is necessary to free the body and the mind of all impurities. The sadhana in this regard starts by implementing the First Commandment of the Master. Only when one is physically and

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mentally pure does the divine light that is within starts emitting its fragrance and we gain a glimpse of our true nature. It is very difficult for an ordinary person in the present age to become free of the evil tendencies on his own. For this he needs the help of an accomplished master who could instil his own spiritual power into the person and destroy his weaknesses. Master says only such a person who can transmit his own internal divine power to the aspirant can be a trainer. This is an act of kindness and love which the master has for us and it cannot be repaid by any other means than becoming truly spiritual and in turn carry the torch of spirituality into other hearts.

It is not any ordinary power or energy that is transmitted but the original power at the root of creation which for our understanding may be called supreme consciousness. This is what we call Sri Ramchandra Consciousness, more to satisfy our desire to remember him who is all in our life: but in reality it is something that is beyond our comprehension. It is such a consciousness that is

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guiding the human destiny now as ever. It is just Love: a love that is not possessive and particular. It is Love Universal Omnipresent and Omnipotent.

Sri Ramchandra Consciousness breathes through the firmament and all that it requires to be felt is an earnest longing for Him who loves all. Lord Krishna is called so because he is the Lord and he is the giver of immeasurable bliss. I pray on this auspicious day that we all live and move in that Consciousness of which all manifestation is an expression in the eternal present.

Pranam to all the Master intoxicated co-travellers in the path.

Pranam.

The difficulty arises when we remain held up by our own Resourcefulness applied for our advancement¹

The topic for this seminar is a very thought provoking statement by Rev. Babuji Maharaj in the article “**EFFICACY OF RAJA YOGA**” where he states “But the difficulty arises when we remain held up by our own resourcefulness applied for our advancement.” What is this advancement that Master is talking about and why, are the points we need to consider carefully. It is clear that we reached the feet of the Master to realise our true nature and seek to work towards a goal that is good to us as human beings and the entire universe. This means we are enquiring about the goal of life towards which we are advancing now while we are alive and hopefully thereafter. These obviously bring into attention the important issue of the purpose of being liberated from all the shackles that curtail our

¹ Talk Delivered at the Seminar on 18th Feb 2007

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freedom, while alive or in other words reach the state of jivanmukti. Traditionally it is held that there are five purposes that will be served in this endeavour 1.jnana raksha or preservation of knowledge, 2.Tapas or penance or austerity performed in order to do Rajayoga sadhana 3.visamvada bhava, absence of controversy, 4.duhkha nasha or cessation of pain and finally 5.Sukhavir bhava or manifestation of bliss/ serenity. It may be clearly seen the purpose of following the Ten Commandments of the Master is only to arrive at the state of consciousness where these purposes will be served. The lack of clarity in this regard makes many seek their odd notions and feel frustrated.

Master in this essay which is one of his master pieces states we need to follow his system without any deviation. In another context he said that it is the primary duty of man to realise. In this article he apparently contradicts the same saying that “But when we talk of duty we find ourselves enclosed within a sort of limitation.” Duty is specific and it

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narrows down the sphere of freedom. It is true that our level when we start sadhana is finiteness which we cannot get away from without the practice as prescribed. The promised goal definitely arrives when we move on to broader visions losing our total self identity.

Master cautions that "... that depends mainly on the means and methods we apply for the purpose and adds 'If perchance we fall upon means which go on adding to our limitations and bondages, we shall definitely remain away from the vision of Reality - the Absolute.' There are many methods and Master dismisses them all as toys for the child to play with. He argues that while they may offer him a temporary lull, they lead the aspirant to further temptations for more and more enjoyment of pleasures and happiness. That may perhaps be the charm to induce us further on the path of happiness. In this process the goal is lost and one becomes stagnant. In our system the Pranahuti offered inspires within us a consciousness of a higher type of happiness of infinite character and through imperience we get

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roused to the idea of going further into the sphere of limitlessness. I may be permitted to say that everything that we learn on the spiritual path is to make the aspirant feel the impulse of the divine through Pranahuti that enables us free even though it may be for a few moments in the initial stages from own oppressive ideas and if we are able to do that we start seeing and feeling something different. These few moments will never be forgotten as we all know and we start looking at things in a different perspective such that, the shackles of several fetters are either loosened or destroyed. This freedom or limitlessness should and generally does generate in us the required wisdom to achieve the goal.

Master warns us here about the difficulty that arises due to which we remain held up by our own resourcefulness applied for our advancement. He states in his message “Solution and the problem of Life” that “We always like to seek our way or solve our problem of life through the difficult methods so commonly prevalent in our country. That is why disappointment and frustration result.” Tradition has

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taught many good things and good things do not come alone. Mostly all religious literature is dualistic and that leads to our being in the fetters. It is well stated that when the goal is not clear and we dwell in the realm of duality we are victims of hatred, avarice, ignorance etc. Master in the above quoted message further stated that “We want to extract essence from fatty substances in other words from things which are puffed up with material knowledge and not from bones where Phosphorus is abundant to illumine the particles however soiled they may be. Our difficulty thus becomes greater in the struggle.”

Master says that “When it is so, the idea of freedom does not even crop up in the mind. That is really a sad tale of our own. Such persons ever remain a prey to their own thoughts which go on adding veil after veil to their thinking and practicing. They have, so to say, fastened themselves so rigidly into their own ways that they would never listen to the ways suggested to them for extricating themselves from the meshes. The thing with which we started in the beginning thus becomes an

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impediment to our advancement on the path. Master asserts that there is no limit or hallmark to the advancement in spirituality as our goal is to move towards the Infinity. Of course this becomes possible only when we can burn our dirt and dross in the single moment of flash experienced during meditation. Flash or Lightning it may be noted is far too superior even to Phosphorus as the lightening though compared to Phosphorus passes off in a flash as it is graphically described in the Vedic lore-Vidhyullekeva Bhaswara.

When we fix up such a goal that very intention will lead us to the Master or the Master presents himself before us. If the goal clarity is not there naturally the means and methods one adopts would themselves serve as bondages in the path of progress. Once the restlessness for the attainment of the goal is there the Master appears on the scene and it shall be our duty to abide by what he says under all circumstances.

But Master says the problem is with our resourcefulness. Admittedly being resourceful is one

of the requirements for success. Lord Krishna in the Bhagavad Gita (Chap. Xviii-43) indeed mentions this as one of the duties enjoined on the Kshatriyas. Now that the castes have become meaningless in the lives of aspirants in this path these injunctions cannot be considered as binding in sadhana. Various methods are prevalent in acquiring Brahma Vidya and many self appointed and genuine counselors are there advocating different methods to be adopted by the aspirant. Dr. K.C.Varadachari states that “All these methods are counseled, but the primary one is the condition of surrender, or self-giving or offering to the Ultimate. This condition prepares for all the rest. So much so, acaryas of the path of realisation had insisted on seeing the individual and his condition of preparedness to surrender himself, his ego, his possessions, and all including life itself to the Will and guidance of the Master. This is not as ridiculous as it might seem.”

He adds that “Most individuals do sign away their lives or execute a bond or give an undertaking not to bring any action against the doctor if the

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patient dies on the operation table, or as a consequence of it, under any circumstances. The doctor gets immunity from prosecution if the case goes wrong, or death ensues. Similarly, the individual must be willing to run the risk of complete dependence and reliance on the Master or Guru in his spiritual efforts. This total or integral surrender alone makes for the evolution of the individual, and gives meaning and power to the practices of Bhakti, karma and jnana. This is what Sri Krsna has emphasized in the famous concluding advice: "Giving up all dharma surrender to Me. I shall save you from all sins - Do not grieve."

The exclusive devotion and belief in the power and wisdom of the Master, or God, is the essential feature of faith. It transmutes itself into love as it matures, which means a total self-giving to the Beloved even up to death. Life becomes unbearable without the presence of and union with, the beloved, the Master or God." Master says that "For those who want to have at least a peep into the Reality the proper method shall, in my opinion, be that which

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touches the inner core of the heart. The external means usually adopted for the purpose are really of no avail and do not lead one towards the goal.” Many of the aspirants do japa of name or some mantra and this they resort to as their mind is not coming to control as they desire and they do not have the faith in the method of the Master. They do in fact also go on thinking, ruminating and philosophizing on the sacred mantras or slokas. A few more are even capable of instantly composing their poems of praise and flattery of the Master also. There are many more ingenious methods adopted by them.

Let us first understand the human struggle as such. The very state of our being human is a problem because we find we are in an in-between state. Spiritual aspirants know that we have awakened from a lower state, a plant or animal form where we were in a state of being and in harmony, but without awareness. We have not yet reached a state of being in harmony with awareness. This in-between state is the human struggle, a struggle not

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only for those who are on any kind of path of attempting to find the self, but for every single human being, regardless of their state of development, their character or their endeavour. The only difference between those who work actively toward finding themselves and those who do not is that the former bring this very struggle into awareness, while the latter are unaware of it. Our fight is to find the state of our being while in awareness. With awareness, we can reach a proper combination of activity and passivity, action and inaction. We are often confused about this.

During meditations it is common for many to lose awareness and many do confuse this state with that of nothingness or balance. I have on earlier occasions tried to share my knowledge about the differences between torpor and balance or equanimity. A child learning cycling is terribly concerned about the balance but as it matures in the art of cycling it is not even aware of the state of balance though awareness per se cannot be ruled out. Till we mature in a similar fashion in the science

and art of meditation the problem persists. In our meditations we do struggle to overcome the obstructions which it may be better to express as 'knock outs' that come from unawareness. It is one of our prejudices to consider unawareness as unreality or untruth. In such a case our deep sleep will be an unreality and that is ridiculous. But deep sleep does not give the knowledge that the fourth state gives during meditation. This fourth state intimates us the knowledge that all is simple and pure spirituality. The need to go beyond the state of deep sleep or unawareness may be expressed as the struggle between spirit and matter. Matter in this context is to be taken as the net result of unawareness. Humanity has attempted mastery over sloth or matter in many ways, but in the final analysis it always meant mastery over sloth, inertia and untruth in us, personally.

Admittedly many aspirants resort to means and methods that they learnt from books or other elders and some times there earlier Guru. As they say 'habits die hard'. We should realise our notions

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of our true nature borrowed from various sources have to be given up and discover our own reality through our anubhava. But this is possible only when we discover our own unreality, the wrong notions and wrong conclusions based on them and avoid pseudo-solutions and evasive solutions. As Dr. K.C.V. puts it, it is only when we become naked like that bereft of all our resourcefulness do we gain access to the realm of the divine. As our consciousness gets settled in such a nakedness and a recurrent awareness of our non being is gained due to Pranahuti we slowly but definitely begin to think and act from the core of our being or is it non-being? It is only when we think and act from the core our identity in the stream of universal consciousness do we gain the capacity to reach and affect the core of others, regardless of whether or not they themselves work are in our path.

When we touch the core of the main stream of consciousness we experience our self identity as subservient to that consciousness that is universal and all loving. This is the true self we arrive at during

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meditations and work on co aspirants. When our experience of self, of others and of life is not distorted but in accord with reality, we start expressing all the benign forces or divine qualities like reason, love, understanding, insight, strength, resiliency, flexibility, adaptability, creativity that your real life is endowed with. We start expressing adequately and are understood because our real nature is free. In such a true state of consciousness we are always in a position to discriminate and decide in all matters because fear and anxiety are gone. In making a proper and mature choice we start to distinguish between that which is real, valid, and constructive and that which is not. All this happens because we accepted the few moments of silence during meditation and also persevered in the path as per the method of the Master and thereby avoided getting into difficulties in the path.

When we understand the love and compassion of the divine in granting us the few intimate moments during meditation we will be able to understand through imperience that the quietude,

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calmness, peace, silence and stillness are not to be taken to be identical states of mind. We understand that all these are states of a deepening order of consciousness, silence being the deepest. In a state of deep silence, there are no thoughts, feelings or mental movements that can disturb or alter the peace of the inner-being. We also understand that the human mind gets absorbed in the core of silence where it touches the original source of energy, love, purity and bliss of The Being. We find over a period of time that the mind is transmuted into the divine mind or Brahmand mind where the silence is in fact a conversation of the aspirant with the Master. Silence learnt during meditation are the alphabets of the language of God and one needs to improve on this intimacy.

Master asserts that it is only when a worthy Master of calibre comes up to our help that we are able to tear them off the various sheaths that limit our freedom and make our passage to the Absolute Reality smooth and easy. We know that there are plexuses, centres and sub-centres which also bar

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our progress and we need to pass through these in our pursuit of Reality. Difficulties and complications arise mainly by the effect of our wrong thinking and practice, which we have to clear off through the process of cleaning. To sum up in the words of the Master 'In short the help of the Master, who has himself travelled the entire distance and has developed in himself the Divine force, is therefore of immense value. It is then alone that the Divine force begins to flow into the abhyasi from the Divine centres. This subtle force is very strong, so much so that in higher regions even if an abhyasi attempts to go up he is pushed down by the effect of this strong flow of the force. In that case it is only the Master's dynamic force that pulls him up through the flow and enables him to have a view of Reality.'

Depending on our own resourcefulness may be suicidal in spiritual path. To quote the Master 'In the first place he must have full trust in the Master and must fully cooperate with him in every respect. If it is so he will positively go on developing day by

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day, and begin to feel himself changed and transformed.'

To conclude in the words of the Master "It is really the state of self-surrender in which one, as a true devotee, surrenders himself completely to the will of God, the Master, basking in the sunshine of His Grace. 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. But if the idea of freedom lingers still, or he has a feeling of it in any way, he is not free from the shackles. When the consciousness of freedom is also gone, one finds himself lost in the maze of wonder. The idea of Reality even is not there. He feels that he is not keeping pace with Infiniteness. The condition can better be described either as having been dissolved in toto, or that Infinity has been poured into us in toto. When everything is dissolved, one finds himself nowhere. Absorbency in Brahman commences, but

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we push on still to attain the last stage destined for a human being.”

May this promised destiny for all of us come true soon.

Pranams.

The Understanding comes when the Seed at the bottom is fried up²

This sentence of the Master in the message called “Simplified system of spirituality” delivered at Bangalore on 30th April 1978 informs that the understanding of the real nature of man comes only after the seed at the bottom is fried up. Master in this message at the outset makes a statement that “As a burning flame of His everlasting splendour, I do not belong to India alone but to the whole world.” This affirmation enables us to understand that without the Masters’ assistance it will well neigh be impossible to fry our seeds and arrive at our real nature.

Transiency is the nature of all that exists is clearly stated when he said in the same article “Things come and go but what lies in between these two is our real condition. Things arise or take birth and things perish or die and what is in between is life and that is the changeless condition. Life

² Talk Delivered at the Seminar on 22nd April 2007

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continues inspite of the process of death or birth and being lively is the real condition.” This state he compared with Blankness. To be lively is not the much imagined jumping and shouting but to be in an unperturbed state of mind. Explaining this condition Master states in this message that “The subtle state of being can only be felt when you become subtle yourself, feeling is there but it is difficult to put in words. A man should have the desire of drinking the whole river of spirituality.” The moment we read this those of us seeped in Hindu mythology immediately associate the condition with sage Agasthya. It is the associations of such things as these in our mind that is the cause for our missing the true nature of the spiritual states we have during meditations and in daily life, ofcourse as a gift from the Master. Master continues “Then comes a day when the real spirit of inner and outer begins to dawn. We feel what we aspire for. The understanding comes when the seed at the bottom is fried up.”

It is to be understood in our spiritual life that there is no outer and inner and infact it is all a single

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whole. As Dr. K.C.V. puts it “The whole is not merely greater than the sum of its parts but is that which controls and sustains and utilises all parts for its own purposes. (Ref: Vol. II Complete works of Dr. K.C.V. pg 121). The outer exists for expressing the inner and the outer is always many. The whole is always there and it is our attachment to some parts of it that is the cause of the defects in vision and consequent bondages. The parts have their own allurements and when one tries to see a part as independent of the whole and give it some precedence over other parts prejudices starts and that is the origin of the initial seeds of our apparent individuality. That is the origin of our creation. Having created our individuality which in fact never exists apart from the whole we take up the task of knowing the whole through our creation. The activity of chasing the mirage starts and some time some how we feel we were getting fooled.

It is then a deep yearning is felt for that which is true, enduring, and trustworthy. We become concerned after repeated failures whether this is

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after all possible for us. It is obvious that we should live above our own perceptions and leave our habits of either taking interest or rejecting the changeable. This attitude is the crux of Viveka and Vairagya. Master states emphatically that “we should rise above all these if we want to live life.” He further states that “Our method brings out these results if we practice it with interest. It is my observation that It is perhaps more attainable now than at any other time in the history of humanity”.

Transformational consciousness until recently has been a luxury on the planet. A few individuals here and there underwent transformation but never on a large scale. It was not necessary for the planet. Neither the survival of humanity nor of the planet was threatened before now, although there already existed the insanity inherent in the human mind. By human mind in this context I mean the rational and human centred mind, and not the deeper consciousness. This madness has been going on for a long time, but it has never threatened the survival of humanity as much as it does now. It is only when

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science and technology arrived on the scene which made humanity take the path of materiality with a vengeance that this threat began. The tools of science and technology helped us amplify the effect of the madness of the egotistic mind. As Martin Luther King Jr. wrote “The means by which live have outdistanced the ends for which we live. Our scientific power has outrun our spiritual power. We have guided missiles and misguided men.” So the survival of the planet began to be threatened, and with it the survival of humanity. The planet will not survive another hundred years of the same state of consciousness that produced the external effects of recent history.

Spirituality is no longer a question of the luxury of a few individuals here and there becoming liberated. It has become a necessity. Master in the message under consideration states that “People do not know the value of spirituality, because such things are not infused in them by the society or parents. However, the present day circumstances will mould them to come under the banner of

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spirituality. We should try to give them real peace; that is our duty and our business. A time will come when they will be forced to come to the proper path by Nature herself. It is will be for their own good.” This is something that will dawn on us only when we gain proper and correct understanding after we fry seeds of our creation.

Humanity as a species must change dramatically and radically or our survival is at stake. The hedonistic values that we seem to accept totally have to be given up. The Kama Dagdh has to happen and it should be a collective endeavour – man shall rise above the animality. This is the seed at the bottom that needs to be fried. The happy aspect in this otherwise gloomy prospect is the path of the Master in which” Reality is infused at the first stroke of will which serves as the seed in the long run (SS 291)” The seeds of our creation promoting bestiality needs to be fried and the seed of divinity sown in through Pranahuti in this system has to be nourished and nurtured so that human beings

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transform themselves first as real men and later as divine beings.

The divine being that is being contemplated is not something that we know at present. The best version perhaps is that of Sri Aurobindo. "It is indeed as a result of our evolution that we arrive at the possibility of this transformation. As Nature has evolved beyond Matter and manifested Life, beyond Life and manifested Mind, so she must evolve beyond Mind and manifest a consciousness and power of our existence free from the imperfection and limitation of our mental existence, a supramental or truth-consciousness, and able to develop the power and perfection of the spirit. Here a slow and tardy change need no longer be the law or manner of our evolution; it will be only so to a greater or lesser extent so long as a mental ignorance clings and hampers our ascent; but once we have grown into the truth-consciousness its power of spiritual truth of being will determine all. Into that truth we shall be freed and it will transform mind and life and body."

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We see that things are both getting better and getting worse. The madness is accelerating but an acceleration of the new consciousness is also there. However, this latter development is less apparent when we listen to the media. The media still mostly reflects only about what is happening in the sphere of the old human consciousness. We are now bond in the chains of our own narrow thought forms. As Dr. K.C.V. puts it “As it is said of law, that the letter killeth the spirit, so too habit killeth subtleness and freedom.” It is the habit of the media to view with its own peculiar pair of blue glasses that kills its freedom.

We find in actual life that despair and suffering can sometimes catalyze enlightenment. Many people know this from their own lives, especially if they have gone through intense suffering or great loss, or faced death in one way or another either their own physical death, a psychological death, or the death of somebody very close to them. It is obvious that some form of suffering often brings about a readiness for

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enlightenment. Some seeds are fried and there is liberation from the bonds. One can say the shock cracks open the shell of the egotistic mind with which many identify with their “me.” Spiritual Life cracks open the shell and a tough and committed teacher will ensure the crack in the shell and then the real understanding seeps in.

Once that crack is there, then the aspirant is reached more easily by spiritual teaching. This is what happens in the path of Rev. Babuji where the transmission of the Pranasya Pranah or the essence of Reality is infused at the first stroke of will which serves as the seed in the long run. The crack on the shell is an opening or entrance available for the universal to enter into the shell and convert it into the universal. We are suddenly open to it, because it reaches the deeper levels of our being. Something from within not from our conditioned mind but from the deeper level of unconditioned consciousness responds immediately. Often all that is needed to evoke this response is to have an open mind and receive the Pranahuti from an authorized person.

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That works much better than listening to lectures of the modern day masters and their avowed statements of Truth.

We all recognize this Pranasya Pranah that unfolds our being mainly because the original seeds are also within us. That is the divine will. It is true we have created our own creation and those seeds are to be fried. Because we all carry the Ultimate Truth within us as our essence, we recognize and respond to the Pranahuti immediately. This has been substantially proved by the ISRC through its studies on the subject. When we say the seeds are to be fried we are stating that there should be death of the individual network based on the offshoots of the seeds. The subject of death still is to a large extent taboo, inspite of our understanding of the nature of life through the sciences of medicine and related subjects. It is considered something dreadful that should not be happening. It is usually denied. The fact of death is not faced. What we do not realize is that death has a redemptive dimension. There is another side to death. Whether death happens

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through an act of violence to a large number of people or to an individual, whether death comes prematurely through illness or accident, or whether death comes through old age, death is always an opening to some great opportunity that comes whenever we face death of any kind. I had dealt about this subject in my book PAM and After Life and therefore do not intend to dilate on that here.

In the case of transformation of human consciousness what happens is we die to the notions and thinking patterns to which we were accustomed and become alive to new ideas and refreshingly free mental sphere. To name the new mental atmosphere or new thought patterns is to make them old and this is one of the fallacies of persons who are on the verge of transformation. By sticking to the old they delay the process of transformation. When someone dies to old ideas, there is a psychological death. Thought-forms with which one had identified as “me” the egotistic identity suddenly collapses. And when the Thought-Form (notion of our self- an idea- where we grant

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permanency to the ever changing form) dissolves, always something shines through which hitherto had been obscured by the form. This is the formless One Life, the formless One Consciousness.

Death, it should be understood is the moment of form dissolving. When that dissolving is not resisted, an opening appears into the dimension of the sacred, into the one formless, unmanifested Life. This is the Beej Dagdh. This is the death about which Master talks about in the case of persons who are living dead. This is why death is such an incredible opportunity. This is when we really understand our true nature. There is no transformation of human consciousness or real understanding with out this process. It is when Ego is transcended and our true self is seen and understood as one with the Real. As Master has put it, this is beyond words and I can add feelings too.

In a lighter vein I may say this is the stage when we can say "The King is dead! Long live the King!" It may appear an oxymoron but the feeling is similar to this as also the apparently contradictory

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statements like a "deafening silence." It is clear to all of us that what is meant is that the old king has just died and he has been succeeded by the heir to the throne. So, the second part of the message, "Long live the King," refers to the new king. Similarly the old king in us "Ego thought form" is dead and the "Universal Self" has got itself enthroned. That is the time when the understanding is whole, transpersonal, holistic, and cosmic and para cosmic- an opportunity every one has and should strive to achieve. When we arrive at this condition when the individual ego is totally transcended it is common to assume that our will is in tune with His will. The whole problem is that there is no He in the sense of a person sitting up above the sky there in the heavens- heaven knows what it means.

As Dr.K.C.V. puts it "The personality of God is unverifiable in the sense of knowing Him as any other sensory object. In fact all law is impersonal, and the world is governed by laws. The question of there being a person behind all laws is a misapplication of the analogy of state-laws and their

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making. Man's demand that God should be like man leads to the conception of personal God, and it is a kind of human arrogance. A human God is no God. Lastly the concept of personality is not an ultimate concept as inclusive of all other concepts or as most valuable. In fact there have been as many saints and seers who have accepted that the Ultimate is transcendent to personality or person.” If that is so what is the understanding we gain after all this effort at annihilating ourself. How then His will becomes ours?

The much abused methods of Guru worship are slowly giving way to the way of cooperation and service even as our Master willed. The old concept of Gurudom is based upon the idea of hierarchies of power and control. The system of hierarchy was developed in medieval times when the leaders were those who had, basically, slaughtered their way to the top and then created a hierarchical class/ caste system in order to choke off the competition and exploit as many innocents as possible. Today, hierarchy, as a concept, is becoming rapidly

The understanding comes when the seed at the bottom is fried up

redundant. In the New Era of our Master I am sure the concept of Gurudom will collapse. But I am not sure whether the need for the same in education and training can be dispensed with soon.

When the understanding arises the guru is born. Such a guru is now to be understood as a facilitator or a catalyst. This understanding should emerge in the persons who gain access to universal consciousness. This aspect I tried to explain elsewhere particularly more so in the context of preparing spiritual teachers. A facilitator is a specialist who helps us achieve a specialized goal in education and spiritual development. Their task is to provide us with the resources that we need. Once we have gained the desired knowledge and/or skill, there is no need to remain with the facilitator because the task is now complete. That is when one is ready to be a master or guru so that the eternal stream of divine will and divine understanding flows perennially. I plead with all that it is not enough to have a dip in the holy divine stream of Pranahti but we should all aspire to carry the stream with and

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through us wherever we go, what ever we think and do. My Master used to say that we should be walking temples but I prefer to say we should be moving, torrential currents of the divine sweeping our way through humanity removing all the dirt and debris we have all gathered and washing it off in the vast ocean of purity where impurity is not a fact of existence. That is where all impurities get purified and the divine ocean will be sweeter than the milky ocean conceived by our ancestors. It is then we understand what our Master said about himself that “he is the blessing splendour”. Such an understanding is what we gain when the seeds are fried and the question of inner and outer does not arise and then all (?) is One. Then the perfect understanding as stated by the Master “As a matter of fact the universe is the manifestation of time or avakasa and God that of Akasa or space. The inner circle led to the creation of God and the outer to the creation of the Universe...If the outer covering gets dissolved along with the intermediary portion as it happens at the time of Maha Pralaya only Akasa or space remains. That is to say that the identity

The understanding comes when the seed at the bottom is fried up

transforms into Akasa or in other words the identity itself Akasa.”(SS 311) This is the real understanding that we gain after all sadhana though the prospects of having this condition comes to aspirants very early.

Pranams.

*“Some are deluded by their own
thinking and some are illumined by
Divine Grace”³*

Master while discussing the role of the Guru or Master asserts the value of the Guru as a necessity and sarcastically remarks that some are deluded by their own thinking and some are illumined by Divine grace. The implication in this is that the Divine Grace is required to get a competent Master. We all know the methods of meditation are prescribed by the Master. It has been the habit of many to think that all meditational methods are about the same and thus they appear to ignore the method of Pranahuti assisted meditation. Some are deluded to think that the Master will knock at their door when they really deserve and till then there need not be any search for one such master. They are likely to quote Master Babuji Maharaj also along with others to substantiate this point. It requires

³ Talk Delivered at the Seminar on 17th June 2007

*“Some are deluded by their own thinking and some are illumined
by Divine Grace”*

divine grace to get at the real meaning of these words.

Some consider that diving deep into one's own heart to know one's nature is not a means to an end but rather an end unto itself. The goal being infinite the argument goes there is no goal to achieve. This is one of the fundamental fallacies in the thinking of persons who consider they are rational. Some may argue that sitting silently has no value and would liken it to any number of rituals and techniques that seem to occupy the time of many who lack divine grace. These people are like those who will not challenge theories of the past and who try to find explanations for failures based on what is known.

Deep meditation invariably leads to a state of silence and in Pranahuti Aided Meditation such experiences are common irrespective of the number of years of practice one puts in sadhana. Silence some consider does not reveal any event or object but rather it reveals that identification with events

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and objects is false. This is a superficial understanding. The truth is that silence is a state of pure and simple feeling and those who learn to live in that condition never seek to be apart from that.

The most difficult thing in spiritual life is the call to demonstrate the result of our meditations and our true nature which is realised. This is a valid point but it is only half true. It is clear that one cannot objectify oneself although it is oft attempted. If we look for a thing to call self we will not find anything. If we call our thought, mind or sense perception our self it is found they are always in a state of constant flux.

The flux of thought and sense data is not the self because the self abides in the midst of all flux; when the flux passes who we are remains. This scientific attitude is beneficial for even though we cannot isolate and define a source/cause, we cannot deny that the self abides in the midst of all this coming and going of thought and perception. It also becomes clear that identification with all the activity

*“Some are deluded by their own thinking and some are illumined
by Divine Grace”*

of mind and sense is an error for it cannot be who we are if we abide without that activity.

Identification with thought, form, and sense is the ego, and that is the source of unhappiness. We do not need years of practice to come to this conclusion. We are never distant from our true nature and we do not need a microscope to inquire into silence. We need to simply do nothing and observe what remains in a moment of no thought.

The experiment of diving deep into meditation, into no-mind, removes the obstacles to the realisation of our true nature. This may be likened to the way of the scientists who get closer to understanding by ruling out possible causes. In a laboratory, this may be a long and fruitless process, but in a moment of no-mind, all that is false disappears for it is the mind only that creates what is false. What is unreal can only be a construct of thought for it has no other existence.

This is neither religion nor philosophy but pure and simple Imperience or spirituality. If we dive

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into silence, all thought including ideas of god, religions, and ideas of ego or self (the illusions) cannot abide. They dissolve, for they were thought only just like dreams in the night that fade in the morning and nothing can catch hold of them to make them stay.

One may ask why do we use the words meditation and silence while talking about spirituality. These words give rise to false and superstitious ideas particularly when we repeatedly say dissolve into a state of no mind or no boundary consciousness or have Laya. This question is excellent, and I make bold to state silence and superstition are not causally related.

Silence does not assume or imply superstition. Moreover, superstition cannot be the subject of silence, because only when we remove superstition silence remains. It is true that ideas do come and go in silence like materials floating on the ocean. It does not mean that the ocean will cease to be without those objects disturbing if not polluting it.

*“Some are deluded by their own thinking and some are illumined
by Divine Grace”*

This is the experience of many of our aspirants who participated in the Mansarovar programs.

The malady of the modern man is his habit of perennially polluting Silence with thoughts just as we pollute the world's great rivers with the vile waste of humankind. Many aspirants somehow think they can enter silence taking their prejudices with them and they cling to these preconceived ideas of what Silence is. As a result, they do not truly dive deep into the Silence. The reason is that to let go of such ideas is to let go of the sense of oneself, to let go of identity, and that is death to the ego. Even the ideas of heaven and hell are a consolation to the ego, because in both heaven and hell the identity lives forever and is even important enough for eternal life or torment. It is divine grace only that can enable one get out of this illusory notion of self or ego or individuality or identity. Without such a divine grace one can only be deluded in his thoughts in silence or noise.

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The ideas of Jesus, Buddha, Krishna, or Mohammed are the same substance: thought. That is the only plane in which they can exist. If we need to commune with them we should be adept in being in Silence. All images and forms of such personalities and I make bold to say even that of our great Masters Lalaji and Babuji sahibs are imaginations we have and it is essential to be in pure thought to commune with them. Silence or a state of no mind grants this first boon of getting rid of imagination. We cannot create dreams in such a state but only observe. Like the Ganges and other great rivers, the rivers of spirituality of the world are as polluted as are these great rivers: polluted with the filth of the past and present. As such, what goes by the name of spirituality many a time is only customary, traditional, ceremonial, and peddled to the credulous herd as security and consolation. But it is harmful to life because that which distorts the reality is harmful. Those who think that all the methods of the masters who come to the stage every alternate day are worth while will only be

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deluding themselves with their own resources of thinking.

It is true that the Great Masters lived in absolute freedom and gave a great tradition; and in our system we call that the Ganga Jamuni tradition. This river of spirituality should be maintained pure and simple. Once the stream is polluted and is contaminated the poison will ever remain even though we cannot deny that the polluted stream also has many uses. Polluted Gangetic water may not quench our thirst but surely can quench a fire or wash away sewerage. The ignorance about this kind of poison is more dreadful than the poison itself. People who are ignorant of this pollution are denying themselves the chance to know their true identity and in the process go subtly sometimes and not so subtly many a time- insane. Such waters of pseudo spirituality and religion do not lead to truth; they offer consolation and ego fulfilment, and those are mistaken for benefit. That is the fate of those who like to govern themselves by their own thinking and do not enjoy the divine grace.

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Many aspirants hold that there is substantially no difference between what goes by the school Vedanta and spirituality. I was myself a student of a type of Vedanta and I have no prejudices against those schools. Spirituality aims at total freedom and every individual in the world wants it either consciously or unconsciously and that is why Master says everyone is moving towards his Homeland. Many seem to resort to Vedanta and some times to religion and their terminology because they cannot imagine (imagination is a product of mind) anything else. They are raised around such stinking rivers and see its uses, and that is the end of the consideration.

The system of Rev. Babuji is entirely different and this is where the waters of the Divine Ganges pours into our hearts even as it entered into the matted hairs of Lord Shiva. It came rushing towards him while we are fortunate in having a Master who smoothens out the flow and make us feel refreshed as we receive the flow. There are no beliefs, creeds, superstitions, or dogmas in the state of Silence that

*“Some are deluded by their own thinking and some are illumined
by Divine Grace”*

is imperienced. All beliefs disappear in a moment of total absorption and a state of no thought. Our following this system grants us the divine grace that enables us to believe in a Master and a state of consciousness not vitiated by the selfish terms and conditions. My call is that all should inquire into the effortless Silence that is obtained due to influx of divine grace as an experiment without any preconceived notions and Imperience the Silence and see what the reality is.

Pranams.

*Happiest man is he who is happy
under all circumstances'*

The topic of this seminar appears to be deceptively simple. It deals with the subject of happiness. We all think that we know what happiness is. We all seem to be striving towards this goal of happiness but what is it really? It is an agreed fact that all creatures want happiness and are afraid of pain and grief. The question, however, is 'what is real happiness?' The desire to be the happiest man under all certain circumstances has no meaning without understanding the real nature of happiness.

Generally, ordinary persons consider sensual pleasures as happiness and their attempts are also directed towards these. According to them search for happiness means search for pleasures of the senses. The question 'what is happiness' does not arise in their hearts, because in their hearts they

• Talk Delivered at the Seminar on 15th August 2007

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treat a life full of sensory joys as a happy life. It is on account of this that whenever we think of happiness and welfare, it is considered desirable to lead a life of attachments, work hard, grow more food and develop industries and science. Thus we presume that the country will prosper by all these and all will be happy. Ideals are talked of and it is said that a day will come when everyone will have nutritious food to eat, clothes to put on according to seasons and modern residence with all scientific facilities and then all will be happy.

This is not the forum to discuss whether such conditions will prevail or not. Our question is, if after having all these comforts, will life be happy? If yes, people having all these comforts, should be happy even now. The countries touching the limitations of all these comforts must then be all happy and quiet people. We, however, find that they more than all others on this earth are more disturbed, impatient, unhappy, afraid and worried. It is, therefore necessary to consider seriously what happiness really is. We cannot make true efforts in this

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direction and achieve happiness without deciding what real happiness is.

Some thinkers consider that happiness does not lie in objects of enjoyment and that happiness or unhappiness lies in imagination or thinking. To prove their point of view they give examples like the one following: A man has a two-storey house; on the right is a five storey building and on the left a thatched hut. When he sees right, he feels unhappy and when he sees left he feels happy. As such happiness does not lie in possession of sensory objects, but in imagination they advise people to look towards those, who have fewer possessions and be happy. If you look towards people having more wealth and possessions, you will always be unhappy.

However we will find that it is unreasonable to hold that happiness lies in thinking like this. To say that if we want to be happy we should look towards the poor denies us the very basic human character of pity, sympathy and compassion. We know that those poor people cannot satisfy even their

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minimum needs. On seeing such poverty-stricken people even worldly-minded people develop pity. It is unkind to regard one happy by imagining that one is better than the poor and the unhappy. Further this attitude also satisfies the sense of pride of possessions that we inherently have. This can never be called happiness. Does happiness lie in the thatched hut, looking at which one can get happiness? Unless we really find where happiness lies, we cannot really be happy.

Further the means we have chosen to obtain this happiness is also not correct, because here also it has not been attempted to know what happiness is but we have chosen to consider pleasures arising out of sensual joys as happiness. If it is held that happiness lies in imagination, we should also concede that real happiness does not exist anywhere. But this would not be a rational argument. It is, therefore, clear that in fact, sensual pleasures are imaginary and real happiness is quite different from these. The original question of 'What is real happiness' still stands.

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Some ask us to do this and do that and say that desires would be satisfied and add that we would get the desired objects and become happy. People holding these views regard happiness as satisfaction of desires and unhappiness as denial thereof. In this context we know that first of all, it is not possible to satisfy all of one's desires because there are countless desires of countless people and the material things are limited. Then new desires arise as soon as the previous ones are satisfied. Thus the eternal current of desires continues for ever. It is, therefore, definite that ever changing desires can never be satisfied. Conceptions like those of satisfaction of desires and achieving consequent happiness are mere mirage in the great desert of life. All the desires are never going to be satisfied and this creature is never going to be happy in the satisfaction of desires.

In reality happiness does not lie in the satisfaction of desires. It is like being happy by transferring the burden of head to the shoulder. It is also not correct to say that we will be happy

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proportionately with the desires satisfied, because real happiness lies in being above the plane of desires or what we may call the plane of Masters but not in their satisfaction. The fallacy in thinking that satisfaction of desires leads to happiness arises out of the reduction in logic namely that because we reduce our restlessness in partial absence of desires, it can, therefore, naturally be inferred that complete absence of desires will lead us to complete happiness. It is wrong to say that desires die out after their fulfilment and that should be regarded as happiness. Pleasures arising out of several joys are in fact unhappiness because they have the restlessness which makes one unhappy. Happiness means ease and complete lack of restlessness and pleasures of senses do not have that mental ease.

We have to find what happiness is and unless we find it, it is not possible to have it at all. Here lies, the great teaching our Master who grants us a first experience what happiness is and we imperience what bliss is. Happiness is a state of consciousness. Consciousness is the essential characteristic and

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attribute of the soul. Primal Consciousness or Pranasya Pranah is found every where in the Universe and in greater degree in sentient beings. The entire Jagat is Ananda or happiness and the Lord willed it so. Nature keeps everything in balance and harmony which factors constitute the nature of real happiness. When we tune ourselves to the order (RTA) and moral law (Dharma) integrally there is happiness all around. However as aspirants for achieving such a harmony with Nature we feel we have limitations of the body and mind in being so. This is because we do not inherently like to go beyond our boundaries and are keen to keep our boundary safe from any intrusion, physical, vital and moral. This is the essential characteristic of the Jiva. Thus knowing only how to think and move and not how to grow out of our boundary we just move hither and thither wandering blindly. This restlessness is the cause of unhappiness. Since we know primarily, only the language of the body and the body has its wants it lives in the world of wants and satisfactions and that is the root cause of unhappiness. Thus the direction of the search for happiness itself is wrong.

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When the direction is wrong, the present state will also be full of unhappiness.

Until we are blessed by the divine we do not come to understand our real nature is just not thinking and moving but growing too. For getting real happiness, we then start looking into our hearts and deep with in we tend to feel the real nature of our being which is the repository of absolute happiness or bliss or peace. Therefore, those, in pursuit of happiness should turn their efforts towards their inner being. Those looking for happiness outside in things or circumstances or situations never get it. Real happiness is a matter of experience, not of speech, not of demonstration. It can be had only by being introvert, cutting ourselves from all the non-self entities and being one with our true nature. This is what Master means by saying “Detachment in attachment is really needed.”

If we consider the problem further we realise that happiness is not to be had from somewhere else, for the core of our being is itself made of this happiness and its true nature is nothing but

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happiness alone. That which is total bliss and happiness, the Ground which has manifested as different forms naturally cannot find happiness elsewhere than in itself. While rings of splendour around the core of our being grants us some type of possessiveness the Core itself which is of the nature of Blessing Splendour is beyond expression: it is something to be imperienced.

Thus it is obvious that it is not necessary to torment ourselves working like grind mill 24*365 days for getting happiness. There is absolutely no difficulty or trouble in getting happiness: it is what we are in reality. Restless activities to achieve happiness are counter productive and if any thing they create an illusion of happiness that has within it the seeds of tormentation. The goal of life namely happiness or being happy under all circumstances is not something to be achieved; it is what we are in our true nature. Since the core of our being is full of happiness, experience of this core or the centre is the experience of happiness. A person established in such a condition will always be happy. He will not

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seek anything beyond meagre necessities of life as Master says. Such a person is the happiest man.

As such there should be no desire for happiness, for desires by their very nature make us unhappy. Absence of desires is real happiness. In the prayer of the path, this factor is most stressed where we concede the point that we are but slaves of wishes and that Master who is beyond all these wishes alone can bring us upto his stage. In his message Love- Universal our beloved Master Babuji Maharaj starts with the problem of changing and changeless states we live in. He states we attach ourselves with the changeable and get into various bondages. He states while explaining the nature of Anandam that mind generally has two trends, the one directed towards the world or diversity and the other directed towards the Ultimate or Unity. He pleads that there must be due adjustment in them and that excessive attention to either is a draw back. He asserts that “That is where an ordinary worldling differs from a true saint who can at will turn the downward tendencies of the mind upwards.”

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It is obvious that the cause of unhappiness is the downward tendency of our mind which always works on the basis of pleasure principle. Satisfaction of all desires in an unlimited manner is its demand and since it is not governed by the wisdom of the higher centres it propels itself always to achieve this mirage! Thus if we want to be happy it is necessary that we should rise above this impulsive tendencies of the lower mind and live a peaceful life. The whole message is dedicated to explain the need to live like the coot and ducks in the water which carries no effect of water on their bodies when out of water. While loving parents and every one in the family is stressed he wants every one to remove the brokenness of the continuity of love due to the sharp boundaries of relationships and make ourselves such as to love all. He asserts that when this is done we will start feeling the love flowing equally to one and all and it becomes Universal. The importance of the methods of meditation directed towards this end has been the subject matter of many of our discussions earlier and I do not intend to have a recap of that.

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Master asserts that it is the dictum of Nature that every soul must live a happy and restful life. It is therefore an axiom that all that IS, is meant to be happy. It is obvious that our actions when they disturb the balance spoil the harmony in life. Master wants us as family people to be moderate in all our dealings. While the importance of the money is well understood for having a decent living, obsession with the acquisition is improper morality. Master wants us to keep the necessities of life at a meager level and wants us to develop detachment in attachment. Then he asserts that the happiest man is he who is happy under all circumstances. This attitude of being happy is possible to be developed only when we keep our love for Master above all other love and desires. He asserts that he is the Master for the entire universe and wants us all to love him who is the Ultimate.

Miseries and afflictions many times keep the aspirants away from the path. In his message “Ways and means” Master states that “The mystery of the problem will be clear if we look into the origin of

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miseries. Soul possesses consciousness as a result of God's will to effect creation. The soul likewise began to form its own tiny creation and gathered round it things of its own creation. Now a stir, a motion (i.e., unrest or disturbance) was the main factor in bringing about the creation. Similarly for the tiny creation of the soul too, unrest or disturbance is indispensable. We also possess the force of will which we apply to impart power to the factors necessary for setting up this creation. They appear before us in the form of joy or sorrow, comfort or misery. The mind, too, being constantly active creates within us liking for the one and dislike for the other, introducing the two extremities of a thing. Thus miseries come into existence.

He states that “This is all the creation of the human mind which results from our ignorance of the right relationship of things. Our passions, emotions and impulses too contribute a good deal in aggravating the troubles and at times cause fierce tempest strong enough to threaten a complete wreck. We generally attribute its causes to

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circumstances. But it is a wrong notion. Mind is the centre of this outer expansion of man in the form of human body and everything which is exhibited through the medium of the body proceeds from the centre, the mind. If our mind comes to a harmonious state, circumstances and environments will have no effect on it and there will be no disturbance within. Peace and tranquillity shall reign all through under all circumstances. Passions, excitements and desires will lose their intensity and sorrow, joy or misery will disappear from the view. Our desires are the main cause of miseries. So the only solution of miseries is the curtailment of desires. Fewer the desires, lesser shall be our miseries. But to become desireless is another problem. Desires form a network which we are entangled in. The more we try to get rid of it, tighter become the fibres of the net. The only way to free ourselves from the entanglements is to divert our attention from them and fix our eyes on the very Real thing. If we cultivate a habit of remaining unmindful of them, they will soon begin to disappear from our view and consequently our miseries will be minimised. Reality

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alone will remain constantly before our eyes and everything else will lose its charm or significance.”

Another shortcoming of desire is that it leads to so much that is undesirable. I have had occasions when the pressure of work and unethical public life with which I was also associated as a public servant when I used to feel depressed and gloomy. This arousal of feeling of gloominess is not necessarily when the matter involved is public service. While I was dealing with many disciples of our Master I have had the misfortune of observing many undesirable practices in spiritual life. When I was attacked by gloomy thoughts, nothing helped me so much as study of the books of the Master. They quickly kept me absorbed and banished the clouds from my mind. When I tried to forget those situations during my meditations and cleaning I was not finding much relief and I noted that nothing fixes a thing so intensely in the memory as the wish to forget it. Refuge in the Master was the only way out and when I was tired of reading I used to resort to prayer without any seeking trying remain in the thought of

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the Master. Happiness arising out of such a practice is something that I would ask every one to Imperience.

Many aspirants do write to me that they are agitated due to these situations encountered in either their office or home. It should be clear to the serious practicants that until they keep their mind busy with some definite subject that will bridle and control these ideas, the problems they are faced with throw themselves in disorder hither and yonder in the vague field of imagination. It would be an amusing fancy to think that they do not bring forth agitation. But that is what many aspirants write to me. It is wiser to accept the situation and yield to the Master dwelling in his thought which should be paramount.

Unhappiness consequent on miseries is a state of mind that should be resolved by resorting to the conviction that Master is always Just and we are undergoing what is due. We need to bounce back to a state of equanimity and consequent happiness. Resilience is an ability to recover from or adjust

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easily to misfortune or change. It is a matter of simple observation in educational psychology that students who struggle in school can become successful adults, as long as they remain resilient. Increasingly we are learning that the potential to become resilient is an innate quality of every child, indeed, every person. Therefore all sadhakas should nurture their capacity for resilience and it is probably the most important thing they can do to achieve success and satisfaction in sadhana.

As a sadhaka and a trainer for quite some long time, I understand that fostering resiliency is connected to:

- i) Faith in the Master.
- ii) Faith in the trainer.
- iii) Persevering with sadhana under all circumstances.
- iv) Understanding that mistakes and limitations and weakness are parts of life that every one experiences AND are opportunities for growth and not stumbling blocks.
- v) Optimism and positive outlook about the future.

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- vi) The attitude of “not being able to govern events, I govern myself.”
- vii) The attitude that “Even on the most exalted throne in the world we are only sitting on our bottom.”

It is the understanding of the travelers in the path that in proportion as he simplifies his life, the laws of the universe will appear less complex, and solitude will not be solitude, or poverty poverty, or weakness weakness. If unfortunately we have built castles in the air, our work need not be lost because that is where they should be. It is remembering the wisdom of the ancients that we should attach ourselves to Him who is free from all attachments and bind ourselves to that bond in order that all other bonds may be broken. In such a person who has grown to live, move and have his being in the higher tendencies of the mind there will be a perceptible glow of happiness as we have found in our Masters.

When we have once seen the glow of happiness on the face of a beloved person, we know that man can have no other vocation than to awaken

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that light on the faces surrounding him; and we tear ourselves from the thought membrane of unhappiness and darkness, by the mere fact of living, in the hearts of Masters we encounter. This is the sure way of being happy under all circumstances as I know and understand. The desire to serve others ladle full of happiness even as we find in the Master is the path to ever lasting happiness. Any amount of searching will not grant this to us. I do not know what our destiny would be, but one thing I do know: the only ones among us who will be really happy are those who have sought and found how to serve happiness by continuously emitting the divine fragrance of the Love of the Eternal Master from the core of their hearts and being.

Pranams.

*“Lion-hearted men alone dare
approach Reality and men are made
so, by Natural Path.”**

The topic of the seminar is a sentence which forms a part of the message given by the beloved Master in January 1970 on the occasion of starting an ashram building at Raichur, Karnataka, India.

Master states in this message that majority of the people think of God to be just as they are (in the human form having human emotions and feelings) and resort to gross methods to attain the subtlest. He adds that a bit advanced persons ask the same typical questions just to exhibit their capacity for putting such questions. Master gives a very interesting answer to prove the purpose of God’s creation stating that otherwise He will be frozen. After such amusing sentences he comes to the crux of the problem saying that “A number of people merely ask questions pertaining to Divinity. But how

* Talk Delivered at the Seminar on 21st October 2007

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to attain it is not generally found in the minds of such people. If we go on talking about the taste of mango it will not help us unless we eat it and know for ourselves its taste. I may say here that Reality is not the field for cowards. Lion hearted men alone can dare approach Reality and men are made so by Natural Path.” The claim of the Master is not just to show the mango but to enable us taste it and all that is required to achieve this is the courage, confidence and unflinching faith in the Master and our self.

Lack of courage means essentially that we are half hearted in our attempts. It is obvious that all half-hearted actions are the children of fear; this explains not only why such attempts fail us as they do but also how they sow the seeds of indecision that, in turn, completes the dark cycle of self-compromise. We need to have the courage and if necessary roar at persons who try to ridicule and repress our efforts at realisation of our true nature. This is some what easy but the real problem is our own mental tendencies. Brushing aside all irrelevant ideas with courage and confidence we should during

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meditation look closely for all of the inner wisdom and efforts to pay us handsomely. If we cannot see some thought or feeling as it goes through us, then we do not have the choice whether to be that thought or feeling or not.

So, before we can choose not to compromise ourselves, we must first become acutely and intensely aware of those thoughts of ours that may be holding some secret seed of self-defeat. If we do not know that we are doing this kind of compromised thinking or acting out the emotional counterparts what else can follow but defeat in our endeavour. For example, the lower mind through its harmful inner voices and emotional forces may tell us to resent someone or to hate our life; or to give up, and accept fear as a way of life. Our own thoughts may instruct us, without our ever knowing it, to cling to doubts; or to jump headlong into pools of self-pity. And because we do not know that there are alternatives, we do as we are instructed by our lower mind.

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With firm faith in the Master which is the first seed to bring out the Courage that is within us we learn during meditation and individual sitting sessions that we can and in fact do wake up to the right path in the middle of these negative states of mind. Working with self-observation, we can actually see, for ourselves, that these self-compromising thoughts are all due to impurities and gross we have collected and stored in our mind. In fact these thoughts have no reality content and absolutely unauthentic. This means it is not our destiny to move in the direction of these lower order states of mind.

The more we interfere with these thoughts the more they play and the duel never ends. It is the experience of the sadhakas that they have few moments of being aware of their own thoughts, but they feel that there is nothing happening when they watch so. And there have been other times when they felt very uncomfortable with what they saw within themselves. And they find themselves confused as to what is happening.

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Master’s instruction is that we just keep going with our meditation not minding these thoughts. There is no point in denying that there is a persistent wish to silently watch our own thoughts and feelings—the internal drama we all cherish and enjoy most. We should not have much concern with our initial efforts to be self observant as it may not reveal much about our real nature but only entertain with our own creative and fictitious dramas. An important point to note here is that we should never mistake any discovery about ourselves as our true nature. In other words, we need not look at our present level of insight, whatever it may be, as it is likely to be the product of our being in a negative state of mind.

Instead we may observe all our thoughts to be facts of our existence and in fact are the results of the previous samskaras good and bad. While they inform us of our lapses and successes they are not against us. Patient investigation of any temporary truth about us can only bring more light into our inner world. Greater and greater inner vision arises, but for that we must grow accustomed to this self-

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illumination. And this includes what happens within us as the light of self-observation sharpens.

There are many mistaken notions dwelling there in the darkness of the unawakened mind. To think they would not squeal as we bring this light to bear on them would be naive on our part. But, with the persistent practice of self-observation, we can even learn to use the mind's howling to live thought-free. To begin with, we should always take a conscious step back from anything which howls at us from within. This requires moral stamina and courage. Once removed, in this special fashion and we learn to observe in a detached manner we can see that any shriek of discomfort, worry, anxiety, or shame, can never be a part of who we really are. This is the first step in realizing our true nature as freedom. We begin to feel the breeze of freedom from our desires and passion.

Once this courage is developed in us and we start feeling our freedom however preliminary it is, the higher mind or the upper mind quietly receives us. The five pillars of spiritual life namely, Truth,

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Non-Injury, Contentment, Non-jealousy and celibacy become possible to be implemented in our life only because of this courage. Without courage none of these can be practiced. This is the stage we gain early in our sadhana and is experienced as a thoughtless condition. We should then step up into this thought-free realm by allowing the following higher facets of spirituality to help us develop our practice of meditation.

- i) We should naturally but definitely, consciously defy any feeling that tells us that we are stuck with the thought process. The practice of ignoring the thoughts that arise during meditation suggested by the Master is a very important step in our progress. It may be noted that stepping back from our own thoughts and learning to watch them is the same as stepping up to a free mind. Being receptive to higher facets about ourself grants us the insight that the facets once

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feared are no longer facets that frighten us.

- ii) We should stop digging up things that are over and gone. We should learn to stop chasing after our "bones of contention". Holding grudges is not going to help us move forward to happiness. Being a palaeontologist will result in a handful of useless bones for which no museum authority would pay a pie. We should give up the grudges. This is the essence of the 7th Commandment. Our concern is to look ahead, to move forward, and to build our own happiness and that of those around us.

We know we are spiritual beings. It is the common averment of all spiritual traditions that our spiritual nature was perfect in the beginning. It is only when we left the Homeland the problem of impurities and attachments developed and we became enmeshed in the cocoon of our own making. Our original condition has been described

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by the masters and mystics in many ways, such as a state of enlightenment, luminous, unconditional love, unborn, Godlike etc., Master called our original condition as that of Nothingness. In this natural state, we were free from fear, doubt, insecurity, needs or wants. We lacked nothing. In fact, this nature was complete and all-embracing.

We are told that we are now unable to experience this pure state because of the imprints, defilements, unwholesome habits and patterns of thoughts that we have accumulated over and over again. These imprints or defilements lead to tendencies that obstruct our awareness of our true nature. Diseases and illnesses, whether physical, emotional or mental, are a reflection of the disruption to our natural state.

It is obvious that to heal ourselves, we must realise our true nature. To re-experience our natural state, we must purify ourselves through removing all our defilements in thoughts, words and actions. The more we purify, the more we can re-experience our true nature. Admittedly, all these beliefs are not new

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beliefs. There are many masters who have written truck loads of books about these. But the singular contribution of the Master Sri Ramchandraj Maharaj Shahjahanpur is to suggest ways and means by which we can cross over the strands of our own making easily and feel our true nature every day during meditation. We are on the throes of new civilization based on spirituality and awareness of this makes us work hard to make it possible earlier. We are in the midst of a spiritual explosion and I believe we are in the exciting transition to become more spiritually aware. We will continue to gain more spiritual awareness as more and more people evolve spiritually.

Our Master has given humanity very many practical methods and infact laid a new spiritual path that leads to a state of joy and lasting happiness, yet most of us do not follow his advice or follow his methods half heartedly. I think there are two main reasons for this state of affairs.

- iii) We do not have enough faith or courage that we can achieve the ultimate liberation

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from our desires and wants and cravings and drives, the Master speaks of. It seems so far-fetched and impossible to achieve. Therefore, we do not even try.

- iv) We are lazy and indolent and governed by the Tamasic nature. We fully realise that to achieve what the Masters have achieved require that we spend considerable time and effort training our mind, and this is much harder than just doing what we have been doing everyday. This is inspite of the fact the methods given by the Master does not take more than a few hours a day.

Yet if we do not try, how can we realise? If we want to achieve lasting happiness, we must give it a try and try with full honesty, persistency and courage. And all those who have seriously treaded the spiritual path have achieved a higher level of self awareness and contentment though it may not be the ultimate state and stage. In fact, I believed so strongly that the Masters' path is the only path worth

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following and I consider myself duly rewarded. The courage with which we put the first step shall be the same courage with which we move, ignoring difficulties in the various situations that arise in the path. We should remember the old adage that "The journey of a thousand miles begins with a single step."

It is clear to all the serious aspirants that we are not able to realize our true nature of unconditional love and oneness because our inner Essence is covered by layers upon layers of negative as well as positive mental and emotional imprints which in our tradition are called Kosas. The traditional notion of peeling of layer of consciousness comparing the same with either the corn or the onion is a painful process. In our system we have the courage to retain them and moderate all of them and to use them for the purposes of the divine as the divine wills.

Many of the aspirants feel that the advice given to 'ignore the thoughts during meditation' would mean that we should be unaware of the

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thoughts. If we are unaware of our thoughts and ideas precious little can be achieved to balance them. Self-awareness or mindfulness is the ability to be consciously aware of one's thoughts, feelings and actions. This skill is the key to our spiritual development. From the moment we wake up until the moment we sleep, our thoughts move from one subject to another without pause. If we are hardly ever consciously aware of them, we will be functioning like a robot allowing our habits and tendencies to drive our thoughts, feelings and behaviour. If we are to clear our existing negative mental and emotional imprints, we must first be aware of them before we can even do anything about it. That is why self-awareness is fundamental to spiritual progress. The tools of evaluation so kindly given to us by Imperience actually aim to assist us in this process.

The ability to let go of all our clinging and attachments, or as Master puts ‘ignoring them as uninvited guests’ is another skill that is equally important in our spiritual transformation. We collect

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and carry too much garbage with us in our lives. It is only by letting go of this unnecessary burden that cloud our Essence that we can eventually experience the Essence in its natural and pure state. It is important to note that these two skills that a true aspirant develops, namely self-awareness and letting go may appear simple, yet they are the hardest skills to cultivate. That is because in our daily lives, we hardly ever sharpen these skills.

There is an old story of a man who had four wives. The man had become ill and was about to die. At the end of his life, he felt very lonely and so asked the first wife to accompany him to the other world thinking that she will do so because he treated her very well. She however declined stating that though she knows he treated her very well since it is the time of separation she will leave him and go on her own.

Then he called his second wife to his sickbed and begged her to follow him in death. She expressed herself rather coldly stating that since your first wife refused you are asking me and so far

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loved me only for your own selfish sake and she will not go with him.

Then he called his third wife, and asked her to follow him. The third wife replied that she pitied his condition and felt sad for herself too and that she would accompany him till the graveyard as that is her last duty to him.

Now he recalled that there was his fourth wife, for whom he did not care very much. He had treated her like a slave and had always showed much displeasure with her. He now thought that if he asked her to follow him to death, she certainly would say no. But his loneliness and fear were so severe that he made the effort to ask her to accompany him to the other world. The fourth wife gladly accepted her husband's request stating that whatever happens she is determined to stay with him and that she cannot be separated from him.

The story is philosophical and is explained generally as follows. The first 'wife' is our body. We love our body day and night. In the morning, we

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wash our face, put on clothing and shoes. We give food to our body. We take care of our body like the first wife in this story. But unfortunately, at the end of our life, the body, the first 'wife' cannot follow us to the next world. The second 'wife' stands for our fortune, our material things, money, property, fame, position, and job that we worked hard to attain. We are attached to these material possessions. We are afraid to lose these material things and wish to possess much more. There is no limit. At the end of our life these things cannot follow us to death. Whatever fortune we have piled up, we must leave it. We came into this world with empty hands. During our life in this world, we have the illusion that we obtained a fortune. At death, our hands are empty. We cannot hold our fortune after our death. The third wife stands for the relationships of our parents, sister and brother, all relatives, friends, and society. They will go as far as the graveyard, with tears in their eyes. They are sympathetic and saddened... Thus, we cannot depend on our physical body, our fortune, and our society. We are born alone and we die alone. No one will accompany us after our death.

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The fourth 'wife' is our mind. When we deeply observe and recognize that our minds are filled with anger, greed, and dissatisfaction, we are having a true look at our lives. The anger, greed, and dissatisfaction are karma. We cannot be separated from our own karma.

The lesson in this story is that we often focus erroneously on our body, material possessions and relationships when we should be focusing our energy on cultivating our mind. When we focus on our body, possessions and relationships, we distract ourselves from cultivating our mind. A neglected mind is like a garden that is unattended to. It grows weeds. When we focus on the material world, life can seem like a big struggle. The moment we decide to live a spiritual life, something magical happens. By changing a single belief, we can entirely transform our lives.

However that demands courage and confidence in our part. Fear prevents us from doing what we know we should be doing. We lack courage and faith. If we truly have faith in our spirituality and

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the courage to live it, then we will experience the transformation. For this we need to consciously make the aspiration to live a spiritual life, and to make sure that our actions, feelings and thoughts reflect that aspiration. This is what it means when we practice the Ten Commandments of the Master. It takes ofcourse Courage and the effort to have a great leap of faith. A faith greater than that of Lord Hanuman who did the great leap to Sri Lanka with his great faith.

We are told and many of us experience that the world is at a crossroads in evolution once again. There is a new consciousness emerging in the world that's beyond the scope of the mind and much closer to the nature of our true selves similar to the time when Man originally evolved his consciousness from the instinctive animal one. Because of the minds' linear nature it's fixated with imaginary past and future events and focuses large amounts of mental, emotional and physical energy in this direction. It is necessary therefore to go beyond the everyday focus in order to help facilitate the emergence of this

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new, higher consciousness. The Great Master developed ways of transcending the mind's limitations. By the quietening of our internal mental dialogue we are enabled to gradually awaken more and more to this new consciousness.

Master asks “What is the call of the present day? Nothing but the energy issuing forth from the centre. Either it should burn us or it should embrace us. That should be our thought if we really want our transformation, for which we should come forward like a warrior in the field to test our own bravery for the task.” (SDG-112) He also states 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.” (SS-329-30) He affirms that “The courage starts when confidence is there; and confidence is there when you have willed to reach the destination.”(SDG-31) He bemoans that “Firm resolve and dauntless courage are the essential features of manly character. That is what is

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required for the final success. My advice in this respect usually goes unheeded.” (SS -264)

I do hope the sincere followers of the system of Rev. Babuji Maharaj do not fall into this unfortunate category of unheeding disciples. We are conscious that our fears are not walls, but only hurdles. We also know that courage is not the absence of fear, but the conquering of it and we are determined to conquer the same with love and devotion to the Master. We expect trouble as an inevitable part of life, and when it comes, hold our head high and squarely looking in its eye say “The Master is greater than you and you cannot defeat me”. One small truth before I end this paper, courage is not absence of fear as stated earlier but it is fear that has said its prayer. The strength of courage is proportional to the intensity of the prayer of the competent. Those who are surrendered are not incompetent but are those who are brave and humble simultaneously and they are courage personified like Hanuman or Arjuna. They are the Prapanna Prabhus. The claim of the Master that his

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system makes us such is evident to those who have the ability and humility to observe.

Pranams.

VAGARIES OF THE MIND[±]

The topic of this seminar “Truly speaking, we give wrong suggestions to the mind” is a sentence taken from the message given by the Master on the historical event of the Centenary Celebrations of the Samarth Guru Sri Ramchandraji Maharaj of Fatehgarh in 1973 at Chennai. Master on that day was beaming with spiritual splendour and in his message gave out all the aspects of his system of Rajayoga in a crisp manner. This sentence as such is not new wisdom as we know our tradition repeatedly stated that our mind is the cause for our bondage as well as our liberation. John Milton said "The mind in its own place, and in itself, can make heaven of Hell, and a hell of Heaven." Our quest to know our true nature has drawn us to this path of Rajayoga.

Obviously, the quality of our life cannot be very good if we do not know who or what we are. It

[±] Talk Delivered at the Seminar on 16th December 2007

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is only the naive and superficial person who can think that at the moment of death we just become a 'corpse'. Every sensible person has always sought to know his/her roots or the Home Land. Every one of us here spent quite a bit of our life in search of our source and many of us do feel to have had a glimpse of the Unknown. Paradox it may seem but that is what it is! Some in fact do feel that they are successful in their endeavour and the mystery of it is that only when they had become a 'corpse' (living dead) they 'realised!' and started their real life.

What I say may appear ridiculous, and bizarre. But that is the manner in which the wisdom is passed on through millennia by good people who understood human nature and wanted to pass on the teaching for having a better life and a reasonable hope for the future. The wise Socrates said as he looked forward to his last hour "Wars, factions, and fighting, have no other origin than this same body and its lusts... We must set the soul free from it; we must behold things as they are. And having thus got rid of the foolishness of the body, we shall be pure

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and hold converse with the pure, and shall in our own selves have complete knowledge of the Incorruptible which is, I take it, no other than the very truth."

Socrates (469 - 399 B.C.) proclaimed: "I sought to persuade every man among you that he must look to himself, and seek virtue and wisdom before he looks to his private interests, and look to the state before he looks to the interests of the state; and that this should be the order which he observes in all his actions." (The Apology)

If we try to understand what the wise man was telling us in his last hour namely that "The body and its desires bring hatred, revenge, jealousy and, as a consequence, wars and suffering" we find that it is as much valid today as it was two millennia before. The desire to overcome, to compete, to be more powerful, more rich, to have more possessions, is the struggle that brings great stress and unhappiness in our lives in the modern times.

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If we just look at an ecosystem in nature we see that adaptation and cooperation are the principles that prevail. Order and organization are essential in every natural environment. Master was saying this only in his Fourth Commandment. Implementation of this maxim would ensure good, sensible and balanced administration in human affairs. Robbing, cheating, lying, are not conducive to prosperity, but to unrest and confusion. This is true not only in spiritual matters but applies to mundane matters too. "Seek virtue and wisdom," says Socrates. What does it mean? It means plainly that we should use our "intuition" which is the subtle aspect of our intelligence, the mental gift that allows us to understand the deep aspect of situations and events. We are tended to use impulsivity, brute force, aggression, and revenge but we should let our superior intellect clarify every situation, be detached, be impersonal and do not allow ourselves to be sunk into the mud like an animal! In the yogic and vedantic terminology it means that we should develop Viveka. The mind gives directions to our

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actions. Whether they are good or bad depends on the goal we have chosen.

Goals are very important in life. They help us to determine the path or means through which we are going to achieve the goal and achieve great results. Having a goal is tantamount to making a promise to ourself. However, many aspirants make a wise decision of the goal they want to achieve but forget a main ingredient for effective action namely passion which Master calls restlessness. Restlessness is the driving power that enables us to manifest our goal. Many set their goal to be oneness with the Master but do not believe that they will attain the same. This is because they lack faith in themselves and Master wants that we should have faith that we will reach the goal. But our mind misguides us mischievously quoting the case studies of failure of persons who practiced some other method and also the enormous ordeals the aspirants have gone through in the systems of the past to attain the goal. This wrong feed to the mind is the most detrimental input we are aware of in

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sadhana and many leave the sadhana when faced with trying circumstances.

While the importance of setting up a goal with clarity is essential and that it by itself can be called an aspect of Viveka, it is twice as important to have a proper structure that excites us and gives images of success. The goal should be

- a) Specific and precise and we should have a detailed idea of the goal and the various stages before attaining the same. Many aspirants confuse the goal as given by the Master because they accept consciously or unconsciously the goal to mean something which the Master never meant. They try to somehow fit Nothingness or Void into some tangible and manipulative concept for the mind to play with. This is one area where I have found many aspirants accepting the wrong suggestions regarding the goal. Goal clarity that is spoken of many times does not carry any clarity but aids the impure

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mind to articulate the same according to its fancy.

- b) We should be able to evaluate our progress towards the goal. The mind accepts and receives many suggestions about the progress one has made based on imaginary notions and hallucinations. I personally had many aspirants reporting rather irresponsibly about the stage in which they are while the fact remained that they were far off from that stage and were playing into the tricks of the mind. It should be noted that every spiritual condition is an aspect of the ONE and there is need for reverence and balance in reporting the condition.

- c) The goal should be attainable and within our reach. Realisation and enlightenment is not the prerogative of the recluse. We can learn the alpha and omega of spirituality in the environment of the home and in the social set up in which we live.

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Here in this area Master has brought in the concepts of trusteeship and due attachment. The mischievous mind however asks us to accept all sorts of manipulation of these concepts and most of the time effectively succeeds in making us think and act in such a manner that is least conducive to progressive spirituality.

- d) The goal should be realistic and it should be something within our physical and emotional reach. This would mean that we should have examples of such men and women who have reached the goal. While it is undeniable that there were saints and realised souls in our system and are also there even now our mind which has learnt the art of doubting the doubt itself makes many an aspirant feel that it is something that is unattainable. This is a problem of faith in oneself, the method and the Master. Evaluations of self many times suffer from this defect. As far as method is

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concerned there are many instances when the aspirant even though is making sufficient progress according to the intensity of sadhana he puts in this system, considers repeatedly and ad nauseum the virtue and advantages of the systems he never practiced or those that were being practiced with practically no spiritual progress. It is unfortunate that some aspirants even start making irresponsible judgments about the Master calling him a liar etcetera. All these are due to impure mind which plays its jokes and tricks with our aspirations.

It is important to consider why the mind does these tricks. Now we know that the mind is capable of evil thoughts in the sense that these thoughts act as obstacles in reaching our goal, the question would be how is it so? Dr. K.C.V. raises this issue when he says “The question of questions for religion would be, how does evil arise at all in a god-created world? Or if evil infected this creation from the very

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beginning so as to be the cause of all creation itself, how is it proposed to explain it? There are various reasons, and one of the primary reasons would be that every evil has a nucleus of good which is exaggerated or perverted. For example we know that people play up one set of values against another, for instance social justice, against real justice; and what is demanded is a compromise or mutual adjustment of these values. However, one is negated by the other and there results other compromises which defeat the other conditions of moral life. As it was said of power, that “power corrupts, absolute power corrupts absolutely”, we find certain values have a tendency to try to corrupt truth, ahimsa, Asteya, Aparigraha and Brahmacharya, which fortunately cannot be corrupted, Even an abstract devotion to them is preferable to casuistry regarding them. This is a truth that the Western ethical and religious thinkers have to learn even today. Wherever casuistry was practiced it left the moral subject more helpless than ever.”

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Master however explains that this problem arises because the lower mind gives directions to the higher mind. That would mean that our self and selfish concerns condition the decisions we make about a person or situation. Every thing will be viewed and analysed through the pair of glasses of the lower mind.

He asserts that the original nature of mind is purity and it expels all thoughts that are impure and that is the origin of thoughts. This principle is not only applicable when we meditate but through out all our activities in life. Thoughts about the divine are about the most pure thoughts that mortals can have. Therefore if the mind is purified more and more silence and balance gets restored and the torture of thoughts gets reduced. But then how to develop such a practice of thinking about the Divine constantly in a totally polluted atmosphere and environment is a question of practical importance.

Master in this context says that the direction of flow of thoughts from the lower plane to the higher plane should happen for achieving this. The

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question remains how to do it with an impure mind. Lord Krishna leaves the question there and does not give any solution other than abhyas and Vairagya. Master on the other hand says that the help of a competent brother can be taken and he would through the his own internal Divine power exercise Pranahuti and divert the flow to the higher plane and also further on to the Divine realms. Pranahuti which is working wonders with us and which brings in radical changes in our behaviour and attitudes is a great boon to humanity by the most revered Samarth Guru Sri Ramchandraji Maharaj of Shahjahanpur. Let us see the conditions in which this method arose in its present form.

That the world, during the nineteenth and the earlier part of the twentieth centuries, has been passing through the death pangs of an old era and the birth pangs of a new, is evident to all. The old principles of materialism and self-interest, the old sectarian and patriotic prejudices and animosities, are perishing, discredited, amidst the ruins they have wrought, and in all lands we see signs of a new

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spirit of faith, of brotherhood, of internationalism, that is bursting the old bonds and overrunning the old boundaries. Revolutionary changes of unprecedented magnitude have been occurring in every department of human life.

The old era is not yet dead. It is engaged in a life and death struggle with the new. Evils there are in plenty, gigantic and formidable, but they are being exposed, investigated, challenged and attacked with new vigour and hope. Clouds there are in plenty, vast and threatening, but the light is breaking through, and is illumining the path of progress and revealing the obstacles and pitfalls that obstruct the onward way.

In the eighteenth century it was different. Then the spiritual and moral gloom that enshrouded the world was relieved by hardly a ray of light. It was like the darkest hour before the dawn, when the few lamps and candles that remain alight do little more than make the darkness visible. It was the time for a once more Divine Revelation to the torpid, frivolous children of men, if they were not to sink altogether

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into the ape condition. Compared with the eighteenth century the present time after the Advent of Samarth Guru Lalaji Maharaj is as it were the dawn after darkness, or as the spring after winter. The world is stirring with new life, thrilling with new ideals and hopes. Things that but a few years ago seemed impossible and dreams that dare not be dreamt are now accomplished facts.

All this is because of the Advent is our firm faith and the Special Personality structured by him is the guiding Master to us for generations to come. This Special Personality is the Light-bringer of the spiritual world, as the sun is the light-bringer of the natural world. Just as the material sun shines over the earth and causes the growth and development of material organisms, so also, through the Divine Manifestation our growth and development in spiritual plane will happen. As there is nothing special as spiritual and material our destinies in all areas will be guided and monitored by the great Master provided we follow the natural and virtuous path he has given.

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We all individually and collectively, have to evolve ourselves and thus humanity as a whole beyond our existing known boundaries. This means that individually we are to change from our existing state of being to become a higher, more evolved state of being. We have discussed that our personalities are conditioned by the environment, physical, vital, mental and spiritual. Different cultures impose different conditioning upon the minds of their citizens by virtue of their way of life. It all amounts to a limitation of mind. To change from the personality we have picked up from the society and the environment into a new personality of our own design on the lines of the Commandments given to us by our Master is the evolutionary task we all face. This is a task that moves past in the face of family, tradition, culture, religion, colour, status, wealth, fashion, gender, fame or in short against the face of all the accepted values in our societies.

Never before have we been given so much knowledge to challenge our inherited belief systems and to intimidate the self-imposed limitations of our

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minds. How we develop into the future can only be limited by our own level of acceptance and our own willingness to let go of the past. And our unwillingness to let go of the past is evidence of our lack of understanding or outright stubbornness towards change which itself is due to mischievous mind play. What we need to develop is our own ideal not one that we have been conditioned to by the tradition but one that is our own creation based on the tenets given by the Master. Master has given the path of grace, a path that can in fact be different for different persons based on their samskaras. Many aspirants have odd notions of the role they have to play in the Divine work and also seem to be anxious to know their status in the scheme of things.

When Master asks us to mould ourselves again our mind starts playing its tricks and would like us to fit into modern-day society. The social and power politics come into play and there is always a politician waiting to use our image for his gains. It is no wonder the present day Masters are visited by the most important social and political big wigs. We

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should note that evolution is not about being accepted by an existing image but is about changing and moving beyond the boundaries of that accepted image which is dictated by the mind control that advertising and marketing is so demonically good at.

It may in a sense be said that we must become like the caterpillar that transforms itself into the beautiful butterfly. The caterpillar represents the old personality and the butterfly represents a new life that has yet to unfold. Firstly, the caterpillar seems to get into a dream and starts dreaming of its new form. It goes into the cocoon and it liquefies. It dissolves the past and out of the same energy, it forms the new life in accordance with its dream. The new form comes only after it liquefies or annihilates its old form. Humanity at present is in a state that is the same as the caterpillar that has yet to embark upon its remarkable transformation. In the fortunate few who got into the fold of the Master who is ever eager to embrace all such a process of liquefication has happened and they embarked on their new form.

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We can never evolve beyond our odd notions about the level we can achieve. Very few people will be able to accept that they can be a Master until they witness, first hand, somebody else being in that state of purity. Even then their own acceptance will rely on their acceptance of equality with the Master. Master when he said he makes Masters was making an extraordinary statement. How many accept such equality? No wonder we need courageous persons who can control their minds and make it an instrument of the divine.

Once the design of the goal and the intermediary stages are enshrined in our mind then the individual components can be formulated and worked upon. These are the elements of the Sadhana that spiritual masters have spoken about and are recorded as personal affirmations in their writings, letters and diaries. A diligent effort is required to replace the demons from our past thinking. Only when the new knowledge is added to the quagmire of our mind, will the alchemical process start to take place. The metamorphosis of

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the caterpillar is likened to the human alchemical process of turning the lead of the past into the gold of spiritual truth. It may be rather radical when it is stated that our goal should be to become Masters. It is the ideal for humanity as a whole. Any climb down from that point is a compromise to any evolved mind. At the same time, we must realize that our own evolution progresses at the rate of our own acceptance of the new knowledge and its integration into our lives. This is possible only when we yield to the Divine dictate for transformation of the human into Divine. This demands courage, a lion hearted approach, a do or die attitude. Only such men are sought for in this Era.

Moulding ourselves and living a new way of life that bears no resemblance to our past that is choosing to live as the butterfly instead of continuing to be a caterpillar is a hard task indeed. This is so because change is always uncomfortable, not only for us but for those that observe it in us. We are moving forward in our life and they are standing still. They can no longer relate to us because we are at a

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loftier vantage point. But we have to continue to play the game with them, if we still want them in our life. Can we really afford to compromise or do we fly away and leave them standing in their own confusion, hoping that one day they will follow our lead? This is an unhappy situation in which some of us are stranded in our effort to move as forerunners of new Era.

The more spiritually advanced we become the more difficult we find it is to fit in with the accepted values of this present day society. We eventually reach a point when we cease trying to 'fit in' and realize it is only our truth that matters to us. This is why it is said that Masters are crippled by the consciousness of humanity. We need to learn that an impeccable entity can no longer effectively operate here amongst a lower intelligence. There will no longer be any desire in such an entity to partake of the consciousness here. But once the Masters make the mistake of forming associations or create institutions they cannot avoid the prison they have chosen and all the values and spiritual stages

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gained are compromised leaving them unhappy souls. However in the absence of our own ideal, there is one ideal that we can focus upon, that is not currently in abundance in human consciousness namely unconditional Love. Such is the possibility for the evolved souls if they keep their goal in view and Love that with their entire physical, vital, mental and spiritual being. Love Him who loves all becomes possible only for persons who are advanced in the spiritual way of life. In such a love there is no lack and it is all through abundance.

Creating a new life for ourselves is what we do in between lives in the planes of bliss. It is elementary to know that in all the planes from the physical through vital, mental, aspirational and spiritual planes there are various shades of bliss. Laya or absorption is had many times in our sadhana. During meditations it is common observation of the aspirants that we not aware of the body and we seem to be born in a fresh body after a deep meditation. Thus when we enter the new body it becomes almost impossible to live what we have

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created in bliss because the new brain has no memory of what is held in the soul. Also, the body has its own mindset from its experiences based on samskaras and it has a different agenda to what our total being is seeking to experience.

Our progress in spiritual life often gets blown to smithereens by the demands of our samskaras and the conditioning of our minds by society. The only chance we have in life is to 'wake up' to this knowledge and be 'born again' to a new life of our own designed on the lines of the Natural Path. Life as per the path is lofty enough to resemble a life in bliss. Our prayer thinking the Master to be an ocean of bliss and we are merged in it is experienced when there is strict compliance to the commandments of the Master. It is wise to wake up and respond to the call of the Master "Awake, O sleepers, it is the hour of the dawn." while we are in the body, because then we are giving ourselves every chance of fulfilling it. Life then gains a meaning. It is not about our acquiring more and more money or our sex life or being somebody who is acceptable to others and to

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our society. It is really about fulfilling the spiritual journey or yatra in our quest for mastery.

The message taken up for discussion in this seminar is as already stated drawn from the message of the Master in 1973, Basanth Celebrations. We can hear the voice of the Master thanks to the efforts made by our associates and disciples of the Master. The magicians have a vessel from which water flows out irrespective of the several times when it is emptied. This they call in this country “Water of Bharat”. For me this message is one such vessel from which Nectar flows not withstanding the number of times it is emptied. It is but wisdom to share the Nectar with all.

Pranam.

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Dear co-travelers in the Path,

My humble Pranam to all,

After having been in the company of the Master more intensely for the past one hour it is no pleasant feeling to part with it and come out of the Roaring Silence. Obviously the sweet love and celestial silence is what I call roaring. The magnetic gripping power that passeth understanding that enwrapped us all this while is what we have been asked to share with others and spread the message of the Master. It is over 16 years the ISRC has been assiduously engaged in this task of educating and doing further research even as desired by the Great Master Babuji Maharaj in a letter to me in 1979. The power imperienced is such that we are all overwhelmed by it and some thought it will take care of everything in sadhana. That thought is the main

^x Talk delivered on the occasion of Basant Pancami Celebrations 10th Feb 2008

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reason for some persons who have blown out of proportion the role of Pranahuti and the role of the master. The words master and Master have different meanings and unfortunately one was confused with the other by many. Having created the confusion the role of the aspirant was sought to be reduced to nothing. Rev.Babuji Maharaj has made it clear through his messages and writings that the aspirants have a great role to play as well as the preceptors. The articles 'They lost the Ocean' and 'Determination' are among the many that puts forward his point forcibly.

Accordingly and in compliance of the Masters' wishes we have tried to explain the role of the aspirant as well as that of the trainer as clearly as possible through our publications, C.D.s, training slides, seminars, training programs and the program of Manasarover. I am sure that many of you have played the 'game of life' which teaches us many aspects of sadhana. Our latest self evaluation tool to assess our progress in the Pind desh has been found by many aspirants highly useful and they are

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taking measures to own up the conditions desirable for permanent stay in the Brahmand and other higher regions. Naturally that requires courage and absolute faith in the Master and we are happy that we could bring many aspirants to the state of being lions in the path. That is a reward by itself for ISRC. I do not intend to dwell on those aspects in detail now. I am sure that many have had occasion to see our web sites and I appeal to those who have not, to see our web sites. The coordinating agency for training and research is our institution "Imperience". And those who do not have access to computers may contact any of the members of 'Imperience' who would be too happy to help you.

All these efforts of ours have been aimed to making us deserving as both the aspirants and trainers. When we imperience the divine and divine commands, it is but necessary that we own up those conditions and ISRC has been particularly emphasizing this aspect. More so in the case of trainers there was a stress laid on their owning up

the condition so that their service to the aspirants would be of a high order.

Recently we heard a very ingenious yet ill informed argument that ‘if the trainers were to own the condition what will Rev. Babuji do’ and it was added that this means that Rev. Babuji does not exist in ISRC. This argument derives its sap from the notions mentioned above which were popular in some circles of disciples of the Master but which were never true. Their belief maintains the notion that Pranahuti flows up from the blues or directly from the heart of the Master and the Master would work according to the need automatically and the trainers need do nothing except sit and get honoured for such a noble job! This and many such magical and mysterious notions of such an effect from Pranahuti were sought to be cleared off in one of our latest publications ‘Pranahuti’. That Pranahuti is the will power of a person who is advanced in Raja yoga and who can foment another with his own internal divine power has been stated very clearly more than once. The notions about Pranahuti in any

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other manner and thinking that the Master does all the work is surely the desire of those who would like to call themselves as aspirants and trainers but would crave and indulge in the realms of sloth, laziness, unaccountability and irresponsibility.

There is some error in thinking among our associates. They feel that service is a means of progress in spirituality and donate in cash and kind liberally to Sahaj Seva Samsthan which does lot of noble service. The quality of service rendered by SSS is well appreciated by the Governmental agencies as well as funding agencies which have inspected the institutions of Sahaj Seva Samsthan. However, I may be permitted to clarify that it is those who are advanced in spirituality and stepped into universal consciousness and live in altruistic consciousness that feel the genuine need for service. It is not as though who ever does social service moves to higher realms in spiritually. An article by Dr. K.C.V. on Service to Mankind was published in our Satya Padamu more than once just to clarify these types of notions. I appeal to aspirants

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to clearly understand that spiritual training that we seek to impart through ISRC and its sister wing Imperience has nothing what so ever to do with Sahaj Seva Samsthan, which is run of course by the aspirants following ISRC, whose character and nobility is of a very high order. It is true we say that since SSS is doing good work fellow brethren may help that organization grow in the manner in which they think they can.

It is said that it takes one to know one: what this really means is that we cannot feel, see, or experience something in someone else UNLESS it is also inside us. So, if one could feel, see, or experience appreciation, respect, happiness, excitement, conversational compatibility, humour, inner peace, extreme support, and deep meaningful passion in ones' mirror, we should appreciate that person for having amazing qualities of what may be called Love.

Many aspirants seek to know their condition in spiritual life. For this they should be attentive during meditation and other practices connected

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with sadhana. Attentiveness is effective in noting the arising of our thoughts and in recognising the contents of our thoughts and beliefs. It is particularly useful in changing the self limiting beliefs we have that is preventing us from unlimited possibilities. Since changing these unconscious self limiting beliefs requires that we first identify them, attentiveness plays a crucial role in this identification process. When we are attentive to the thoughts and beliefs in our mind, we can then work on replacing beliefs that limit us with wholesome and life-enhancing ones.

How can we increase our attentiveness? We do that through meditation. Those of the aspirants who ask how to be attentive during meditation may kindly note that continuous meditation alone enable us to be attentive to our states of mind. Meditation, when done on a regular basis, increases our attentiveness about the object of meditation and allows us to gradually peel off layers upon layers of negative mental and emotional imprints (samskaras). The more we are attentive of the goal

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and the object of meditation the more we create room for positive belief systems and they in turn efface imprints that are not in consonance with the goal, and create room for new positive and divine centred beliefs and imprints that we are pregnant with.

The one imprint that we have inherited from the days when we were descending from the Base while passing through the rings of splendour is dependency on Master. Such dependency is in fact our real or true nature. It is our soul mate. Dependency precedes Consciousness according to some great mystics. Without it we are not and without us it is not.

But before we come to the state of being permanently abiding in the consciousness of dependency we need to as pointed out above get rid of the negative mental and emotional imprints which were also gathered by us in the journey of our individual manifestation. The compliance to the Commandments of the Master enables us to effectively attend to this task. More particularly with a

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clear understanding without yielding to all sorts of logic for sloth and other intellectual aberrations we need to learn through implementing the commandments 1,5,6 and 7 the attitude and ability to live in the state of dependency. Dependency enables us to live by the principle of 'Letting Go', which has been fully explained by the Master in his commentary on the commandment seven.

The ability to let go complements attentiveness. Attentiveness allows us to be aware of our negative thoughts, beliefs and feelings. With the awareness and insights we can then let go of them. Since we spend almost every waking hour seeking, acquiring, grasping and clinging on to things, we have the tendency to resist letting go. In fact, most people find it extremely difficult to let go of anything and particularly of feelings and beliefs. This is because we have learned to identify our feelings and beliefs as ourselves. We think we are our feelings and beliefs. Thus we fight and struggle to keep these feelings and beliefs in an effort to

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preserve our 'self', regardless of whether they are useful or harmful to us.

The effective method of letting go is through attentiveness itself. When we become aware of our negative thoughts and feelings due to our attentiveness, which often hide in our subconscious mind, we have to decide to let them go. This of course is not easy as we all know. It is here our dependency on the Master comes to play. Here we find that we are unfortunate slaves of our wishes and we find ourselves incapable of being free. If our innate nature of dependency on the Master is remembered through the period of meditation and purification process our attentiveness to the flaws and defects in us get washed out.

Now that we are all drenched in the shower of the grace of the Master, and are immersed in the thought of the Master, I would request you to remember the Masters' advise "We should utilize this occasion in getting into the Master and Master alone, which will act as food and tonic for spiritual elevation. Remembrance should be in a way that we

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feel the thought of remembrance oozing out from the objects everywhere. It is the real remembrance which mortals can have. It is a play for our good.”(SDG.29)

My humble Pranam to all spiritual fraternity.

PRAYER*

My salutations to all my brethren on this most auspicious 135th Jayanthi of our Grand Master Rev. Lalaji Maharaj. It has become a custom for us to disturb ourselves after the deep silence we imperience. Of the several bondages we have this is one such that grants us an opportunity to liberate ourselves from our petty limitations and grow into universal beings. What I state has to be viewed from the spirit with which Master said that ‘Realization itself is an amusement.’ A few days back the message of the Master in our diary was “The divine experiences are the perceptions of the conditions relating to Divinity.” (SDG-27) Leaving aside one of the perennial questions, whether Divinity can have any conditions, it is the common experience of all devout persons to qualify Divinity with Silence, Peace, Calmness, Blessing, Compassion, Confidence, Love and such other similar attributes. It

* Talk delivered on the occasion of Basant Pancami Celebrations 11th Feb 2008

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is our experience that we are not able to dwell in such conditions always though it is our aspiration to be in such conditions. Our inability to be so is what makes us pray to Master who is established in Divinity and seek his help to be in such a condition. Prayer precedes and follows meditation is a fact of our imperience. When Master asked us to continue to dwell in the state of consciousness in which we were during meditation among other things, he was asking us to be in the mood of prayer. It is easy now after deep meditation than at other times because the manas has been dwelling on divine for some time. Divine company is something that is found among the devout and rarely without them. Master said that when abhyasis join in a place and meditate that place becomes his temple. Therefore It would be better that all of us abide in an attitude of prayer in which many of us fortunately live most of the time.

Our beloved Grand Master has written about various aspects of spirituality. We are now blessed with access to many articles he has written. The Sri Ramchandra Publishers will be releasing a book

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which includes to the extent available the literature extant today. The material now made available and the ones which were published earlier are very original and by a careful study one can easily understand the seriousness with which one has to tread the path of spirituality. We will hear more about the book when it will be released later today.

An article of our beloved Master titled “Determination” has come to our notice and we have published the same in this Basanth Issue of Satya Padamu quarterly journal. It will be clear to any discerning aspirant that determination to reach the goal is primary and that cannot be got by requesting or praying to the Master. Prayer is something that we should resort to after we have done our best to solve the problem in any field. Philosophy of prayer and efficacy of prayer has been one of the popular subjects of any system of religion and spirituality. The word ‘prayer’ is one of the most used, abused and misused words and it has a wide range of connotation from the most profane to the most profound. However the place and importance of

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Prayer in Raja Yoga or the method of meditation has to be primarily understood in the context of varied ways of working of Buddhi (intellect) and Manas (feelings).

It is very clear that in the Prayer that Master has given us, what is to be specifically noted and presented before the Master is that we are slaves of our wishes or desires or cravings or urges or aspirations. By saying so we clearly understand and state that we are all the time under the influence of feeling or Manas. When we apply these terms in the context of our life we realize that we have not found meaning in our lives and we are running all the time looking for some meaning to our lives. We think that the next car, the next house or the next job may be the answer. On analysis we find that we are governed by the 'pleasure principle' which works in the domain of manas exquisitely and do not yield to the more rational domain of intellect. To be intellectual by itself is no virtue as it has its own limitation in the realm of spirituality but it is to be kept in mind that it is the root of Viveka. We find in course

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of time these wishes etc., and their satisfaction are also empty and we keep on chasing something or the other. We seem to walk around with a meaningless life.

Gaining meaning to our life and being happy are synonymous. No one can be entirely happy unless all beings are happy. Happiness and love are like 'air' and 'ether'- indivisible. Universal Love or no love is the logic of happiness. The way we get meaning into our life is to develop divine attributes and endeavour to create something that gives us purpose and meaning and this we know is best done by "loving him who loves all." Sage Patanjali said "The mind becomes clear and serene when the qualities of the heart are cultivated: friendliness toward the joyful, compassion toward the suffering, happiness toward the pure, and impartiality toward the impure."-The Yoga Sutras of Patanjali, 1:33. This means that we have to overcome the impulsive tendencies in us which are guided and governed by the 'pleasure principle'.

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Before I proceed further with this subject of overcoming the impulsive tendencies to satisfy our cravings and desires I must remind a saintly advice "Do not ask the Lord to guide your footsteps, if you are not willing to move your feet first." That is determination is most essential to reach the goal of human life which by now we all know is happiness to one and all. We should remember that determination cannot be got by prayer in the sense of begging. Cultivating determination is not a desire that can be prayed for.

Desire arises because of attachment. Desire has two sides: (a) craving or wanting to possess and (b) aversion or wanting to avoid. These two sides of desire exemplify the working of a universal law, the Law of Attraction, along with its implication, the Law of Repulsion. This law is reflected in physics in the statement, "for every action there is an equal and opposite reaction." We in this land, thanks to the ethics taught to us by the recluses parading as jnanis, got accustomed to consider these two aspects of desire as "poisons", and we add a third

one too, "delusion." Delusion is the perception that something is what it is not. It is a bias of perception and cognition caused by an "afflicted" mind and emotion.

These aspects of desire are movements-towards something or away from something. They cause pain because we give these desires some of our own thought power though it appears odd and difficult to accept this position. During meditation also these cravings and aversions are the forces that are active and this play of the unregulated mind is generally called disturbance by the aspirants. The solution to this problem is detachment from these mental modifications. That is why we are advised by the Master to brush off the thoughts of all types as uninvited guests which is the same as total detachment. While such total detachment is possible during meditation sessions it is advisable to have due attachment in affairs relating to day to day life.

Dreams and nightmares are our own original version of Reality, essentially a creation by our ingenious Mind. They are part of our personality and

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we keep feeding them to stay alive. It is usually our desires that feed the dream and our aversions that feed the nightmares. During meditation also this type of dream like experience occurs even in advanced aspirants in the path. Everyone has both negative and positive aspects within, as does all manifest reality. Perceived negativity within ourselves is a problem only when it is an object of aversion, because then it starts controlling us. That is the reason why we are not able to accept negative states of mind or negative emotions in us during meditations. When we fail to convince ourselves through our own resources we crave for the indulgence of a superior person or Master. Through such a craving we try to convince ourselves as feeling dependence on Master and this attitude itself becomes an addiction. This is most often confused with a state of mind immersed in prayer. That is the reason we find many aspirants repeating the words “master, master, master... or Babuji, Babuji, Babuji” or some such word or phrase instead of continuing to meditate ignoring these thoughts of negative import. Virtually all conditions that are judged to be

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negative become objects of aversion. That is the reason we are asked to accept certain fundamental truths of spirituality which in our system are covered under the Commandments 5 to 7. The Commandments given to us by the Master are mandatory for spiritual unwinding and upliftment.

But similarly the positive aspects eventually become a problem when they remain the object of craving, for this type of attachment negates wholeness. When we crave the positive it is because we do not have due recognition or appreciation of its presence within us, and we feel the lack it. Therefore we feel the need to get it or merge in it. Many advanced aspirants in the path though are aware of the immediate presence of the Master in the cave of their heart; crave for his presence as if it is something outside of them. It is curious how craving for something positive, such as acceptance by the Master, for example, brings an experience of the negative, such as rejection of our own worthiness due to subconscious awareness of our deficiencies. We usually do not see this, and say that it is

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because we experience rejection that we crave acceptance. We see that the craving for something external does not bring us what we crave for, because it is always an inner reality that must be embraced. In this example, we must accept ourselves as deserving persons and have been embraced by the Master.

This is what Master means when he says we should have faith in ourselves. But the recluse ethics has indoctrinated us to think that we are unworthy and sinners. It is obvious we should consciously embrace both the positive and negative within ourselves. The prayer at 9 P.M. which commands us to accept all the people as our brethren is in fact asking us to accept ourselves and others as worthy human beings. Further by exhorting us to think that every one is developing true love and devotion to the Master we are asked to accept all and love all. Such is the road to Universal Love and Universal Consciousness.

It is customary to hear in spiritual circles that material possessions do not give us happiness and

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infact hinder us on the spiritual path. But our Master asserts that desires and material possessions do not hinder the spiritual life as long as we are not attached to them or controlled by them. In other words, as long as we are free to be ourself and are free to choose our responses to ever changing situations, then desires and material possessions are not hindrances at all. Then they, too, can be enjoyed and appreciated in moderation. But taking shelter under this praying to Master for material progress is a total misunderstanding of the fundamentals of spiritual path. Master has clarified this position very clearly in the commandment two.

When we do not experience what we need to during meditations that is the Master or Oneness which is our essence, we feel a lack. This lack is felt as a dissatisfaction which results in craving of some kind. When we are afraid or insecure about who we are and what our value is we tend to become defensive, which often results in aversion, trying to push away and reject what threatens us. This is what actually happens when we feel disinclined to

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continue meditation. It may be noted that perseverance is an important aspect of determination. With determination we begin to get centred in our meditation. When we are Master-centered we do not experience aversion because we value who and what we are and imperience Oneness.

Oneness is not any magical process as a way of being, that is quite possible for those who imperience the same. In the absence of help through Pranahuti it is regrettably foreign to most people. Many persons do not realize that they can change their actions, feelings, thoughts, beliefs, and identity the moment they imperience their Oneness. Instead most people perceive their actions, feelings and thoughts as a result of influences upon them, and feel they are manipulated and molded against their own choices. We who are blessed by the Master through several influxes of Pranahuti imperience Oneness which is the only Truth of existence. We have many case studies proving that transformation is possible and real through the influx of Pranahuti.

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Therefore compared to the ordinary person we feel we are responsible for the quality of our life and this is an important revelation. It is because of this we have the courage to think of changing things around us and make this world a Paradise even as our Master wished.

It is such a responsible approach that the Natural Path seeks in its followers. Current events have demonstrated a tremendous desire of perhaps the majority of people in the world for peace in their lives. They are no longer satisfied with the mentality of political conflict, which endangers economic progress and human rights and freedoms. But most importantly, we feel that many people are now aware that if we want peace in the world, first we need to make peace with our own lives. This message of the Master has percolated for sure. It is human nature that needs to change, and we are capable of making such a transformation. As earnest followers of the system of Natural Path, we as a group mirror our consciousness in world events. It is our personal responsibility to be aware of our

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contribution to the collective human consciousness of Oneness, of harmony, of Love. We need to work hard towards this end.

What is it that prevents us to feel this urge or impetus always? We find that the purposes and goals that we hold dearly are often compromised in the face of problems that we discover in trying to achieve them. We seem to forget about them or actually suppress them and opt for safer solutions. Playing the safe game is a sad conflict with the game we really want to play. We find that we have already become someone else, a substitute for our true self. Reinforcing this position are the attachments we have come to cling on to, the fears we may have of losing comfort, prestige and honour and the resistance we feel against elements of change. This formidable challenge can be met by us when we are firm in our faith and confidence and determined to be glued to the Sri Ramchandra consciousness. It is possible when we take a positive approach to life empowered by the unbridled universal love, that is the nature of our true

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being which is powerful and effective in creating universal peace, harmony and happiness.

Our prayer then is not any desire or craving in any ordinary sense of those terms but a prayer for maintaining our inseparable harmonious relationship with our Master and a commitment for universal good. Our prayer does not seek any fear to be got rid off nor any favour sought for but a total unconditional dedication to serve the cause of the Master. I understand that to be the goal of human life and our destiny. In that state of prayer we shall dwell for ever.

Pranam.

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