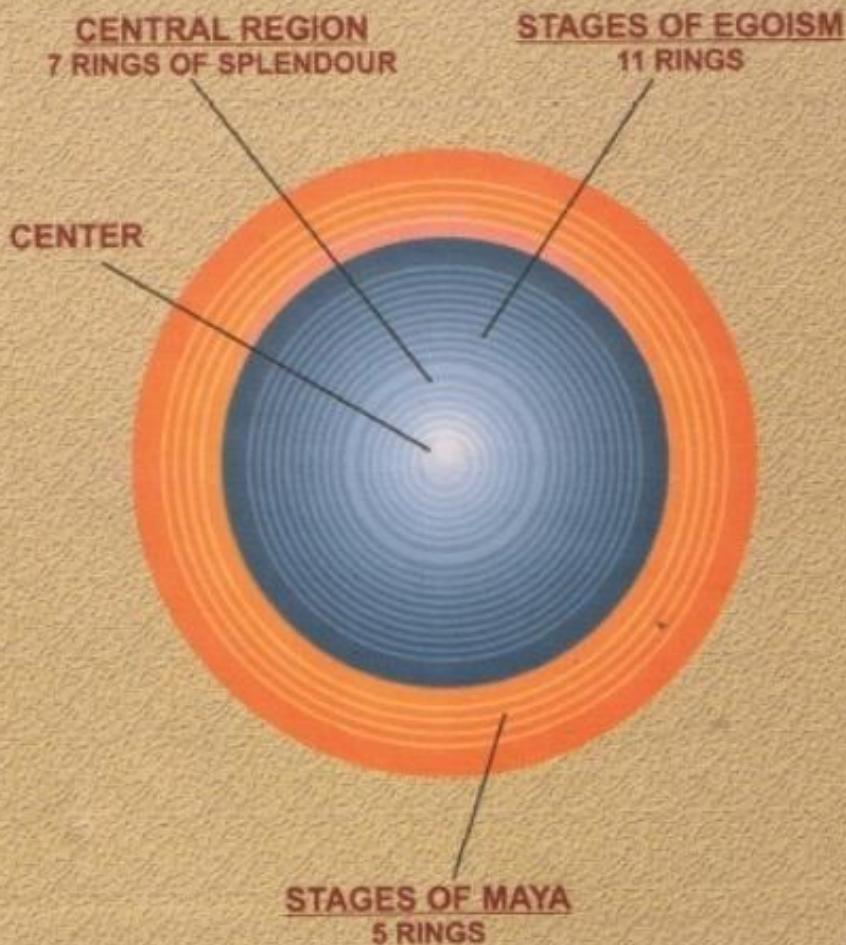


# BODHAYANTI

## PARASPARAM

VOLUME - 8



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**BODHAYANTI**

**PARASPARAM**

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**VOLUME-8**

**INSTITUTE OF SRIRAMCHANDRA  
CONSCIOUSNESS**

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## PUBLISHERS NOTE

Sri Ramchandra publishers is proud to place before you the following publication "Bodhayanti Parasparam-voume 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 follwing work is a compilation of the talks and articles of Sri K.C.Narayana related to practical aspects of THE Natural Path.

In this voume Brother Sri. K.C. Narayana deals with the various practical aspects related to Faith, Absolute, Santhusti, Ganga Jamuni, The Unknown, Sincerity, Constant Remembrance, Divine and other talks given on the occasion of the various occasions during the last year.

The most important and illuminating articles in this presentation are the ones on Sincerity and Constant Remembrance delivered on the occasion of Revered Babuji Maharaj Birthday Celebrations 2008.

Another important article is the one named “Ganga Jamuni” which once again throws light on the Ganga Jamuni transmissions.

One of the most thought provoking articles is the one on “Absolute” which discusses various aspects related to the Absolute and Being.

This volume includes all the talks during the seminar’s which were organised by ‘IMPERIENCE’ during the last year wherein the author’s 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 K.C.Srikrishna for having compiled the articles and making it available for publication.

HYDERABAD

R.RADHAKRISHNAN

May 2009 FOR SRIRAMCHANDRA PUBLISHERS

## **COLOUR OF COLOURLESSNESS\***

The topic of the seminar is drawn from the article ‘Holi’ of the Master from the book Silence Speaks. (pg 533. ed.2007) This statement of the Master is in fact informing us, an aspect of the nature of Master. All masters and all ordinary beings are nothing but the One Mind (one may even call that the original Kshob) in expression. We may for all our purposes consider this mind as beginningless and endless, unborn and indestructible as at any point of experience or imperience we do not seem to be away from it.(Though in the metaphysics that Master gives us this is not so.) It has no colour or shape, it neither exists nor does not exist, is neither old nor new, neither long or nor short not large or not small, since it includes and also transcends all measures, limits, names, conceptions and comparisons. It is what we see in front of us all the time.

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Talk delivered at the seminar during Basant Panchami 2008.

Holi is a festival of colours when there is great participation in colours and connected revelries. Master states the persons who engage in this revelry are those whose temperament is inclined towards plays. Most people are interested in externalities and play is an act dealing with external things, situations and people. There are good plays and bad plays and each one of them is played by the persons of such temperament. There are also mutual conflicts and appreciations and confabulations varying in degree according to the level of persons in transaction. These persons are never tired of playing and Holi is a time when their play reaches a pinnacle of excitement. We may say it is mostly the rajasic temperament of a group of persons in full swing.

Those who do not participate in this merry activity, we may think are detached and satvic but Master states these bystanders are also charmed by the colourful form the play offers. Perhaps they engage in the play in a vicarious manner and the

play is enjoyed in the mental sphere as contrasted to the physical plane in which it is played. It is similar to the viewers of T.V. or those who are in the stands of a cricket stadium watching the game: undoubtedly these persons are very much involved and excited in the game even as the actual players. We are having amongst us persons who belong to the playful temperament and the so called involved and/or detached observers. That speaks of their viveka and the level of their frivolous activities. But all these activities are coloured and they may be orange, yellow, blue, black etc.,

So long as a person has not moved out of Pind desh that person will play with these colours and colourful activities. It is to be noted that the mind along with the faculties of perception are involved in these activities. Master states that “as long as the eyes bear the power of distinction between black, yellow, blue colours etc., which is real aspect of the colour, it (eye-ed) cannot be

called to have discrimination (real knowledge) about colours. (This we know as the discrepancy of perception-ed). So long as there is variety in inclination, one does not give due respect to colour.” Rev. Babuji raises a question here saying “I am unable to comprehend as to whether the Holi comes to get the colours distinguished or is it the manifestation of His craftsmanship?” And says to the abhyasi to whom this letter was sent “You may decide it yourself.” The point is, are we celebrating the beauty of the craftsmanship of God or just engaged in silly colour mud slinging at each other?

Master in the message given on the centenary celebration of Rev. Lalaji Maharaj says that “Purity starts from Being and impurities are the result of the wrong suggestions and improper utilization of the inner environment. When all these are combined a narrowness of views is effected and this is one of the factors for creating a sort of confusion sometimes automatically and

sometimes forced by circumstances. When all these things are accumulated they bring different colours. This affects the lower part of the mind which gives direction to the higher part of it. Now, your direction is not correct." When we contemplate on these lines we understand how we see things in our own choice of colours. Every one of us has his own pair of coloured glasses. It is only when we can control and moderate the impulses of the lower mind we can be said to have moved out of the range of our pair of glasses. (prejudices) This task requires as we all know our individual efforts and the influence of the Pranahuti received from a trainer.

Master states that "Whether I be standing, sitting, lying down or in any pose whatsoever, I am always at the same point (the base)". He therefore suggests that while one may be engaged in the festivities one should be in touch with the Base. He says "That means, the base or the destination must never go out of our mind. We

must ever keep our base in mind. The destination can only be arrived at by him who has become crazy and mad after it. I do not find any other method better than this. Whoever has made progress in this field, has adopted this very course. Whoever becomes mad after someone, then it is just not possible that the latter's madness may not make him (the former) restless." "... when pain is there, the cure would also come. We have to create pain in our heart. If someone asks me, I would say that all the labour (practices) and abhyas is aimed at this only. Will that time come when I will also be able to see such burning hearts? Definitely, it must come, when you develop feeling like mine that is when you become eagerly impatient to acquire all those states which I am restless to impart now." I am very sure that many amongst us here in this august gathering have been restless to acquire higher states of consciousness and continue to acquire still higher states and moving nearer the never ending state of negation, even as the

seeker to whom this letter was addressed by the Master.

For the question as to how one should be in the realm of colours he said his “brief reply to it would be that one must become colourless while playing with colours.” We know that the realm of Pind desh is that of colours and that of regions beyond is colourlessness. Holi is the festival of colours and is connected with the Lord Krishna. The Lord is supposed to have participated in that festival with gusto. Colourfulness is the product of our mind. Master states that the “...simple unassuming character of mind has changed with the march of times and has assumed a colourful disposition, and begun to shed its effect on everything in us, both outer and inner. Whatever, therefore, we take into thought or action exhibits colourfulness in all its phases.” (SS-401)

However we know that we are all involved in the process of developing the Unity of Perception

and Living according to the principles of the Natural Path. Master states “The most peculiar feature of our society is that when it is in full bloom, it is all covered over with desolateness, which further on gets transformed into wilderness. For this reason it is devoid of any charm or attraction. If I describe it as something pleasant, it will then be a tasteless one. How can a professed seeker of eternal bliss (Paramananda), who is addicted to colouration at each step, be attracted towards it? This condition can be appreciated only by one, who having gone mad with love, wanders about wailing and crying for what he knows not. In such a state one would be feeling the same condition even though he happened to be amid festivities and revelries. As for myself, wherever I happen to be the entire surroundings there are covered over with an air of desolation on account of my presence there. A humourist might well interpret it in funny ways, but perhaps that alone can be the most appropriate description of my condition. Really the thing at the

root gets exposed when the colourful disposition of mind is transformed. When the material world is out of view the thought naturally settles down on the other one. But this colourlessness of mine may not be much appreciable to most people, **except to those who have become accustomed to it through constant association.** (SS-353)".

Should we therefore take for granted to have such a condition because of our alleged association with Him? Or because we coo his name very often and more particularly when we see his photographs? It is obvious that constant association with him would be possible and true to those who have gone beyond the Pind desh and when we "go on and on through different conditions casting off four assumed colouring, till finally we become quite colourless "(SS-368). It should be remembered of the four colours of the first four knots is what is mentioned here by the Master.

Master further states “Now if somehow, I too get affected by the colours of the Holi, then my reply to it would be part pheasant and part partridge, a mixture of coherence and incoherence like that of a drunkard.” “... if we have linked ourselves to the whole (ultimate) then certainly the same view should appear before vision. It therefore follows that if we get ourselves linked to the ultimate then the colour of the same ultimate shall pari-passu prevail in us and if per chance we become unaware of that link by maintaining it repeatedly then please tell me what would be your form or share thereafter? The same state of mergence which we are in search of? What a good thing it would be if we learn this lesson from Holi.”

It may be mentioned that there is a story relating to the festival Holi. It appears that the legendary Hiranyakasipu had a sister by name Holika. She has a siddhi by which she can sit on fire and remain unburnt. As a part of the various

tactics used by the Asura to kill his son Prahlada, he asked his sister to hold his son on her lap and sit on fire hoping that his son will get burnt and there will be no damage to his sister. But Prahlada survived and Holika got burnt. The festival is celebrated to reassure that one who has surrendered cannot be destroyed by asuric persons like Holika. It may be seen here that the element of Fire which refers to the third knot and control over that is a siddhi due to devotion can burn but the one who has surrendered to the divine, that is a person established in the fourth knot will survive the element of fire and move on the realm of air.

The value of diamond is well known and justifiably we from Andhra Pradesh can take pride in stating that Golconda is the place where we have found the first big diamond. We all know that it is not the colour of the diamond that grants its value but its colourlessness. In fact grading colour in the normal range involves deciding how closely a

stone's body colour approaches colourlessness. A diamond can divide light into a spectrum of colours and reflect this light as colourful flashes called fire. It is persons who have entrenched deeply in the super consciousness of the highest variety that emit or fire colours according to the need of the aspirants in their system in the centres related to the various colours. It may be said even as the colourlessness of the diamond gives rise to a range of colours the 'Non conscious consciousness' grants us various shades of consciousness and colours in our march to Infinity.

Colours play extraordinary tricks on the mind. Play with the colours in the context of spirituality is bound to be an interesting study by itself. Black is associated with the Sufis and goddess Kali, Orange with Sadhus and Sanyasis, White with Jains, Nuns and Christian preachers, Yellow with robes of Lord Krishna himself, Ash with Lord Shiva, Blue with Mahavishnu and so on. This

should be enough indication for those who seek colourlessness to avoid the association of these men and demi gods and gods. It is obvious that the polar opposite of positive mystical colour imagery is colourlessness. Colour is the characteristic of the individual while colourlessness is the characteristic of the universal. This is obvious for us as we transcend the realm of Pind desh we enter into realms of colourlessness though certain times the individuality of the sadhaka persists and we have visions coloured with pink or ruby.

We find that human civilization has always programmed Happiness through sexual freedom and drug and drinks including the Vedic soma which are supposed to create feelings of euphoria. Scent and colour objects and music provide momentary pictures on our mind exciting virtual and unreal and imaginary visions. That is the reason why many persons indulge in colours (selection of garments is a classic example where

those who are interested in colours indulge in excitement and never end that game). That is perhaps the reason why those who are seeking colourlessness, eschew bright primary colour imagery in favour of dull hues which border on colourlessness.

It is because of this criteria of colourlessness of the spiritual plane, application of Religious thought in this plane becomes virtually impossible. Spiritual societies therefore forbid noise (including that of music) as the members seek Silence. Silence is the auditory version of colourlessness. We may recall that Master forbade all music during celebrations except at the end the recital of Marifat- a song in praise of Revered Lalaji Maharaj for having given us a Master who is a personification of Love. He is Silence which is always emitting the colourlessness of spiritual presence. Any one who tries to get into such a state of Silence all on his own will never find the way towards that. The

aspirant has to learn that he/she has to put a full stop to the conceptual thinking to which one is accustomed to and it is then the Master appears in the scene his presence being felt as Eloquent Silence. That is a state when the consciousness pure and simple reigns as we all know during the deep states of meditation when neither we nor He is there. That is Sri Ramchandra Consciousness: it is then whether it is our state or His state does not matter and it is all the same and that is Laya or Mergence.

It is when we are inspired by the great purpose of the Master who is labouring hard to bring in transformation of the human nature and partake in that extraordinary project, all our personal and selfish and self centred thoughts break their bounds. Dormant forces, faculties and talents become alive, and we discover ourself to be a greater person by far than we ever dreamed ourself to be. It is true even then adverse circumstances test our courage, our strength of

mind, and the depth of our conviction in the Dharma propounded by the great Master Sri Ramchandrajī Maharaj of Shahjahanpur, India. There is nothing exceptional about practicing this path of Dharma in a good environment and atmosphere. The true test is if we can maintain our practice in adverse conditions. That is possible when we are totally colourless in an otherwise colourful atmosphere.

Being colourless when we remain firmly committed to:

- i. the faultless path of the Master
- ii. take refuge at the Feet of the incomparable One
- iii. take refuge in the Ocean of Bliss of the Gracious One,

We are rewarded with a long and joyous life of dedication to the noblest cause that the Master cherishes and humanity yearns for.

Master states that ‘Satyapad is itself a science for which one may not be well fitted unless he develops the capacity to perceive Nature with his inner eye.” We know that the inner eye gets vision from the heart. While physical eyes feed the mind with all its colours, it is the colourlessness that the heart knows. The Natural Path is lighted by such colourlessness of the heart. Broader the spread of such inner light the nobler are the Visions. That is what meditation on light without luminosity grants and that is wisdom. Such is reward and destiny by following the principle “One must become colourless while playing with colours”

Pranam

## **CONSTANT REMEMBRANCE\***

Dear associates in the Path,

I offer my humble pranams at the holy feet of all the co aspirants in the Path assembled here today to celebrate the birthday of our beloved Master Sri Ramchandraji Maharaj of Shahjahanpur, India. We were meditating for the past one hour and were drenched in the showers of divine grace as well as tears of joy in our hearts. In one word we may say we were in a state of prayer.

Master said “If a person develops that state of mind he is constantly in a state of prayer, which implies he has realized his own serfdom and with the Lord's Mastership he has established a permanent link of devotion. Everyone can attain this state but only after sufficient practice. He who acquires it abides in the state of supplication permanently. He is

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\* Talk delivered on the occasion of Revered Babuji Maharaj Birthday Celebrations 24<sup>th</sup> April 2008

at liberty to put up humbly before the Master anything he likes. Everyone has to assume that state at the time of prayer; then alone is the prayer accepted. This is the relationship of love which having been established in the sphere of self extends up to that of the Master. This is the link which once established is never severed. But still the final destination is far off, though the power of thought, which is enormously great, makes it easily accessible. Remembrance brings a lover close to the beloved. There is no limit to this closeness. The greater the love or affinity, the more does one advance towards Him. This relationship comes to us by inheritance. Now it is up to us to develop it as far as to secure utmost nearness to Him. The state of prayer is that of a devotee and it is strengthened by love. This constitutes the first step in the ladder which helps us to climb up to the Ultimate. All stages or states of spiritual advancement are within it.”

The law of equivalence of form (in our language Sarupyata) determines that being close to

something means being similar to it. To be close to the Master, we need only make our qualities similar to His own. I seek your indulgence to meditate on this thought during the period of celebration and take such decisions as you would consider necessary to put into action your understanding.

It is an interesting world we live in. We may be just one yard apart, speaking to each other, seeing, hearing, and perhaps even smelling each other. Yet, we have no idea what each of us is thinking and what we really want. Perhaps in this very minute we are thinking about someone living in a different place, or even at a different time. We all say we love the Master. It is for certain that we all know that people in love are the most boring people to talk to. They may be standing right in front of us, but their minds are constantly on their charming/lovely/wonderful/smart loved one. We should all naturally agree that this should be our state of mind if we really mean our love to our

Master. Whether it is so let the lovers of the Master answer for themselves.

Further we all say we love each other dearly as all of us are dearly seeking the same Master. Yet if we are asked as to who was sitting by our side during the meditation it is doubtful whether we would come forward to answer. If there were to be answer it is obvious that the object of Love was not the One. But we know there are lovers of the Master who say that their meditation was affected because of the person who was before him throwing out that entire person's dirt on them. So many other judgements of others are made by these types of persons and they wail, their love of the Master could not be expressed fully. But it must be clearly understood that during our deep mergence in the thought or consciousness of our beloved Master we recognize none but Him.

It is thus clear that we think, feel, and imagine what we feel close to and what we really want. This is our internal life.

Sarupyata or the law of equivalence of form is not a new discovery in spirituality. It is obvious that we can only detect what our senses can perceive. The eye, for example, can perceive images by receiving specific wavelengths between the colours purple and red. This is why we cannot see shorter wavelengths than purple, such as ultraviolet, with a naked eye. A bee, on the other hand, does see ultraviolet, and this enables it to detect different kinds of flowers that we humans would not be able to distinguish. We all know that our world contains many frequencies, most of which we cannot receive, although they do affect us like the radio or x-ray waves. With the right instrument that can translate these waves to a length our sense organs can perceive we will be able to detect those waves in the space around us. If we were asked what is being broadcast right now on our favourite radio station, we would most likely say that we do not know. But if we turned on the radio and switched to the frequency of our favourite station, we would immediately answer. This is due to the fact that the radio fixes itself to

work on a frequency that existed in the air before we turned it on. It helps us transform the message created in the radio station from an undetectable wavelength to one our ears can detect.

The law of equivalence of form works in the spiritual world also. But in spirituality, it is about similarity and dissimilarity of intentions, not about equivalence of frequencies. All that is measured in the spiritual world are intentional thoughts. The intention of the Pranasya Pranah that governs the whole of reality, including our lives, is only to bestow, to give. It acts out of love. If we want to know and understand how the world is ruled, we should also acquire the intention to bestow. If we concentrate on ourselves and on our personal benefit, we will not know the reasons for everything that happens around and within us, since we will remain detached from the superior force of Pranasya Pranah. It is only when our consciousness equalizes with the Divine we discover the true nature of all things and how all

are intertwined and in the process find happiness and peace.

No one other than the Master stated this principle of equivalence better. By being in complete oneness with the Master it follows that if Master is 'Merciful' we should also become 'Merciful'. As He is called 'Gracious,' we are also to be gracious. As He is called 'Holy,' we too shall be holy. The importance of complying with the Ten Commandments of the Master can be easily understood when we know these implications. We then shall become personifications of the 'Forbearing', 'Compassionate' 'Righteous' and all such good, noble and godly qualities. Oneness with the Master or God shall lie in conducting ourselves in such a way to resemble Him as much as one can. I request all to study in depth the lives of the Masters and educate the children in this regard. That is our duty and should be our way of loving the Master. Master said Love Him who Loves All, I would prefer to appeal Live in such a manner that He would live in us.

It is a great pleasure to be with the persons who love the Master, heart, mind and soul. Surely amongst us there are persons who have if I can use the phrase ‘perfected their insignificance’ to merit being with the Master always. All are in fact with Him alone but there are some who are not seen as different from the Master. Travelling together over a period of 4 decades has a sentiment of its own. Such a sentiment carries along with it the scent of the divine. My being swells in joy and freedom to be deserving such a company and it is all His play. Constant remembrance is a means and is also the end. That is the beginning of sadhana and that is also the nature of the first ring of splendour. We lived in such a state now and let us continue to live in that state and that is not difficult if we keep Him in our heart.

Pranam

## **SINCERITY\***

My dear associates in the Path,

We have gathered again on the most auspicious occasion of Rev. Babuji Jayanthi and we all endeavour to be in his remembrance through the celebrations. Master on a similar occasion said “We should utilise this occasion in getting into the Master and Master alone, which will act as food and tonic for spiritual elevation.” But it is our experience such a condition does not prevail in us through out. There is no denial of the fact that we all love our Master very much heart and soul. Yet the lower mental states have their own way of sneaking in and distract us from the sweetest feelings of the Master. I was wondering why this happens with so many aspirants and I share some of my thoughts on this occasion.

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\* Talk delivered on the occasion of Revered Babuji Maharaj Birthday Celebrations 25<sup>th</sup> April 2008

Recent studies in personality problems found that just one act of self-control depletes our ability to have self-control in another unrelated area. For example, when subjects were told not to eat chocolates sitting right in front of them, their persistence in puzzle solving deteriorated. When they were told to suppress an emotional reaction to a movie, they had problems solving a solvable anagram. It is concluded in the study that this is the overwhelming reason why willpower only works in the short term. We only have the conscious resources to exhibit willpower on one (or at the most two) fronts at one time.

This is why it is so hard to stay disciplined with eating, exercise, studying, and the like. Any self-regulatory strategy has costs with respect to depleting a person's general resources for self regulation. It is obvious this is the problem we have to remain in the thought of the Master through out despite our will to do so. It is also observed in certain studies on the functioning of the mind that our

conscious mind is only able to process approximately 50 bits of information a second, while our unconscious mind processes approximately 11 million bits per second. That means our unconscious mind processes information about 220 thousand times faster than our conscious mind. Thus our conscious mind is actually the bottleneck in effecting true change, as its main role is getting us through the present here and now. This fact is what Master stressed when he instructed us to give a suggestion during meditation and also prayer and allow that to work in the subconscious.

Therefore we have to use the switches residing in the unconscious/ subconscious to bring desired behaviour patterns. For example, if our goal is weight control, we would naturally want our unconscious mind to automatically desire healthy green foods, water, healthy tonics, exercise, etc. without having to think about it consciously. Or if our goal is to be more productive, we would want the actions of setting goals, rewarding ourself for

success, focusing on our projects to be automatic. It is obvious that if we have to consciously think about it all the time, we will exhaust our resources. These are just a few examples to make the point clear. Similarly we have to allow the subconscious to continuously work towards our goal. This is the logic used by the Master when he asked us to offer prayer before going to bed and he did clarify that the prayer will be running through the night in the subconscious plane. A sincere prayer offered before going to bed enables us to get up with the thought of the Master when we wake up. This we all experience everyday.

This is one of the reasons why if we follow the instruction of the Master to just give a suggestion, be it meditation or prayer and allow that to work in the subconscious or unconscious plane we find the results are very good. On the contrary if we try to consciously apply all our mental resources to be in a condition of what we would like call focussed we tend to get into mental strain and confusion.

In the MRI studies which I am not able to fully recall conducted at the University of Iowa they could actually see the brain following instructions under suggestions. People are actually shutting off the feelings of pain, and they could see the pain gateways in the brain being blocked under strong suggestions. I am not trying to find any justification for the process given by the Master as no such thing is necessary but would like my associates to know that thought given as suggestions works. It is our experience that the suggestions which are not vocalised and are penetrated into the hearts of the aspirants have worked wonders in many cases. It is also our experience that when the aspirants instead of being receptive to the Pranahuti entertain their own thoughts during individual sittings they really do not derive much benefit. During meditational exercises of PAM it is absolutely necessary that we live in an attitude of yielding and do not use our mental, vital and physical resources to improve the quality of meditation. We need to be sincere in our meditational practices.

Sincerity is a tough characteristic to understand, develop and maintain and this applies also to our efforts to meditate and follow the instructions of the Master in all sincerity. There is no doubt that all of us are sincere and all of us desire to work for the Master. But more often a person is sincerity is taken for granted. It is likely that we define the word sincerity to mean “without hypocrisy or pretence, not feigned, and true.” Sincerity is essential for anyone interested in ending misery in any walk of life and who in truth, wants freedom. It is necessary to note that sincerity has nothing to do with sentiment, commitment, religion, spiritual practice or well meaning.

Sincerity is not possible without questioning belief. Such questioning is sometimes called scepticism, but it is possible to be sceptical without being sincere. One can proclaim a doubt about anything, even against weighty evidence, and spin sophisticated arguments. But that leads to endless argumentation. Doubt is a means to understanding,

not an end. When we consider the doubt about the first successful effort to climb the Mount Everest we thought it to be a hoax because it had never been achieved before. When Master said that now the entry into Central Region is possible we doubted it as no such thing has ever happened earlier. The point of doubt is not to doubt, but it is a means adopted to rid oneself of errors. A person cannot be sincere without scepticism, for a sincere person is not interested in winning; the person is only interested in freeing himself from error and finally seek truth/freedom. In the spiritual path sincerity is a tool that we can ill afford to ignore.

I had dilated a bit on the too obvious. I have a reason. During meditation or contemplation several flashes of light or melodious tunes or a feeling of 'Eureka' does happen to many aspirants. To accept them without doubt is naïve: to deny them is ignorance. The border line between genuine and faked experience is very thin. It is here we need to have some awareness of the various conditions as

imperenced by the forerunners in the path. ISRC has endeavoured its bit to provide such information. Imperiences of the Divine Path are as numerous and varied as the stars and stellar constellations. While some spiritual traditions called some formation as “Seven Sages” (Sapta rsis) some others called the same formation as Ursa Major; in the same manner spiritual conditions which are essentially the same are given different names and descriptions in several traditions.

Doubt is related to the problem of instruments of observation and knowing. The problem is complicated when we accept certain means of knowing like the Apta vacana and Sruti. I do not want to talk about this problem as it was dealt with on earlier occasions. The freedom from errors of observation and feelings and ideas which is in fact one of our main goals is not a matter to be taken for granted. The question is, are we sincere to get rid off these? Agreeably people wish to be free of troubling pains but it is not all that sure that they would like to

get rid of their erroneous beliefs and habits. I personally know many who stick to odd notions of worship and practice rituals and unverified beliefs on avowed authority willingly maintain erroneous beliefs and habits because they are consoling and comforting them.

Can we call this sincerity? This is similar to a politician who uses the truth when it is to his advantage but discards it when it is inconvenient. It also is like a friend who professes never to lie to his/her friend but neglects to speak things that would be difficult for his/her friend to hear. This is usually rationalized as caring for the “feelings” of the others involved when in fact it usually is manipulation and self-centered fear. However if the truth is expressed plainly it would put the others in a position to make informed decisions about their relationship. If we will tell a friend something that we will not tell our mother, then our mother is not our friend. It should be obvious to any sincere person that any union (yoga) or relationship is not loving if we have to

abandon truth to maintain the union. Unfortunately with many aspirants this is the malady as they tend to ride more than one horse at a time.

It is perhaps true that sincerity is not as common as we believe: it is in fact rare. Many wish to persist in thinking that they are sincere refusing to acknowledge the error because it is comfortable or suggestive of egoistic fulfilment. We have noticed that herds of people are seduced by pretense particularly when it is sophisticated (our babas, masters, guides and gurus) or aesthetically pleasing (our utsavams and brahmotsavams etc.) to their beliefs, expectations, and conditioned habits.

Some of us think that Intellect, intelligence, and education may be the antidote for credulity, but history does not seem to warrant such a conclusion. Wise men have often said that “Learning and judgment are often not granted in equal measure.” Political and social pretenses have been a cause of much suffering, and some of the most common

vectors for contagious pretense are religion, dogma, and creeds. Some of the greatest minds responsible for the most advanced breakthroughs in science have been people who have accepted untested religious ideas and beliefs. Their sincerity and scepticism were only fragmentary and were fixated in their areas of expertise.

To err is human, but to invite and persist in error, through pretense, is delusion. Delusion has nothing to do with intelligence or the lack thereof. Delusion is not about making a mistake, being limited, or not knowing anything in particular as all these require no effort. However, it takes effort to alter reality in the mind with pretense, prejudice, and beliefs and, hence, to delude oneself. The motive to delude oneself is to sustain and console an ego that otherwise would be exposed. It should be obvious that we can not entertain or invoke in us delusion and sincerity at the same time. They are contradictory and we need to reject all delusions to

know the truth. This vairagya is fundamental to any significant growth in spirituality.

It is held by some English writer that there are four causes of ignorance:

- i) To follow the example of weak and undeserving authorities.
- ii) The influence of custom without proper verification.
- iii) The opinion of the unlearned crowd.
- iv) The concealment of one's ignorance in a display of apparent wisdom.

These same four causes or plagues of ignorance may well be taken to be the causes of enormous egoism. Significantly it is the fourth one listed above which is the worst as it is the spring board from which all human evils emerge.

It is obvious that one cannot be sincere and yet at the same time indulge in the habits listed above. Some may try to indulge in this double riding as they “sincerely believe” in such aforementioned authorities, customs, opinions, and one’s own display of wisdom. For any rational mind it is clear that while clinging to the previously listed habits there is no way out of error and consequent ignorance. Such a position brings to our mind the words ignorance, arrogance, and indolence and do not suggest even remotely ideas descriptive of sincerity.

I do get many mails in which the aspirants confess that they are trying to be sincere in their efforts to do the sadhana as prescribed by the Master and also are trying very sincerely to follow the Commandments of the Master. I may be pardoned when I clarify that “Trying” to be sincere as an idea, is a camouflage for insincerity; it is an opposition to our will and, as such, is dualistic. The inevitable dualism that is inherent in conscious

thinking is back here. It is necessary to follow the Master unquestioningly without comparing what he said in contrast or in consonance with some other thinker or sage. Such an exercise is perhaps permissible during study or work but surely is suicidal during meditation in this path.

This is why Master has asked us to meditate after offering the prayer silently in the thought of the divine light without luminosity. When we remain silent without giving any attention to any activity our mind is quiet and has no power to distort and no ideas with which to identify the self. It is then the Prayer alone is heard and it is the company of the Master that alone attracts our attention. We get merged in it. To be aware of the Master who has accepted us (and that is introduction to the PAM) and to accept Him totally as our only friend and beloved is to get initiated in the path. There are no external rituals to be observed for either but internally we need to offer our heart and soul to Him and externally dedicate ourselves totally to His

cause. When we feel Him in our heart all the time and love Him all the time then we will not be out of the state of the Union and the breathless embrace of the Master is felt more intensely during meditation. Such an embrace is what we had just now even as we have it every time we dwell in Him.

Dwelling in Him always is not so difficult if cultivate certain routine habits. What I now share with you is the wisdom that I gained in about 5 decades of sadhana. They have roots in several traditions. I am aware that many of you have roots in several traditions. I am aware that many of you have your own links to the spiritual paths.

- v) We are asked to have a fixed place for meditation and a seat also. Many aspirants follow the advice given in the first commandment while many others seem to ignore. We should note that negative forces

are there every where and that includes the place where we sit and meditate. I use a separate seat and have a separate place to meditate. The first thing I do before starting meditation is to cleanse the room in which I meditate and also the asan. The main purpose is that I gain strength and courage to invoke the presence of the Master in the seat meant for Him before I start the meditation.

- vi) In an atmosphere that is heavily polluted and moral degradation is very high and need for a protective cover is obvious. Every morning and before I do any work I visualize a white light coming from above flowing slowly from the head down

through the body upto my toes. I also see myself surrounded by this white light. This is the protective barrier of the Master who lets only positive energy in and keeps all the negative energy out.

- vii) As I dwell in His protective cover and aware of Him always I become more and more acutely aware of my connection to Him and my body gets attuned to the subtle reactions in the environment and others. More so this happens during the time when the aspirants bless me with the opportunity to offer Pranahuti to them.
- Viii) Many times I feel drained and excessively tired after attending

to a person and the most effective thing that I found to regain my strength was to relax for a brief period lying down in the thought of the Master. A glass of pure water was always more than enough for me to regain the stamina to work for the Master. This is possible I believe because the presence of the Master is felt always. To feel Master is as easy to feel our breathing. It is much easier if we follow the commandment 8 in all sincerity feeling the Master through the entire period of eating silently.

Perhaps all these practices you already are practicing. Please do pardon me if I have said certain things which are obvious. My desire is that all should feel Him always and living in His company work for

Him as He would like us to. I pray that this prayer of all us is grated by Him to all of us and we shall dwell in Him during the days of the celebrations and later too.

Pranam.

## **GOD ORDAINS\***

It is only when we forget both clamour and silence in general and during meditation sessions in particular; we clearly and certainly understand the simultaneous realization of the absolute and the relative. The absolute is the chosen one, the Master while the relative are its successors. To perceive the absolute, special vision is required while the relative is an ordinary perception.

From time to time there appeared in this world one who has seen the truth, a fully awakened one, blessed by the truth, abounding in happiness, a teacher of wisdom and goodness, a Master. He, by himself, thoroughly knows and sees this universe, and knowing it, makes his knowledge known to others. He proclaims the truth, lovely in its origin, breezy in its progress and fresh even as Nature in its consummation. He makes known a new life in all its

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\* Talk delivered on the occasion of Seminar on 25<sup>th</sup> April 2008

fullness. And that is the Natural Path that humanity is gifted with, now.

It is this occurrence of a Master that our Master was mentioning when he stated that “Every one endeavours hard for it, but only he whom God ordains is successful.” There are many souls that are structured by the Masters and every great Master endeavour to bring forth one more who would be a cynosure in the eyes of Nature. Such a Master is really rewarded: that is the reason we find all the Masters of the previous eras congratulating our Grand Master for having structured one who has no compare in the past or the present and presumably the future.

Our Master is structured in such a way that there is nothing but Nothingness in him. I may even say He is Void of void; there is nothing lacking in him and yet he possesses nothing. One of the close devotees of our Master writing about the depth of the

eyes of our Master into which he tried to peep into said it informs us that Infinity is close by.

It is identity or separateness that is the cause for our incapacity to express the divine fully even when the divinity is offering itself for our mergence. It is our identification with our thoughts and feelings that obscures freedom. It is the “sense of self” that motivates our creation and sustains our illusions and consequently invokes the suffering of disillusionment as a result. Identity is a sense of self that exists only in the mind through effort and this identity (also called ego) enslaves, through thought itself, the individual who abdicates his/her freedom for ego fulfilment. The thinker and what the thoughts are about, transforms events and experiences into either a confirmation or a contradiction of this ego thus making it seem more real regardless of the event. Whatever image is painted through thought on the canvas of mind “about the self” is called the self. Thus it may be observed it is a vicious circle.

Our Master in this message reaffirms the ancient wisdom that “If the element of the truth seeker did not exist in everyone, there would be no turning away from craving, nor could there be a longing for nirvana, nor a seeking for it, nor a resolve to find it.” Lord Buddha is supposed to have said, all experience is viewed from ego as a point of reference, and as a result the world of thought and form becomes a maze of illusions serving an identity that seems more real regardless of the outcome of events. This is done by emotionally relating to the meaning that thought induces; it is not living but is arbitrarily relating to thoughts “about living.” How can there be any experience in any realm of nature including the so-called spiritual that exists to serve the ego (sense of self)? Does nature exist to serve the ego? This question points to an obvious answer.

Identification with experience and circumstance is not proper since circumstances are always in flux. When we existed before an event, thought, or feeling, can any experience be our

identity if it comes and goes within our nature that is unchanged? Experience actually comes and goes within us and not the other way around. It is a consequence of this sense of self which tries to avoid the pain of disillusionment that we seek of money, property, prestige, and endless entertaining distractions. This discontent will never cease unless it metamorphoses into love of truth behind the change and then such a discontentment can be called restlessness and this perseveres till the very end of seeking. In such a seeking there is neither identity nor ego that identifies with any experience.

It is such a one without any trace of Ego that was structured by the Grand Master- that was possible for Him only as He is the Advent specifically assigned the task of transforming humanity by Nature. The much awaited One of all the peoples of the world thus appeared on the scene having been structured by the Great Master Sri Ramchandrajī Maharaj of Fategarh on 4th May 1944. All peoples

and communities have been expecting a revelation, and it has arrived.

If we study the story of the "ascent of man" as recorded in the pages of history, it becomes evident that the leading factor in human progress is the Advent, from time to time, of men who pass beyond the accepted ideas of their day and become the discoverers and revealers of truths hitherto unknown among mankind. The Special Personality arrived on the scene to give relief to all the seekers irrespective of religion, country, race or sex or any other such silly distinction among human beings. The plain truth is that one man that has a higher Wisdom, a hitherto unknown spiritual Truth in him, is stronger, than all men that have it not; and stands among them with a quite ethereal, angelic power to transform the order and usher in a new Era.

It is true that all down the ages, whenever the spiritual life of men has become degenerate and their morals corrupt, that most wonderful and

mysterious of men, makes His appearance. Alone against the world, without a single human being capable of teaching, of guiding, of fully understanding Him, or of sharing His responsibility, He arises, like a seer among blind men and as a sage to proclaim His message of righteousness and truth.

Amongst such men some stand out like the star on the morning sky. It is true every few centuries a great Divine messenger appears on the scene like a spiritual Sun, to illumine the darkened minds of men and awakens their dormant souls. Whatever our views as to the relative greatness of these great messengers we must admit that they have been the most potent factors in the education of mankind. These unique persons declare that the words they utter are not from themselves, but are a revelation through them, a Divine message of which they are the bearers. Their recorded utterances abound, too, in hints and promises of a great world teacher who will appear to carry on their work and bring it to

fruition, One who will establish a reign of peace and justice upon earth, and bring into one family all races, religions, nations, and tribes.

Surely such an advent must be the greatest event in human history. Such an Advent has to do things which the earlier advents could not do. With the greatest reverence and regard to all the earlier advents it may be stated there was always a residual grossness due to what may be called identity or individuality about which we referred in earlier paragraphs. One who is an amala or pure by birth and a nirmala or one who is purified purity was the requirement of the time. Grand Master was able to locate the pure being of our Master very early in Masters' life and purified that purity which attracted the attention of all the earlier advents and messengers of God who were waiting for a deserving successor to pour down all their spiritual treasure.

The "Sun of the Natural Path" thus has arisen. If we study the Emblem of the Institute we may say as yet only a few on the mountaintops have caught sight of the Glorious One, but already its rays are illumining heaven and earth, and ere long it will rise above the mountains and shine with full strength on the plains and valleys too, giving life and guidance to all.

When it rains it is not only the big rivers that receive the waters but many rivulets and springs too. Similarly when there are showers of divine grace raining torrentially faiths and beliefs of all types get the succour. 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 spirit of faith, of brotherhood, of internationalism, that is bursting the old bonds and overrunning the old boundaries. Revolutionary changes of unprecedented magnitude are occurring in every department of human life.

Surely there are plenty of clouds vast and threatening, but the light is breaking through, and is illuminining the path of progress and revealing the obstacles and pitfalls that obstruct the onward way.

It is our firm conviction that it is due to the arrival of the Advent on 4th May 1944, the Second World War ended and real change in human consciousness started emerging. True many saints, sages and mystics have appeared on the scene since late 19th century but every one of them had an already drafted plan and scheme of things that are going to occur leaving no scope for the divine consciousness to work its way through. Rev. Babaji Maharaj, we firmly assert 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 the Sun of Truth shines upon the world of our hearts and souls, and educates our thoughts, morals and characters. And just as the rays of the natural Sun have an influence

which penetrates into the darkest and shadiest corners of the world, giving warmth and life even to creatures that have never seen the Sun itself, so does the showers of grace of the Master influences the lives of all, and inspires receptive minds even in places and among peoples where the name of our Master is unheard.

Master has asserted that he is the Special Personality entrusted with the task of bringing in change and his powers are superior to that of Lord Krishna who wielded only the Sudarshana chakra while he is operating with Kalchakra. He is the person who is entrusted with the task of transformation through the channel of a wondrous Pranahuti that would transcend all previous outpourings, in which all previous forms of religion would become merged, as rivers merge in the ocean.

For one who is in search after truth, the oneness of mankind, unity of religions, of races, of

nations, of East and West, the reconciliation of religion and science, the eradication of prejudices and superstitions, the equality of men and women, the establishment of justice and righteousness, the sane diffusion of knowledge, Master Ramchandraji Maharaj has given a practical solution through offering of the Supreme Divine Impulse otherwise called Pranahuti. Pranahuti is not only to be received; it is to be lived and shared with all.

Such is the one who is ordained by God for the good of mankind; cynics would say ‘let us hope so’: I would rather like a Cynic (A member of a group of ancient Greek philosophers who advocated the doctrine that virtue is the only good and that the essence of virtue is self-control) say in tune with the tone and tenor of the Master that “It shall be so”. I am blissfully aware that all those who practice His Path join me in this confidence.

Pranam.

## **COMPANY OF THE DIVINE**

While dealing with the subject of Surrender Dr.K.C.V. asserts that God is constantly with us and ready to help us provided we express our desire for such an assistance. The immediate question that would arise in any aspirant would be if that is so why is it we do not seem to be progressing in the path as fast as we would like to? This statement of assurance however welcome has certain conditions which he states later in the article. He states that 'The most important thing in this matter is, we are willing to seek God or Master. That is an act of "will" not of "inclination" alone. If we have decided that we want the Master's help for our own higher evolution, or to reach the Ultimate, we will find that God is very near.' It is not seeking help of the Master for petty desires and wishes that gets us the help of God. When we realise that we are slaves of our wishes and are determined to get over them and seek Him for His sake we find Him closest to our heart. To

come to that condition we have to move sufficiently in the path. Dr. K.C.V. states that “Virtues such as Satya, ahimsa, aparigraha, asteya, brahmacharya, sauca, Dana, daya etc., and also austerities such as observing vows and fasting, reveals the training that is being given to the sense and motor organs, and the mind itself, in order to prepare one for the receipt of Divine Grace or power.” (Reference: Vol 1 - 376)

He quotes from Isa Upanishad the following mantra and gives its meaning.

“Om Krato smara Krtham smara;  
Krato smara Krtham smara”.

"O lord of Sacrifice or Surrender! Remember what I have done and the second statement "Remember what I have done" means God will have to complete the act of surrender Himself." After sufficient sadhana which includes hearing the Masters of the Order and also after sufficient

mentation we gain a fairly gross understanding of our true status and are realised to that extent. We realise the importance of prayer and feel breathless without the same even for a minute or less than that time. The Upanishad continues after the above mantra and states the importance of prayer in order to attain liberation. With this intent in mind, the Supreme as present in Agni is worshipped --

“Agne naya supatha raye asman visvani deva  
vayunani vidvan:  
yuyodhyasmajjuhuranameno bhuyistam te nama  
uktim vidhema.

The meaning of the prayer is “O Lord, as ‘Agni’, you are verily the controller of the body, and even of the whole universe; lead us by the highest path to the wealth of liberation; you fully know all that we know, all the efforts we have made; remove from us the effects of past sinful acts that are causing bondage, thus we pray unto you with our fullest knowledge and devotion.”

Dr. K.C.V. states that "Now this is a very difficult point to explain and many people want to be lazy enough to say "let Master surrender. Why should I surrender, let Master do everything and I shall be the recipient". I do not think that is the meaning. If we go a little way, God takes us a long way. If we make total surrender, He will complete the surrender by taking us up. That is, we are enabled to surrender more and more willingly to His treatment and training without any protest, without resistance and without egoistic self assertions that we have done the surrender and that He has not done it. The whole point therefore is that our devotion will develop when we observe that not only our physical body is prostrated before the Master every day or every hour, but our vital bodies which are full of desires, cravings and other tendencies, get controlled. "Sama" and "Dama" equally follow it. Then, the mind also ceases to wander and we find constant remembrance and our spiritual faculties begin to develop. In other words, we find that we are more and more absorbed even without our being

conscious that we are in God or the Master. This is devotion. Once this occurs we recognize at once that God's Grace is flowing through us. And I hold the view that God's grace has begun to flow through us the moment we surrender either mentally or physically or vitally. Now all these things show that God is constantly with us and ready to take us up at the slightest sign on our part of accepting Him."

After discussing the states of consciousness Master says 'Once the attainment has set in, you would have achieved divine attributes.' He continues stating that "Now having reached the attribute, say, you have come into the Sunshine. Prior to it we were aware of only our own attributes." (SDG P.42) That means we know only ourself and our attention to the divine is subject to the condition of our self. Rev. Master continues "Now your swimming started in what lies just beyond God i.e. just after it." This is really blasphemous! Going beyond God when we are talking of surrendering to Him? But in fact for those who have experienced this condition the idea of God

is off and the journey is on. Master states further that “Having come up to here we now get tidings of going still ahead. When remembrance has progressed to the extent that the awareness of remembrance itself is lost, then the form of remembrance gets changed and this we know on moving beyond it. “One is unaware to the extent that he is aware. (JISKO JITHNA HOSH HAI UTNA HI BEHOSH HAI) It will be premature to reveal it. The tidings of this, on arriving at that state, will come when one automatically starts trying to reach it, by one self.” (SDG 42-43) I humbly submit to all the aspirants to note that the condition here is had only when one tries to reach it automatically at that stage and the role of the Master is minimal here. Master makes a remarkable statement when he said “The sages of yore have regarded the state of acceptance of and happiness in Lords’ will as surrender. Now, I give a prescription. “Yearning pure and simple to reach Him and Him alone!” But we should remember this yearning is not the same as the yearning we start with, it is a condition after crossing the limits of divine

attributes and even God. This surrender is entirely different from the surrender we have in the Fourth knot.

Without a doubt, instinctively the most profound desire and yearning of each human being is to unite with God - in other words, to find God within himself. Some seek this through mysticism and the domination of their desires, and others choose the terrible path of sensual and material rapture which leads the aspirants in that path to almost insanity. The only wise way to find God is through the practice of the highest spiritual virtues and with the direct help and guidance of the divine itself. As practicants of the path of PAM we are blessed with the direct awareness of the presence of the Divine through the imperience of the divine attributes of peace, calmness and deep quiet. During meditations it appears to us as though the heart is emptied of all thoughts and feelings. Actually, emptiness of mind is not even a state of mind, but the original essence of mind which we imperience by

the grace of our beloved Master. "Essence of mind," "original mind," "original face," "emptiness"--all these words mean the absolute calmness of our mind.

Many aspirants inspite of the imperience they have express their desire to stop sadhana as they find the call for the necessary discipline being beyond their capacity. It is no wonder that persons who are accustomed to instant food and instant coffee etc., lack the patience and perseverance necessary for sadhana. For them the words of Lord Krishna in the Bhagavad Gita may appeal better.

"Listen to the principles of yoga. By practicing these you can break through the bonds of karma. On this path effort never goes to waste, and there is not failure. Even a little effort toward spiritual awareness will protect you from the greatest fear. Those who follow this path, resolving deep within themselves to seek Me alone, attain singleness of purpose. For those who lack resolution, the decisions of life are

many--branched and endless." -Bhagavad Gita 2:39-

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Not notwithstanding the presence of the divine and the imperience of the divine attributes during our sadhana we tend to doubt the presence of the divine. This is essentially due to the pull of our thoughts by the lower mind which moves more in the realm of pleasure rather than happiness. Many a time we are afraid to follow what is right and good for us and to humanity because of the consequences of social and relational threats. If we are aware of the divine in our heart and can only yield to that we will understand that security is not the absence of danger, but the awareness of the presence of Master, no matter what the danger is. If only we can say to God who is with us always that 'we are Thine', the promise of the Srimad Ramayana i.e. "Sakrdeva prapannaya tava asmi iti yachate

Abhyam sarvabhootebhyo dadami etad vrtam mama" will be experienced as true.

The topic of the seminar is clarifying 1. That God is with us constantly and 2. That we are to be ready to accept Him and 3. That He would readily accept us on such intimation. It is obvious that we meditate on the heart. It is our experience that as great as the infinite space beyond is the space within our little heart that is consecrated with the presence of God. We find that both the divine and mundane are contained in the chambers of the heart marked as U and L by our great Master. Brahman resides in the space within the heart and within that space is the cessation of all our desires and it is that space we are longing for realisation. Realisation we know is a state of mind where the non dual Love is imperienced. Love is unconditional acceptance. It is love of parents for child; also the non-possessive love of partners; also the caring love between all people that enables forgiveness. It is above energy, though it may be expressed energetically. It is the Universal consciousness and it is the binding force of the Universe, inherent in all that is. If we can love one selflessly we cannot help loving all. If that one is

the Master the results will be splendid. Then the following of the commandments become easy. For truly loving another means letting go of all expectations. It means full acceptance, even celebration of another's personhood. When we practice and live such a type of love we will be inwardly free of all hopes and desires, but outwardly do what needs to be done. Without hopes in our heart we live as if we were full of hopes. Giving up the idea of being a doer becomes easy when we love others and all our acts then take the status of being service and sacrifice. We can then live with our heart now cool and now warm just as everyone else. Having thus been embraced by the divine this is how we live in the world, completely free from the least trace of ego. Further having emptied ourself we find experiencing emptiness is also experiencing peace, and the potential of peace is it's unfolding as harmony among all people, animals, plants, and things. The conditions of uparati, upreksha, Atma nivedana and sthirachittamu then get matured and transformed into the condition of surrender and the

individual will is totally negated and the will of the Master takes over the governance of the individual. The commandments of the Master formulate this harmony.

It was stated by a wit that the test to find whether our mission on earth is finished is to ask if we are alive and if yes we should think the mission is not finished. This is a great truth expressed simply. As long as God is not living in us our mission in life is not satisfactorily completed. We have to die and die in the divine consciousness terminating our petty individual consciousness. As Master has said it requires courage to say so and live in such a way that others say so. A suffering heart cannot have such courage. We should realise that nothing brings suffering as does an untamed, uncontrolled, unattended and unrestrained heart. Such a heart brings suffering. The temple of God need not be put to such a condition and we have the option to totally dedicate the same to the divine. That brings happiness in the real sense and grants happiness to

others. Such a heart always radiates and transmits the divine force which grants the persons in and around him peace and calmness and in some fortunate cases bliss too. We should know that our heart and mind are sacred enclosures given in trust to us and nothing harmful can enter it except by our permission and promotion.

The Master or God who is said to be ready to respond the moment we call him is what we seek during meditation. An act of meditation is actually an act of faith, a faith in our spirit, in our own potential. Faith is the basis of meditation. It is not so much a faith in something outside us, a metaphysical God, an unattainable ideal, or someone else's words. The faith is in us, in our own "Master-nature." We too can be a Master, an awakened being that lives and responds in a wise, creative, and compassionate way.

When we say we are Masters in spiritual life we are only saying that we live in a non personal

consciousness. The more generous we are, the more joyous we become. The more cooperative we are, the more valuable we become. The more enthusiastic we are, the more productive we become. The more serving we are, the more prosperous we become. Such is the possibility in following the Natural Path of our beloved Master Sri Ramchandraji Maharaj of Shahjahanpur.

It is necessary that we translate the feelings of embrace of the Master who holds us in close intimacy and many times chocking us with His love infinite, into our daily life activities. We should not forget to bring the good experiences of meditation into our daily activities. Instead of acting and reacting impulsively and following our thoughts and feelings here and there, we should keep close watch our mind carefully, and be aware, and try to deal skilfully with problems as they arise. We have to take heed that when effort is too strenuous it leads to strain and

when too slack to laziness. In adversities we should have the wisdom to realise that when our heart grieves over what it has lost, the spirit rejoices over what it has left. So we have to make a firm determination that we will adopt the middle way, not allowing ourself to struggle or to slacken, but recognizing that faith, energy, meditation, concentration, wisdom are the blessings of the Master and are the fruits of a calm and equitable Natural Path which we follow. It is then we can say we have moulded our life to serve the divine purpose and mission.

By the order and blessings of my Master I have been in the service of aspirants who seek to enter as well as those who are in the system of Natural Path. But the acceptance of the Master being close by is something that is not always acceptable to them.

It is my experience that instead of accepting totally the divine who is close by they tend to search for solutions for their dark and depressing states of consciousness on their own. While they profess a

love for the Divine light within, whenever an unwanted moment appears they look into the dark abyss where they think the roots of the problems lie. But they see no Light there and it is only total darkness. Then comes an immediate resistance to it and instead of yielding to the Master within they look more into the darkness and naturally the darkness and depression rules the day. Let me shed some light on this problem. Things are not always as they are seen.

I am not in the habit of seeing cinemas. But I read a review of a film called 'The Wizard of Oz'. The story was woven around one Dorothy who was trying to find her way back home. She had three odd companions on the path. Firstly there was the scarecrow, then tin man, and thirdly a cowardly lion. They were all going to see the great wizard who would grant each of them their most fervent wish. The scarecrow wanted a brain, a mind with which to reason and know the truth of things. The tin man hoped for a heart to beat in his hollow tin chest, so

that by its warmth and rhythmic beating he would know the presence of the love for which he longed; and the cowardly lion wanted courage to face his fears, to meet any form of darkness with what it takes to defeat it. By the end of the story, largely as a result of what they go through because of their love for Dorothy, each makes this glad discovery: the very quality of character for which they had gone out searching was already living within them!

Even so we have forgotten that our true nature cannot be made a captive of any dark condition any more than a sunbeam can be caught and held in a bottle. Our True Self is Union with Master itself, in every meaning of the word, because Master by His very presence in our heart as divine light fulfils and liberates all that He touches. If we have the determination we will not mind all the voices that no doubt we hear shouting at us when we decide to be with the Master consciously. That which is dark does go gently through being made new and bright. So there is hard work involved. But the Light we realize

within us never fails, it literally carries us above whatever mountain is before us by revealing it to be nothing other than what we are determined to reach. We cannot control the way the world turns, we cannot change day into night, we cannot keep what is not ours and we cannot hide these facts from ourselves, no matter how hard we try. But what we are given to do and that turns out to be the one power of ours truly capable of transforming the whole of life, is that we can choose, moment to moment to be with the Master in whom we are intertwined.

Pranams.

## **GANGA JAMUNI\***

My humble salutations to all co travelers in the path. I am happy that all of us have joined to celebrate the Krishnaashtami today. During the meditation now, as ever, we were in the company of the Master. In the language of the Gita, we all were having intimate contact with the Eternal and are immensely absorbed in the thought of the Master. (“sukhena brahmasamsparsam atyantam sukham asnute”- BG.VI 28) I think we are all aware that we should not disturb such a sweet Silence unless we can better that. I do hope that a few sentences I share with you now do indeed such a service. The showers of Ganga -Jamuni drenched us to the core and we were all deeply absorbed in meditation and have felt the love of the Master deep in the core of our heart. For such a blessing we offer ourselves unreservedly to His service. It was never easy for us

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\* Talk delivered on the occasion of Seminar during Sri Krishna Jayanti celebrations 23<sup>rd</sup> August 2008

to come out of the deep silence we usually imperience during the spiritual congregations but certain routines appear to be inevitable even while we serve the Lord silently.

For the sensitive aspirants the flow now as on all Krishnaashtami celebrations is tinged more with love as contrasted to the Pranahuti during our Masters' birthday celebrations where devotion predominates. In tradition it is held that Love belongs to the river Jamuna and Devotion to Ganga. The reason for this may be Lord Krishna had his play with the gopis on the banks of Jamuna and Lord Rama and his brothers particularly Bharat played their roles in the banks of Ganga. Though Pranahuti is a mixture of Ganga-Jamuna during Krishnaashtami we experience more of Jamuna or love. We know that Lord Krishna is the head of our organisation and it is but natural that He showers his grace on all of us dedicated to the Master and his mission.

Love has the possibility of our entering into the states of ecstasy and rapture while devotion leads to subduedness and humility. With the Advent of our Master we are fortunate in having a mix of the two great traditions of Love and Devotion. About this aspect of Pranahuti we have discussed in the booklet “Ganga Jamuni”, which I would request all the aspirants to read more than once. The state of Avadhoot is a problem that arises in the path of Love. By deriving benefit from both the traditions we are saved from falling into a state of Avadhoot in this path. We all know that the state of Avadhoot is considered to be a high spiritual condition in other systems of yoga and spirituality: however Master in his infinite beneficence saves us from falling into that rut of being in a static state.

The very word Krishna makes spiritually inclined persons in the world feel happy. The word Krishna means one who grants unending greatest happiness and He is true to His name as we all feel. The word also means black or blue. Some of the

aspirants often write or tell that they have experienced the blue color and in this path it is generally construed that the aspirant having such a vision is blessed by Lord Krishna. Some say blue, some black, some violet and some brightness and many more just brilliant light is what they felt during meditations. Of these which is true? I am inclined to say ‘all and none’ because what we experience is intellectually mediated knowledge: the reality behind is beyond expression.

In a letter to Revered Dr.K.C.V. Master wrote that “I am reminded of Lord Krishna’s prediction inter communed to me some time ago that the time has not yet come for the people to have full understanding of your existence though it shall definitely come but only when you have given up the material form.” In another letter he wrote that there is no difference between him and Lord Krishna. It has been our experience that when we think of Lord Krishna we immediately think of our Master and when think of the Master with love and devotion we

also get reminded of Lord Krishna. They are one and at the same time two. We know such is also the case with reference to the Samarth guru Sri Ramchandrajji Maharaj of Fategarh and our Master.

However there is a vital point to note here. Lord Krishna came to restore Dharma while our Grand Master came to connect us to the Centre through Prana. He brought some thing new and that is why he is called Samarth Guru. This connection to the Centre is no unique opportunity restricted to those who are in this institution or to the institutions going by the name of our Master only. Such an interpretation would be beneath the dignity of the Master whose Universal nature is unquestionable. It is universally available and it is only the devotion, love and dedication to the divine that is required. While one has the option to seek the Source or God directly it is common wisdom to take assistance from those who know the path and can give connection to the Master who leads us to the Goal. In fact coming to the Master itself is the Goal: that is known to those

who have derived benefit from such an association. To be one with the divine I need not say means to die to be a petty self – which is the real meaning of surrender.

The remembrance of the Master thanks to the effect of Pranahuti never allows us to enter the states of ecstasy or rapture but keeps the fire of devotion alive. Aspirants doing bhajan, kirtan or sangeetam enter into states of ecstasy or rapture and thus get into the gross absorption albeit of the divine. This is common to the various cults and streams of spirituality spread through out the world living in the thought of Lord Krishna. Where as sadhakas who are getting trained through Pranahuti do not enter into such states but do get into states of deep absorption where sense of self itself is lost not to speak of even an element of enjoyment missing. This perhaps is the reason why many aspirants in the path are not all that happy about their condition though they all appreciate and acknowledge the same: and that is good, as it keeps the aspiration

alive through the path of love, devotion and surrender. We find that the Pranahuti sessions we have increases our peace of mind in spite of suffering; we become braver and more enterprising; we understand more clearly the difference between what is everlasting and what is not; we learn how to distinguish between what is our duty and what is not. Our pride melts away and we become humble. Our worldly attachments diminish and, likewise, the evil within us diminishes from day to day. We find that the continuous and unbroken awareness of the indwelling presence of the Master and the inner light of consciousness is what we have in this supreme meditation which intimates us deep in the heart both devotion and love. I am afraid the point is very fine and I have difficulty in communication here. While experiencing the effects of Pranahuti is relatively easy, explaining the subtle methods by which it works in transforming our behaviour attitudes and behaviour is not that easy. In Pranahuti we find love and devotion intertwined to such an extent it is difficult to point them out separately. However it may

be said that the aspect of love in it is more than the aspect of devotion during Janmashtami celebrations. I may say it is showers without clouds.

It is obvious that love is a common characteristic of the disciple and the Master or devotee and God. But devotion is essentially the characteristic of the devotee. However this issue is different in the case of PAM. It may sound odd and heretic if I say that in this path, Master is also devoted to the cause of the upliftment of humanity. This aspect of devotedness of the Master is unique to this system and we do not find it in the case of other systems. To have made the Centre yawn towards the circumference was the task performed by the Grand Master and that is the indication of devotion he had for humanity. Devotion has, it may be seen a purpose while Love is blind. Devotion I may even add is of the heart and mind while Love is that of heart and heart alone. We love Master not with any purpose but because we cannot help loving

him. This desireless love is the prime characteristic we develop as we grow in this system.

The prediction about our Master referred to above I personally know is true. This is so with all those who are here who had personal acquaintance with the Master when he was in the physical form. We feel the Master more intensely in our hearts now than we used to when he was here physically with us. The truth of spirituality is thus expounded by him more now than before. In fact I may say we are now granted the Vision through which we now see him without seeing him: after all the purpose of seeing is to feel and when we feel what necessity is there to see? We all understand this logic and are so much with him even as the gopis were with Lord Krishna. To see him with the mortal eyes is not possible and we need special capacity is what is stated often by the learned. But we have such a vision by his grace a vision that requires no physical organ or means. The aspirant has the Master in his heart and is intimate with him always. But that awareness or

vision is clouded many times due to dirt and dross that we have collected. Our Grand Master asserted “Every individual is satchidananda. No one is devoid of Sat – existence, Chit – Knowledge and Anand – Bliss. It is due to ignorance that man has thought himself to be something other than what he really is. Here in the Satsang, it will be tried to remove his ignorance side by side with the practice of meditation which will enable him to experience Sat-Chit-Anand.” How true are his statements we know through our personal experience during Satsangh and at other times when we receive Pranahuti.

We are today having a seminar on the topic “God is constantly with us and ready to take us up at the slightest sign on our part of accepting Him.” We have felt Him with us intimately during meditation and now are feeling Him less intensely as the mind which was turned upwards now started seeing downward and forward. Yet it is the same mind that seeks transformation. This is but natural in the realm of Vyavahara. There are many serious aspirants in

the path who would like to share their understanding of the matter and I would be one with you waiting to share their wisdom

Pranam.

## **THE UNKNOWN\***

Cogito Ergo Sum so said Descartes. “I think therefore I am” is what he said. This was his answer to the argument that there is no proof of existence for any thing as everything we say we know is only an idea we have of that thing. He argued that while all this may be true, we cannot question the existence of the questioner or we cannot ignore the existence of the doubter who doubts. Master in his book Philosophy of Sahaj Marg stated “Now let the atheist be faced with the question as to what exists. A consistent agnostic can doubt and deny the existence of everything but not his own self. Viz. that which doubts or denies.”(wuf. 11) We thus through inference seem to know our self. What this self however remains Unknown.

Master further stated that God does not have mind and obviously He cannot think. On the face of

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\* Talk Delivered at the Seminar on 22<sup>nd</sup> June 2008

it, it is atrocious to say so. God however knows without the faculty of thinking. That is because He is everything and is every where. He is all aspects of all beings. He is not outside but inside and is not separate from us but one with us. He knows through being and not perceiving. He is not limited by the subject, object duality. The limitation of God (is it blasphemous) is that he cannot perceive. He knows but does not know that He knows. We provide Him not just a set of senses but with our capacity for cognition and cognitive perception well developed we lend Him with our capacity to question and understand and reflect. This is because we are the Homo sapiens sapiens the creatures that do know that they know.

Because we perceive and gain knowledge we can never know God and He remains always the Unknown. He is so intimate that we do not perceive and know Him. Knowledge is the link between Subject and Object of perception. But He is neither the Subject nor the Object of any perception. Thus

He remains always ‘the Unknown’ through any mediated or perceptive knowledge. He is not known through perception, inference, analogy, Scriptures and advice from elders. He is to be intuited and imperienced. It is only when the mind which coordinates and collates all perceptive data gets totally interiorised and gets purged out of all the impressions of such perceptive data and the reflective analysis it has made of such data, that it gains a status that may be called purity. It is in a pure mind the flower of pure love blossoms. All sadhana is aimed at that only.

We all practice the Natural Path and the meditation prescribed for us only with the aim of knowing the Unknown and become one with it. Master says “We know that God is completely devoid of grossness, so the realisation of God must mean the attainment of a state of similar subtleness to the last possible degree. This is what we aim at in Natural Path. The system helps an abhyasi free himself from grossness that has settled round him in

the form of coverings. The technique though quite simple, is often beyond common grasp, since it adheres closely to the absolute Reality and proceeds along subtlest lines. It prescribes meditation on the heart, supposing the presence of Divine Light there. But the abhyasi is directed not to try to see the light in any form or shape. If he does so the light, if perchance it appears to his view, will not be the real one but a projection of his mind. An abhyasi is, however, advised to take it in the form of mere supposition. In that case it will be the subtlest, and we shall thereby be meditating upon the subtlest. Every saint has used the word Light for it and I too cannot avoid it, since that is the only expression best suited for the purpose. But that creates some complications, because when we talk of light the idea of luminosity becomes predominant, and we begin to take it as glittering. The real light carries with it no such sense and may be represented as 'light without luminosity'. It refers to the very real substance or, more appropriately, the substance which is associated with neither light nor darkness but is

beyond both." Here in the very technique of meditation we find the Master eliminating the very process of perceptive knowledge and is asking us to directly dive into the Infinite. In fact he is asking us to meditate on the Unknown- a divine light without luminosity. Those who are accustomed to accept only the perceptive knowledge will not find this method agreeable. But unfortunately the mind with all its notions and ideas cannot comprehend reality in its true form. Any change or modification on the procedure given to us by the Master is bound to lead us to perceptive knowledge which cannot grant us the Unknown. I may say reality is so very intimate that we cannot perceive it and add 'Do not try to know the Unknown; be the Unknown'.

We have in the pre-para observed the importance of following the method of meditation prescribed without any change. For this we have to determine ourselves to know the Unknown the only thing worth knowing. Master blesses us when he said "I do want that all of you may emerge as the

Suns in the field of Spirituality but it is possible only if the reflection of the earth is not allowed to be cast on the sun and this is feasible only if you work out your orbit accordingly. When can be the orbit made? Only when you straighten out the movement. And when will the movement be straight? When the destination is always in full sight. And when can the goal remain in sight? When you become entirely His. When can you be His? When you lose yourself completely. When can you lose yourself? When there is no thought in the heart other than that of His. And when is this possible? Through practice. How does practice become? By love and interest. How are love and interest born? By thinking repeatedly. How repeated thinking becomes possible? Through determination. And when is it possible to make a firm determination? Only then, when you gird up your loins to sacrifice your rest and pleasures and say good bye to lethargy." In short we have to become unknown to our pleasures, wishes, ideas and notions of things and men. Totally oblivious to the demands of lower and upper tendencies of the mind we have

to gird up our loins to know Him and Him alone who is the Unknown. It may be said ‘be unknown so that you know the unknown.’ There is a bonus here; when we become unknown, the Unknown knows us and also owns us. But this is a matter of ones’ imperience. I pray everyone comes to this stage soon under His guidance.

Knowing the Unknown appears to be ridiculously impossible for the common perceptive knowledge. We are sure we have a direct imperience of the Unknown but rational mind demands to have the criteria of certainty about the same. The Law of precedence is an accepted law of certainty and the legal systems of every Nation has its base on that. We are not only the ones who have such imperience. Dr. K.C.V. says “There are several mystics who experience themselves as losing themselves once and for all time, utterly in a vast Universal Consciousness indistinguishably like rivers in an ocean, or like a light that merges in an illumination million times brighter than itself. There is a sense of

dissolution of oneself in a Nihil or Supracosmic impersonal Being, a dissolution which thereafter compels the utter giving up of all distinctions and differences between itself and others. Indeed it may be that he experiences none of these and least of all himself. One ceases.” But the path trodden by them is literally the path of the Unknown. It was a few years back I got to read a book called ‘On having no head’. The author was eloquently arguing that we do not have any knowledge of our own head except perhaps the tip of the nose and was narrating his appreciation of his Zen master. On some thinking over the theme I found that the least we know of our body is our back. Surprisingly all the Chakras are located on the spine and all the mystics and others tried to know the Unknown through these relatively unknown body energy centres. We are saved of this exercise by the Master who gave us the excellent method of practice of Pranahuti Aided Meditation.

Master asserts “Consciously, the inner craving of a human heart is the attainment of the Real. This

is the ladder for one to ascend towards the Unknown. When this craving is satisfied we also become unknown to ourselves. We thus enter a state of oblivion where self is totally forgotten, and the Consciousness of the body or the soul is all gone. The impressions of existence which encumber the heart are all washed away. One cannot imagine what he is or what others are. The tie of relationship is broken, and he does not feel himself connected with anybody. In short he loses his very entity. He does things which leave no impression upon him. The formation of samskaras stops, and he is free from their effect. He thus acquires the state of nishkam karma, so beautifully discussed by Lord Krishna in the Gita. At this stage the man attains an almost balanced state similar to that which prevailed before the creation came into existence. His heart is quite calm, and mind disciplined. He is so much absorbed in Brahm that he does not like to part with it even for a moment. So he can no longer meditate either on God or on himself. If, however, he attempts to meditate for a while, breathlessness will follow,

since he is swimming in the sphere where there is no density. ( This is a matter of personal experience of many aspirants- KCN) At this stage they say that self is realised; but that is a wrong impression because there (the stage of self realisation- KCN) one knows what he is, and this is what they lay so much stress upon. What happens at the stage (stage of absorption in Brahm- KCN) is that the cells of the body begin to get transformed into energy and then finally into its ultimate. There is no charm, no attraction and no anandam (in the popular sense of the word). It is a tasteless state, unchanging and constant. It can more appropriately be described as 'sang-e-benamak' - a lump of salt stone from which saltishness has been taken away. (State of Realisation)

The topic of the seminar is a very illuminating sentence taken from the Masters' message which is very poetical viz. "We can only know the unknown when we become unknown ourselves." Identity card which almost every one has is the sure sign of ones'

existence in modern days. When an aspirant asked the Master for his address instead of pulling out his address or identity card he said “in the scriptural language I might say ‘My address shall be known to you when you have realised yourself.’ But I shall prefer to reply as “when you become only my self”. That means you must begin seeing me in you automatically, not purposely, or when the very same condition gets created in you, then alone shall you be able to know my real address.” That is our identity shall cease. This identity crisis through which we go through in sadhana is necessary before we come to a stage where the illusory ego is dissolved. We then become intimate with the Master who as ever remains Unknown. The paradox in spiritual life is the “Most intimate is the Most Unknown.”

The intimate moments with the Master is most common to most of the aspirants in this system of sadhana. Very high states of consciousness descend into our hearts during meditation and also during prayers. Master states that "Sometimes these

things come and go but we should grasp them and make them permanent with us. From there you rise above." The experience of becoming totally unknown to ourselves is one of the feelings during meditation and almost all those who practice the system have expressed the same. But we do not grasp that unknown status of ours and miss the message. It is this that I have been pleading for when I was asking the aspirants to own up the conditions had during meditation. Why is it that after experiencing the state of Void or Null during the meditation, we still keep an attitude of love toward God or Master? Why does not the duality get dissolved? The obvious answer is that 'I-consciousness' persists. It disappears in the state of Samadhi or Void that we no doubt have, but it comes back. The 'I' never disappears on its own. It is the love for the Master or God that keeps us anchored in our path. However the goal does not require to be changed and our aim is to have oneness with God and not just love for God. I have many times wondered as to what the aspirants think of having complete oneness with God. How many

would bargain to become Unknown. How many as Scott said would go down to the vile dust, from whence we sprung, unwept, unhonoured and unsung? But only when we own that type of experience which comes and goes, do we really imperceive the Divine. The call is there, the experience is there and yet it is our unpreparedness to lose our identity and become unknown by relinquishing all our ego and identity that is the barrier to know the unknown. The Unknown is too intimate to be known through reason and perception; the path is Love Him who loves all. It is in non selfish Love that we lose our identity and we become Unknown to ourselves. It is then we comply with what Master is asking us to do.

My humble pranams.

## **The background of spirituality is the “Moral Courage” which rises when one is moral<sup>\*</sup>**

This statement of the Master is from his talk on “Methods of Training” delivered during a preceptor’s conference in 1970. He states that “The background of spirituality is the “Moral Courage” which rises when one is moral. My revered master used to say “How so ever advanced a person may seem to be, if his moral character is doubtful, I would say that he has not got even a breath of spirituality”. And what is morality in the True Sense? It is that all the faculties may come in harmony for proper use. How does this happen? When a man begins to be away from the “Self”, it begins to develop. So all the methods given in any religion are only for this end, and the methods and procedure of Natural Path are very easy for it. With the overemphasis on “Self” morality decays. But it is the part to be played by the preceptors alone that the self be turned to Divinity.”

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\* Talk Delivered at the Seminar on 19<sup>th</sup> October 2008

We find the Master raising more than one point here. He states clearly that spirituality has no meaning if a person is not moral. He states that morality develops when one is away from the “Self”. He further states that morality means that the faculties are in harmony for the proper use. Moral courage is a product of being moral. This approach is refreshingly new in the area of ethics. We are accustomed to think that the fundamental question of ethics is, “What should I do?” or “How should I act?” Ethics is supposed to provide us with “moral principles” or universal rules that tell us what to do. Many people who passionately adhere to the moral principle of utilitarianism feel that everyone is obligated to do whatever will achieve the greatest good for the greatest number. Others who are devoted to the basic principles feel that everyone is obligated to act only in ways that respect the human dignity and moral rights of all persons.

Moral principles like these focus primarily on people’s actions and doings. We apply them by

asking what these principles require of us in particular situations whether to lie, hide, cheat, betray, steal or to commit suicide or homicide. Also we apply these principles while deciding whether we should forgive, help, share and love. We also apply them when we ask what they require of us as professionals, e.g., lawyers, doctors, or business people, or what they require of our social policies and institutions.

I am aware of many aspirants looking at the “Ten Commandments” of the Master in similar fashion. It was attempted in “Imperience Beckons” to clarify that the purpose of that monumental work in spiritual history is not meant for such consideration though such an application cannot be ruled out. But the point to consider is “are moral principles all that ethics consists of?” It is clear that this emphasis on moral principles smacks of a thoughtless and slavish worship of rules, as if the moral life was a matter of scrupulously checking our every action against a table of do’s and don’ts. Fortunately, this obsession

with principles and rules has been recently challenged by several ethicists who argue that the emphasis on principles ignores a fundamental component of ethics namely, virtue. These ethicists point out that by focusing on what people should do or how people should act, the “moral principles approach” neglects the more important issue of what people should be. In other words, the fundamental question of ethics is not “What should I do?” but “What kind of person should I be?”

It is here we find the Master making the position very clear to us when he stated “what is morality in the True Sense? It is that all the faculties may come in harmony for proper use. How does this happen? When a man begins to be away from the “Self”, it begins to develop.” The message is clear that we have to be out of the rings of “Self” or boundaries of “Self” that we have created for ourselves. Once we achieve this, we gain courage to face any situation in life and stand up to the higher values of life.

6. We know that there are mainly three limitations or boundaries covering our self as stated by the Master namely the physical, astral and causal. We also know that we may understand ourselves better when we understand the limitations caused by the five Kosas stated by the Upanishads. Master has also given us a version of 23 boundaries or circles which cover our self. From the letters and conversations with the aspirants in the path I have come to understand the boundaries or limitations we have can be looked as consisting of broadly seven types of boundaries:

a. Body Boundary:

This boundary demands us to decide, what we need to do to protect our body, what physical limitations might we need to recognize, what standards need to be in place to protect our physical health etc., It could be that a certain minimum amount of exercise or a maximum amount of food or drink is required to sustain the boundary at the optimum level.

**b. Energy Boundary:**

Energy boundary obviously protects the amount of physical and emotional energy we have to operate from. We need to consider what energy drains in our life need to be eliminated or minimized. We need to address to the problem of which energy refuelers must be present to help maintain the energy we need for our life.

**c. Boundary of Time:**

Time is a precious commodity. Without the proper time boundaries, we lose something we can never get back. We therefore should understand what non-negotiable boundaries must be in place to protect our time. We have to be clear about the maximum amount of time we will spend on a particular activity, at a specific event, or engaging in work. Time management I find is the main problem of many aspirants and efficient time management demands a clear cut understanding of the priorities in life. What type of life we want to live dictates the priorities in life

and consequently that determines the management of our time.

**d. Boundary of Space:**

Our space includes any environment in which we spend our time. We need to protect our spaces so that they nourish us and enable us to live our lives optimally. We need to pay attention to our needs and organise our environment to suit the purposes of our activities. We have to be clear about the optimum use of our environments.

**e. Money Boundary:**

We need money to survive in this life. Our money boundaries protect our finances. We have to be clear about the limits we need to set on spending and saving. We need to understand clearly about the minimum earning we should have and work towards getting it keeping in view the priorities of life and the time management. In many cases the aspirants are somehow caught in this web and this boundary is

the toughest one the aspirants generally have. This boundary has the maximum influence from other members in the family and sagacity requirement to solve the problems is very high.

#### f. Relationship Boundary:

We should be clear about the boundaries to protect our relationships. Our relationships are truly our greatest gift in life. This boundary has a heavy influence on the space and time management in our lives. We need to decide how much time we need to spend to nurture our relationship optimally. The aspirants have the problem in this boundary according to their level of advancement in spiritual life. Many times we unintentionally hurt others giving an over riding priority to our vairagya. As a piece of advice I can suggest that we should all emulate our beloved Master who maintained excellent relationship with all members of the family and friends. Clarity about these and many more aspects

of this boundary helps ensure our relationships remain healthy.

g. Self-Esteem Boundary:

Self-esteem boundary protects our sense of worth. These boundaries help us feel good about ourselves. We should know the minimum we need to do to maintain our self-respect. We need to follow through on our promises and maintain honesty in our life. We are to be clear about the limits we need to set with ourselves and other people to make sure our self-esteem is not compromised.

As stated earlier these aspects of limitations may also be considered as a different version of the boundaries of Kosas that enwrap our psyche. When we determine to be out of these rings we have necessarily to meet many situations when we find that we are in states of conflict and confrontation. Unless there is a definite inclination to realise our true nature and an undeterred determination we will be facing an uphill task. The moral courage required

for getting clear off the various limitations mentioned above is got only by practicing the morals in the path. While the aspirant does his best the Master says that it is the preceptors who have to help them. To quote again “And what is morality in the True Sense? It is that all the faculties may come in harmony for proper use. How does this happen? When a man begins to be away from the “Self”, it begins to develop. So all the methods given in any religion are only for this end, and the methods and procedure of Natural Path are very easy for it. With the overemphasis on “Self” morality decays. But it is the part to be played by the preceptors alone that the self be turned to Divinity”. The turning of the aspirants’ thought force from the lower portion of the heart to the higher and then towards the Atma chakra thus may be seen is a practice that enables the aspirant mould his life according to moral values of piety and love.

In this connection it would be appropriate to remember what the Master has stated regarding the

problem of the thoughts we entertain. Master stated that “We do not properly understand what effect our activities in the world produce upon the atmosphere of the Godly region. When joined with the inner feelings of the heart our activities create impressions in the cosmos, and they affect the human mind. They grow more and more powerful by the action of the cosmic energy; and the hearts of the people, when hit by them, take in their effect and begin to produce thoughts and more thoughts. In this way we have been spoiling the cosmos ever since our birth. That is the reason why we are never without a thought even for a moment. But those who rise above the cosmos can no doubt become almost thoughtless. When a man goes on with his usual work, of whatever nature it might be, in the sense of duty having no weight or impression of it upon his heart, he spoils neither himself nor the cosmos. That is why Lord Krishna has insisted so much upon the recognition of the true sense of duty.” It naturally becomes our duty to go beyond our petty selves and move into the cosmic realms of existence. We in the

Natural Path know that there are certain ideals, such as excellence in thought and deed and dedication to the Universal good, toward which we should strive and which allow the full enfoldment of our humanity and hopefully of divinity. These ideals are discovered through thoughtful reflection on the potential we have as human beings.

We need to develop Virtues. Virtues are attitudes, dispositions, or character traits that enable us to be and to act in ways that develop this potential. They enable us to pursue the ideals we have adopted. A person of wisdom should be truthful, without arrogance, without deceit, not slanderous and not hateful. The wise person should go beyond the evil of greed and miserliness Honesty, courage, compassion, generosity, fidelity, integrity; fairness, self-control, and prudence are all examples of virtues. Virtues are developed through learning and through practice. As Lord Krishna stated a person can improve his or her character by practicing self-discipline, while a good character can

be corrupted by repeated self-indulgence. Just as the ability to run a marathon develops through much training and practice, so too does our capacity to be fair, to be courageous, or to be compassionate. Virtues are habits. That is, once they are acquired, they become characteristic of a person. For example, a person who has developed the virtue of generosity is often referred to as a generous person because he or she tends to be generous in all circumstances.

Moreover, a person who has developed virtues will be naturally disposed to act in ways that are consistent with moral principles. The virtuous person is the ethical person. He is the person who can face ridicule, repression and reverence with equanimity because he is an embodiment of moral courage. At the heart of this issue is the idea of “community” which we call “Satsang”. A person’s character traits are not developed in isolation, but within and by the communities to which he or she belongs. As people grow and mature, their

personalities are deeply affected by the values that their communities prize, by the personality traits that their communities encourage, and by the role models that their communities put forth for imitation. This is what Master was stating when he stated that “So all the methods given in any religion are only for this end, and the methods and procedure of Natural Path are very easy for it.” The paramount importance of Satsangh and attending the congregations we have is clear from this perspective. Those who think they can cultivate virtuous and pious life on their own without the help of the Satsangh would be committing a blunder.

The moral life, then, is not simply a matter of following moral rules and of learning to apply them to specific situations. The moral life is also a matter of trying to determine the kind of people we should be and of attending to the development of character within our communities and ourselves. The practice of these morals alone grants us moral courage. It requires moral courage to be in Satyapad marg. It is

likely that our stance may be understood as cult indoctrination and we may be required to be more secular, that is move with persons and communities other than our cherished path. The question of being moral and at the same being secular is another important dimension of the problem.

As Dr. K.C.Varadachari said “Far deeper than any social, economic, political readjustment, mankind is in dire need of a readjustment on the spiritual plane. What is needed is then the rediscovery of our roots. Secularism may be a stop-gap arrangement in the present moment, it is however never to be something that rules out all spiritual values from the ordinary life of man. The present crisis in the world or rather series of crises, are all due to the purely secular pursuits, whether humanistic or scientific or materialistic, all these ignore the spiritual yearning of man for growth and higher knowledge. There is a spiritual essence which is operating in all manifestations of life in the universe, human or animal, plant and mineral. A

spiritual reconstruction of mankind alone can save mankind from self-annihilation.” The purpose of moral living is to live a spiritual life where there is no or little consideration for the Self. Dr. K.C.Varadachari says that “Our spiritual education alone can rectify the situation and make real peace possible in this world. It is agreed that peace is indivisible, and so one should promote peace all round and at every point of life. Individuals as well as communities and nations have to learn the bitter lesson that the inordinate pursuit of power through science will tend to reduce men to the level of monsters. Education is thus central to our entire development and basic as a programme for peace. But here again what type of education should we encourage. It is to be integral; the secular must be subordinated to the spiritual and the spiritual must be made to express itself through the secular; thus the conflict between the secular and the spiritual should be resolved not by merely limiting the domains of each but by permeating the one by the other. Secularism has a tendency to divide and separate

man from man but the spiritual tends to unite the divided not by annulling the same but by integration."

It is argued by some well meaning persons that most of our activities of life are based on moral or immoral considerations of motives while in spiritual activity all motives are eliminated. This is one of the methods of interpreting Nishkam Karma. It is further stated that the person who is most confused is the one who tries to compartmentalise good and bad in the mental plane because violence and non violence cannot remain in two compartments of the mind. Also love and hate cannot remain side by side in ones' consciousness. In a person where love is the dominating factor, hate vanishes both outwardly and inwardly. It is further argued that in spirituality where there is the infusion of Ultimate Prana at regular intervals (Pranahuti) there is no need to spend ones' time cultivating moral virtues as it is a motivated activity.

Such a trend of thinking was available amongst some of the persons pursuing the path of Raja Yoga of Sri Ramchandra, at particular point of time and many persons were not serious to follow the injunctions of the Commandments of the Master. Master lamented over this plight in his article ‘They have lost the Ocean.’ Master has stated that “In the sphere of Spirituality, Character development has a special place, the importance of which is in no way less than that of Spiritual Welfare itself. Our Revered Lalaji Maharaj always laid emphasis on the special importance of character in the area of spiritual development. In one place he has written ‘I tell every human being, every seeker from the very beginning try his best to maintain and improve the condition of his personal character. No word should leave the mouth which is likely to be objectionable to anyone. Nor should any such act be indulged in as likely to be unpleasant to others. I am not as much a lover of spirituality as of character. If a seeker has achieved the Dhruv Padh but character weakness still exists in

him, my understanding is that he has not understood the True Philosophy.”

Master stated that “My heart is filled to the brim with love for my associates. Whatever service I am able to render to them, all that does not give me satisfaction. My heart is ever intent and keen to ensure that the largest part of them should achieve atleast my own spiritual condition in the shortest possible period of time. In order to expedite this and to ensure the message reaching the largest number quickly and in good measure, I appointed a large number of preceptors to do the job of awakening the public so that their work can be done, and their character, conduct and behaviour can be remodelled and straitened out.” Thus we see the main purpose of the Master’s path is to awaken the public and help them in development of character and conduct and high standard of morals.

When the bridge between morals and spirituality is destroyed we find the aspirants develop

odd traits of behaviour. Master says “Then the bondage of egoism came in and got firmly established and people started thinking very highly of themselves though they were not so in truth. Ideas similar to this began to arise in some of our preceptors; and the disease is spreading instead of dying down. Endowing them with power has become risky for me. Power exists for achieving the Divine and for benefiting others; but in such persons it started inducing intentions of selfish profit.” “ This alone can be said about them that they have strayed away from the path; and to bring them back to the path has become near impossible due to their having gone away from their dharma their duty.” Where moral character deteriorates and Dharma suffers there can be no spirituality worth its name. It is absolutely necessary that the surrender to the Master and his method as also the Satsang is fully practiced to remain with courage in the path.

As already hinted above there are two basic kinds of moral judgments. The first one relates to

duties and obligations to be performed. For example: we should speak truth, we should align ourselves with the cosmic spirit, and we should feel our camaraderie. etc., These judgments often uphold minimal standards of conduct and assert or imply a moral ‘ought.’ The second kind of judgment focuses on human excellence and the nature of the good life. These judgments are aimed at promoting in the most general terms happiness, excellence, universal good etc., It is obvious that happiness requires activity and not mere consumption and good life includes friendship, maintaining intellectual and physical health. These appear to be the general moral judgements. The particular ethical judgements would be examples of these two. It is to be noted that these two types of judgements are to be distinguished separately and should not be confused one with the other.

Ancient seers have always maintained the first type of morals as primary as we find in Manu Dharma and other neeti Sastras. The moral

principles advocated aim at absolute good. That is they are Virtue Oriented. Similarly Aristotle's central question was 'What is the good life for a human being?' In contrast for Kautilya (Chanakya) morals are dictated by the society and the duty of a person to fellow beings and the State for example Kautilya's Artha Sastra. This position is what characterises the theory of Kant also. (Critique of Practical Reason). Social good has been ruling till recently the thinking of philosophers but there appears to be trend to take the question of what is the good life, and how can I go about living it? In reasserting the importance of the realm of judgments concerning our flourishing, excellence and happiness, the ancient thinking on morality reclaims for us this neglected half of our ethical lives for intelligent, philosophical consideration.

Morality and moral values appear at first glance to be equivalent expressions. Both go back to a Latin term from which we derive the word "mores", which means customs or usages. In other words,

morality should be seen originally to have been an extrapolation from the customs which are passed down through the generations in a society. For the individual the outputs of moral values are action in the service of others, or support for such action, and living a life that we would like to see emulated by others in what we would then imagine to be a better world. The moral person lives in terms of his or her emotions and needs unless and until this interferes with the rights and interests of others. The four essential value clusters for the moral society are freedom, empathy, truth, and contribution. All are crosscut by and interrelated by a sense of balance. No value, no concept exists that is not worthless or worse when it is treated autonomously or when it is out of balance with others on the same plane.

The most basic of all moral values is truth, for only when we value truth will be able to evaluate what the other values actually mean. Moral values must be taught through the schools and other institutions devoted to the pursuit and dissemination

of truth rather than the teaching of ideology or custom. A commitment to truth means first that the moral society (like ours) always takes the side of truth, in so far as its leaders can understand what is true. A society or individual dedicated to truth faces reality rather than obscures it. The members of such a society or Satsangh strive to escape from the childish beliefs of young children or the uneducated, beliefs that rely on little more than tradition supported by untested and untestable pseudo facts.

Honest people are those who act, speak, and live in terms of the truth as they understand it and diligently try to discover the truth when they are unsure. Therefore, the scientist, or the non ideological researcher in any field, is the most moral of people. Research and teaching according to the best available knowledge is consequently one of the most moral of professions. It is pertinent to point out that our beloved Master wanted his system to be recognized as a science and desired that our approach should be scientific and encouraged

research in the field and never gave any dogma or untested proposition for us to follow.

The Ten Commandments given to us by the Master we may see is a good mix of the virtue and social ethics. The moral standards fixed in this Path we can see are not merely aimed at developing character but have a greater purpose in promoting the speed of moving into Trans- personal realms of consciousness through moral courage and confidence. How the following of the Commandments of the Master is related to our progress in the Path has been discussed in the books “Efficacy and Practice of Raja yoga” and “Imperience Beckons”. Ours is an enlightened ethics (A system of ethics that evaluates actions in terms of their capacity to produce happiness) and does not focus narrowly on character, particularly on character understood as something mental or internal, and separable from its various external manifestations. Our ethics tries to judge the people we are and the lives we lead. It gives us a comprehensive account

of the good life we must lead to achieve both character and personal spiritual development. The system of our Master is a comprehensive and holistic approach granting us the moral courage to realise our true nature which is the greatest good that we can do. This ethics it may be understood encourage us to develop virtues suitable to develop proper dispositions to perform our duty. Swasthi (May it be well with all), the aim of all ethics embraces intellectual, moral and physical excellence, the excellence of human beings and their creations and achievements, and non-human excellence. It requires moral courage to pray for such a goal. In this system that is a practice given to us in the form of 9 P.M. Prayer. We are naturally proud of our Master for enabling us to be bubbling with moral courage to tread this path and may we make our Master proud to see his clan achieve the paradise on earth.

Pranam.

## **SANTHUSTI**<sup>\*</sup>

My dear associates in the path,

On this auspicious occasion of celebration of the 137th birthday of the grand Master Pujya Sri Ramchandrajiji Maharaj of Fategarh, in utter humility and lowliness of my being I make bold to utter a few words that would disturb the deep Silence due to His august presence.

Now a days we find a major shift is occurring in our economy and it makes little difference where we live, the cyclical shift is obvious. We are prone to believe that this down turn of events is caused by external factors. But the truth it appears to me is that every one of us has played a role in this cause in a way that may not be obvious to us. Whoever, the media, the family, the government or the industry is analysing the down turn and has called it bad has

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\* Talk delivered on the occasion of Basant Panchami Celebrations  
30<sup>th</sup> Jan 2009

missed a point. I find that none make a mention of the beauty of decay.

We know as students of spiritual life that everything that we see in ‘form’ is on its way to decay and slow dissolving including our dear bodies. It is elementary Viveka that everything is in a state of constant flux. However we seem to be surprised when this principle gets applied to our bank balance and holdings on the share market and other assets. For the wise it should be clear that the economy is really a mirror of how we feel on the inside and these feelings are the effects of thoughts both conscious and unconscious. It is obvious it is the unconscious thoughts that affect us most. With the changes that are now happening we are asking ourselves to tighten the belts and see the great good causes of economic and frugal living. What we do not really understand is all this problem is due to what I may call “not enough effect.” However much we have we have imbibed the philosophy of ‘not enough.’ The ‘not enough effect’ is the feeling of not having enough

whether it be in our finances, our relationships, our sense of time, our confidence, our health and our spirituality too. This problem was clearly stated by Rev.Babuji Maharaj when he said the present day problem is ‘greed.’

Deep within we have a feeling of ‘insufficiency’ and that is the root cause for this feeling of ‘not enough’. We feel incomplete because we have somehow lost the intimate inter personal relationship that we have with the Divine. The natural complementary part of our being is the Divine but not knowing this we start feeling the need to use the world of material things like money, possessions, friends, spouse, career etc. But it is not realised that any amount of money and riches will cure what may be called the disease of ‘poverty consciousness.’

I wonder whether I am bordering on abrasiveness when I say that we are in a condition of ‘psychic sleep.’ A psychic sleep where we have allowed ourselves to be seduced by the attractions of the

material world and we have chosen to forget our true and real nature and most importantly our connection with the Divine. Thus this recession, that we are told we are facing, can also be viewed as an opportunity to know who we really are and start living as per dictates of the interconnectedness we have with the Divine.

It is true that the catalyst behind most of the successes in this world is a need to prove something because one feels inadequate, but the Natural Path, the Path that satisfies the soul is one of completeness at every step of the way. Following this path of the Master makes living a joy because it does not postpone the feeling of being enough. At the very first stroke of introduction to the path the Pranasya Pranah is introduced into our being and the path towards Divine gets etched with sincerity and seriousness it deserves. Thus in this path of the Master being enough is not something we achieve but it is something that we are. The most satisfying path, then, is not so much what we are

accomplishing as what we get to be, while we are accomplishing. We get to be the creative power of the Universe, traversing the realms of the Pind desh, Brahmand and Para Brahmand and move on slowly towards the condition of prapanna prabhu developing the consciousness of being complete and not only just 'enough.'

The purpose of life it may thus be seen is to participate with the Divine in all its manifestation bringing in completeness. Though we may have to acknowledge our role in this process it is essential to remember that the Divine never forgets us, more so when the connection with the divine is reinforced with the ingress of Pranahuti. This factor when gets imbibed in the core of our being we find that we are enough in the beginning, the middle and in the end of every type of journey in our life. A deep sense of well being gets enshrined and we feel confident and complete in every aspect.

Many of the aspirants in the path somehow do not feel or I may say do not hear their inner voice which asserts the immediate presence of the Divine within us. It is an acknowledged fact of sadhana that every one of us Imperience the Divine through its main characteristic of Peace and Balance whenever we meditate and receive Pranahuti. I presume that we ignore it because the self image we have got used to accept does not permit us to think that we are complete and that we are full in respect of every aspect of life. It has been the practice of everyone to think that there is something lacking somewhere even when it is not really felt. Sages, saints and seers and Masters from times immemorial have been saying that the Divine rests in our heart. We may have a sense of being surrounded by the Life Force, but we forget that the Life Force is also within us. And if the Life Force is within us, we are enough.

But though we feel so we tend to ignore the same because we have been indoctrinated into thinking that we are not complete. And what is more in order

to be complete we are told we should compete with others. We have been told from the beginning through education or cultural norms that we should compare ourselves with others and either feel superior or inferior and never equal. The talk of equality the society talks about is a myth as we are never allowed to be happy when we equal others. But our Master has been asking us to become equal to him. The last sentence of the prayer he has given us says ‘thou art the only God and Power to bring us up to that stage.’ Please note that it is His stage that is the goal for us. It has been stated by every seer and saint that we are made in the image of God. But we confuse ourselves and do not realise that being made in the image and likeness of God is not something we have to strive for. We are so and it is only the moral and spiritual courage that is required to say so. Then ‘Aham Brahmasmi’ becomes true and real. This is but an ordinary stage in this path because we know for certain that the Master is with us always.

## **ABSOLUTE**<sup>\*</sup>

Dear co travellers in the path,

We are gathered here to celebrate the auspicious 137th birthday of our Grand Master Lalaji Maharaj. He has opened up the spiritual realms beyond the Sahasrara to humanity and has enabled us to not only know about those conditions, but also to imperience the conditions. Any amount of words and any number of prayers will not be in a position to express our gratitude. To His holy memory an institution was started by our Master and to His holy memory shall we dedicate our lives forever.

In my own humble way I was a student of philosophy and the concept of Absolute which is purely occidental in my opinion was unnecessarily and unjustifiably confused with the concept of Brahman of the Vedas. When I tried to understand

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31<sup>st</sup> Jan 2009

the concept of Brahman as explained by our Revered Grand Master the problem was understood from the angle of experience. It shall be my endeavour to share thoughts on these concepts based on my own humble imperiences.

When we say 'Absolute' the immediate idea that strikes us is the 'Being' or the essence with no qualities and a condition conceived to be present before qualities came into being. This is a concept essentially of the philosophies of idealism. Systems of philosophy have been built on this concept and much ink and paper has gone into the vast literature that is produced. Scriptures and authorities are quoted. But that the state is capable of being experienced or imexperienced is something that does not occur nor is it usually discussed in any literature other than that of Rev.Babuji and Rev. Lalaji on Raja yoga. I make bold to assert that such a state of awareness that was beyond even the greatest saints is now made available through the process of

Pranahuti for those who practice the system in letter and spirit.

I am aware of the wisdom words of Tirukkural “No fool is more foolish than one who eagerly expounds his learning to others while failing to follow it himself. (Tirukkural 84:833-834) I seek your indulgence to state the condition of Absolute is a matter of imperience and make a fervent plea that other aspirants also try to reach that condition promised to us by the Master. My statement may sound abrasive and audacious but I am sure many in the path have had such an imperience of the same and would vouch for it. Most of us who get into this state of ‘Absolute’ feel no experience and only observe cessation per se. It is pure and simple awareness. It is obvious that pure awareness also needs something to manifest in order to be aware. But the pure awareness or ‘Absolute’ has the characteristic of being a witness; our reasoning informs, still it is obvious that the witness cannot witness itself because there is nothing to witness

then. This is a very interesting aspect of our sadhana. Absolute is neither Brahman nor Kshob, as many philosophers state. Brahman we know is a development over the condition of Atman and Kshob is the Original Stir. The state imperienced does not permit predication, though for expression sake we call it 'Absolute' implying that it is the final state. But the condition is true. The state is true in the sense it is imperienced. It is true in the sense it is something that moulds our way of living after exposure to its influence.

Reason and intellect fail here totally and all our attempts to understand the condition then end up in frustration. Here I may share with you a secret; at this stage we have to stop intellection and only imperience the state of Absolute to go further deep in our meditation. The Absolute is the realm of complete mystery, but it is only here the heart feels it has arrived home, at long last. There is wonder, there is beauty, there is harmony, there is majesty, but it is all mystery upon mystery that these feelings

are possible in an end state of Nothingness. The peace is stupendous, the certainty is absolute. It is the ultimate intimate of the heart, the Spirit of spirits. It is the absolute Presence on absolute annihilation of self. Obviously such words make no sense to the intellect, but when consciousness finally reaches this final abode, the heart starts feeling its divine fragrance.

At the beginning it seems that this condition is something very distinct from everything else, but when our imperience matures due to repeated exposure to such a condition during meditations, we realize that there is nothing new and it is the state of balance which covers every aspect of everything that comes to our awareness. Those who meditate in the early hours of dawn regularly have experienced this balance reminding the condition which may be termed as 'Absolute'. It is then we find the activities of the early dawn which prompts in us the feeling of manifestation of the 'Absolute' and in the language of our beloved Master, 'Reality' is directly

comprehended. That is the Reality at Dawn which we imperience. It is in such a manifestation we find everything is the ‘Absolute’, or ‘Reality’ but with form. So wherever we look we see the Reality. Though we imperience TAM, during such meditations where we feel cessation of all feelings and everything disappears, very soon everything reappears the moment thought is diverted towards the Master, as a manifestation of the ‘Reality’ and we comprehend the luminous awareness of the ‘Reality’. The luminosity which was till then absent arrives on to the scene and all is luminous. Master seeing such a condition in a very advanced person wrote ‘glittering also is gone and that is what I want.’ That states that the Real is still far off. One may wonder what can there be that is beyond ‘Absolute’. I invite your kind attention to the words of the Master after one has crossed the rings of splendour “Afterwards we feel the vision of the Absolute. In the end starts Layavastha in Brahm, at this state the problem of life is thoroughly solved. And this is the last run of all our spiritual activities, - but the thing never ends. We

begin to start swimming in the infinite.” The swimming is an effortless one and the period of swimming seems to be never ending as Master puts it “Under our system of sadhana, there comes a stage at which the feeling of wonder gets created in the abhyasi. I had remained in that condition for a number of years. With the introduction of this stage spirituality takes an entirely new turn.” (SS-136)

It must be stated as a matter of imprecision that the vision ‘Absolute’ though is awesome, trying to locate the same as a point or as a bubble eye of a spring deep in the vastness and yet very close to the heart is futile, as there are no coordinates of space or time in which such a localizing is possible. The vision is not a matter of few seconds but is something that endures through all the duration of life. The more we seem to be progressing towards it, the broader becomes our vision and no contradictions exist. It is all a uniform oneness and Oneness gets perceived.

In the stunning Silence we feel during the moments of meditation absorbed in the thought of Master we realize the ‘Absolute’ as our true identity. The thought immediately following such an Imperience is the emphasis on the transcendence of the world, including the body and mind. This is common imperience of all advanced persons in the path. Imperience similar to this is had by many aspirants on the path who are steady in their progress beyond Brahmand mandal. One becomes as though he is the immense solidity of the absolute, totally still and inactive, while dispassionately witnessing the play of all phenomena. When this condition matures and one gleans into the Para Brahmand he starts witnessing all phenomena as the dynamic transformation of a cosmic and boundless consciousness, that arises in his immense ‘Silence’.

The dimension of the ‘Absolute’ imperenced is not simply just non-being but is a field, an expanse. Though we do not have any dimension of the ‘Absolute’, when actually going through its

imperience we become aware of its dark vastness. The imperience of ‘Absolute’ leaves behind a stunning effect on the consciousness which every person who is exposed to Pranahuti feels at some point of time or the other. Strictly speaking, the ‘Absolute’ is the ultimate nature of Reality, and it is beyond dimensions; for dimensions are the experience of manifestation. Yet, we do experience the Absolute as a dimension, boundless and infinite. We can say that the ‘Absolute’ is the unmanifest imperienced (not the metaphysical postulate of the Unmanifest before all creation), the ultimate truth and mystery of our being. But when our identity begins to manifest it appears as if it is encased in an expanse, an infinite and boundless expanse that looks like black space. So long as we are in the realm of reason we would argue that manifestation appears always in the context of time and space. Therefore, when our true identity witnesses its own field of consciousness it appears to be a vaster, dark expanse. In short we imperience the ‘Absolute’ as a

vast infinite black space. The absolute appears in this perception as a boundless dimension.

We experience ourselves as a speck in the dark vastness, and also feel many specks around us and none of them having any glow. Such are the identities that swim in the darkness with little or no glow. While there is no interaction per se with any of them, we feel the blessings coming to us from such of those souls with whom we have had some kind of spiritual contact or the other. Few of the rsis to whom we are connected genetically and belong to the sapta rsis are impecient as blessing us. Usually there is no intercommunion with any of them though there is the feeling of warmth issuing from all, in all directions.

Most importantly there still remains a relatively active speck which has aura that is not related to any of the brightness that we are aware of in the physical realm. The feeling of reverence swells in the heart and devotion and piety springs forth from our being.

This speck commands the respect and veneration from all the other specks and that is the Master. Very close to it there is another from which there are several vibrations issuing forth. This cell is in very close proximity with the Master cell. We receive all our instructions from this cell only and to this only are we connected permanently and through it to the Master cell in the Dr.K.C.V. Order of the Natural Path. I do not have any inclination to delve beyond this as Master is my goal and in His service I shall ever remain. This limit is self imposed. The realm is immense expanse so deep it is absolutely dark. As already stated though dark and still, inscrutable and silent the moment our thought drifts or sways a bit towards our dear Master the very darkness becomes the source of all luminosity and light directed towards Him. Here we have an immeasurable immensity; we feel a dynamic presence the divine Rta, flowing out into a field of non-radiance full of intelligence and truth, reality and significance. This is not a plane in which poetry or music has a place; everything is imperienced as the sweetness of heart. Long back in

1968, I was asked to speak on Grace by the Master in the Basanth Celebrations, at Shahjahanpur. I asked him what is grace and he replied 'sweetness of heart'. Grace has its origin in this sphere as I understand now. Here we do not feel that we are doing anything. But the doing is present, without being related to doer. The interesting thing is that there is functioning and witnessing without a sense of self.

I have tried to explain to the extent of my understanding the Reality that is imperienced due to the grace of the Grand Master and our most beloved Master Sriramchandraji Maharaj of Shahjahanpur. I have only a feeling of humility and lowness which I share with all of you with reverence and regard due to you all. There is only one Truth for all of us and that is the ever flowing grace and blessings of the Master. To seek anything other than that is greed. Our Master has instructed that we should 'Love Him who loves all.' Let us pray and practice accordingly his Natural Path.

Pranam.

**Faith, in true sense is a lively link connecting the mortal with the immortal.\***

Dear associates in the Natural Path,

The topic of this seminar is taken from the book Dawn of Reality where the Master makes this seminal statement. I humbly share the following thoughts.

When we ask the question what is faith on the surface it may look like blind trust. But we immediately are aware in the spirit deep within that such a statement is naïve and uninformed simplicity. In fact faith is the opposite of blind trust. Faith is essentially an inter relationship of the divine and the human and in its matured state is an irrevocable inter personal relationship Faith the human heart knows in the deepest and most intimate sense, is something

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\* Talk Delivered at the Seminar during Basant Panchami Celebrations 2009

eternal and this is profoundly connected with all human beings.

It is in fact to honour this simple truth of our interconnectedness with all that is and the divine, all the religions seem to have arisen. The religions and spiritual traditions do in fact widely differ on many issues. Yet they all agree that there is a divine presence in the world and that human beings honour this presence best by leading meaningful and ethical lives in tune with Nature. This profoundly spiritual truth has been known in all times and places. And the great texts and traditions of the past still speak to us clearly today. With spiritual faith, our heart and mind open up and guide us in our search for Truth and Reality. Faith in the spirituality of life is what makes our spiritual path possible. If there is no faith in the interconnectedness of ourselves with the Divine there is no scope for the existence of the science of Yoga. However this faith gets fully established only through the grace of a Master of calibre. Master says “Faith is that unbreakable link

which, once established, cannot be broken. An abhyasi who does not develop faith can never progress.”<sup>1</sup>

Faith is not an attitude but a conviction and conduct based on a right and proper relationship with the Divine. It is not static and rigid belief system but is a dynamic growth of consciousness which matures in strength and depth as we nourish that relationship with the Divine. Many people think of "faith" as either a feeling or a collection of ideas that represent one's convictions. Although both of these concepts involve elements of Faith, it is essentially a firm persuasion of a way of life that lives and grants a perfume uniquely fresh and refreshing. Faith may sound like a form of belief, but belief is actually a fixation upon a version of the truth. When a belief becomes rigid, seeking and growth are not possible.

Through various researches in Physics we are now asked to have to shift to a new view where time, space and physicality are liberated from the

constraints which we were taught to believe that they had. If we believe that we exist in a fixed location in space, and that time must always pass by the clock we have to think again when we remember how time collapses during meditations.

I understand that subatomic particles pop in and out of physical manifestation millions of times per second, just when and where they feel like it. Their disregard for time is perplexing, to say the least, as they are stated to respond immediately to events in their future and even time travels backward to alter their past when it suits them. Now, we can all identify with the idea of creating a different future based on decisions that we make now, but cannot even think in terms of creating a different past. If I have understood the physicists well, that is what subatomic particles do, right there in the lab. As a result, in the mathematics of Quantum physics today, one of the necessary tools is the concept of negative time, that is the ability of a particle to send a message into its past in order to change its own

history. When the master in raja yoga tries to clear the past impressions it is no different from acting in the past. The cleaning process in our system I believe will be better and more understood from this angle in the days to come.

Another very interesting aspect I have also read about the subatomic particles. They are friendly, and when they bump into another particle, they become friends and carry on communicating with each other. The fact that they may become separated does not reduce their willingness to communicate. Viewed from this point of view it would be clear for us to understand how every Samskara is invariably linked to many others and twists and turns of the past when acted upon by the Will of the master become so very malleable and permit changes in the patterns of the past actions. The capacity of the special will is such. And this one needs to believe to derive full benefit and if it really becomes Faith the help would be immense in the cause of Yoga. The speed with which special will

works, even as these subatomic particles is a matter of surprise. Einstein said that nothing exceeds the speed of light, but I understand that the sub atomic particles do communicate over huge distances virtually instantly. If there is a limit to the speed of transmitted thought, then that speed of thought has to be millions of times faster than the speed of light. With this spiritual faith, which means an open heart and an open mind, we can discover more about Reality and Truth and what it means to humanity.

Developing and preserving a spiritual faith may not be a comfortable path. In living a life of Faith we are often called upon to relinquish material success and partially rational, scientific beliefs owned and accepted by persons who live by what we may call consensus reality. Living by Faith demands a constant capacity to leap deep into our heart where the irrevocable knot with the divine is felt pulsating and resonating the Faith itself- this we are told in Hindu tradition is the Brahma mudi- that is a single string with a knot on both ends. We come to

know during meditations that the act of leaping by itself is not sufficient and that demands a conviction that is strong enough to enable us to remain out in the deep abyss still persevering with the faith. Faith as I have always been saying is belief under circumstances that are impossible.

In contrast to the Christian and Islam, the faith of many Eastern beliefs is less focused on divine textual authority. It should be noted that the Vedas is not book and is something that is passed on for several generations by word of mouth until it was written and published. They are apourusheya. Even in the Buddhist canons it is held that they merely point to the Moon thus indicating that truth can only come from personal experience. In Hinduism, the spiritual goal of moksha, or liberation from the cycle of rebirth, may be pursued through the paths of knowledge, action or devotion and Yoga. It is the spiritual evolution that a person has when he develops the knowledge of interdependency through Viveka, Vairagya, avinabhava sambanda and

Bhakti culminating in surrender that grants one faith rather than faith in any book or text accepted on faith.

The power of faith is indisputable. Individuals throughout history have been prepared to sacrifice their most valued possessions, including their lives, as a result of their trust in God. Many spiritual traditions celebrate those who confronted the challenges of their beliefs: Abraham's faith in divine will, for example, led him to countenance the otherwise intolerable action of sacrificing his own son. So is the case of Siriyala of Saivism. It is not proposed to deal with these aspects of faith in this paper.

Faith and doubt are inextricably linked in spiritual experience. In his teachings Lord Buddha acknowledged the limitations of blind faith, requiring that his students should always test his words. So does Mahatma Sriramchandrajii Maharaj of Shahjahanpur. The yogic tradition states that three

elements are needed to make spiritual progress: great faith, great doubt and great perseverance. Faith is required to discover and trust the inherent truth of teaching; doubt to challenge and overcome superficial understanding; and perseverance to continue despite distracting hopes and fears. In recognizing the complexities and hardships of a spiritual path, our religions and beliefs also celebrate the enduring human determination to overcome them exhibited by many saints and seers.

Rev.Babuji Maharaj states that there should be faith in oneself, in the method chosen to be followed and in the Goal itself. Faith in our capacity to achieve the goal is fully developed only when we understand our true nature as pure and simple unalloyed consciousness. This is not had for the asking or imagining the same nor is just a matter of confidence. It is sincere and assiduous Sadhana alone that leads to this conclusion about our true nature. Further it is only then the faith in the method develops as it is purely spiritual rid off all the

superfluities of religion and dogma. Our method is simple and least complicated compared to other systems of yoga. Again faith in our goal as ‘nothingness’ is not a matter of persuasion and argument but is a matter of experience or as we prefer to call Imperience that we have during our meditations and the periodical influx of Prana. It is true that we do not have this basis for faith before we practice the system. It is here we go by faith in a person who has or had a personal experience of the system. But the nature of Pranahuti is such that in the very first exposure to it we feel our connection to the Divine getting its intimation through the imperience of Peace and deep quiets that passeth understanding.

In addition to the various methods of knowing like Pratyaksha (perceptual knowledge), Anumana (inference), Upamana (example) and Sruti (Scriptural knowledge) some thinkers have added another category of developing knowledge called Apta Vacana (words of wisdom of those dear and near to

us). This fifth one may classify even as Faith and thus Faith becomes a means of knowing. It is thus through some agency we get to know of a Master or his method. On their word some try to follow the system with some faith and they consider that good enough. Master states “Some people take a very erroneous view of faith. They believe that faith alone is enough to solve their problem of life no matter what the path they have adopted, or the guide they have submitted to might be. Nothing probably can be more misleading than this absurd belief.”<sup>2</sup> We are therefore advised by the Master that we should examine the merits of the system and the claims of the Master to guide us and only when we are convinced about their relative merits to the task of realisation we accept them. Master says “When we are, finally convinced of the merits of the thing we may stick to it with faith and constancy. Faith thus reposed shall be genuine and lasting while faith promoted by inducement offered by outwardly attractive features and display of petty materialistic achievements is no faith at all but may rightly be

termed as persuasion. It has no stable foundation to rest upon and disappears under ordinary adverse circumstances.<sup>3</sup>"

When we accept and follow a guide Master says and as we know "...we naturally begin to feel an inward attraction for him and think him to be the very person who can shape our destiny. The feeling gradually develops into faith and we begin to love him. We submit to his views with due regard to his personality and proceed along the path under his guidance. The experience of achievements gained during the course convinces us further of the extraordinary capacities of the Master and we begin to look upon him as a super-human being. Our faith now is greatly helpful to us in our spiritual progress. It dispels clouds of doubt and uncertainty and removes difficulties and obstructions from our path<sup>4</sup>. It is then we find that "Faith itself is existence of substratum (base) on which Realisation begins. (SS-218) Thus we find the Master stating "True faith is really an unspeakable virtue which is beyond the

scope of religion; it is the dauntless courage which leads us on to success, it is that ubiquitous force which makes our path smooth, it is in fact the only thing that solves our problem of life<sup>5</sup>.

Faith in the Master is not had in the beginning. The Master expresses the growth and development of Faith and in his own words they are “In the spiritual phase, faith in the guru or the Master starts when the sadhaka begins to feel that whatever the teacher gives out is correct and to his advantage. When it is so he accepts it with submission. By and by when he begins to feel more and more convinced and satisfied by experience and association, his reliance on the Master grows stronger and his submission increases. Faith thus begins to develop in a way and he begins to assume an unquestioning attitude. This usual routine is applicable to those who aspire for the realisation of God and proceed on the path with their eyes wide open.”<sup>6</sup> “Trusting and believing, in the sense that everything coming from the Master is agreeable and acceptable as the very

right thing, is the beginning of faith. But so far it is only a physical approach or, in other words, only a set-up for the foundation of an edifice, to appear subsequently as faith. At a lower level it appears in a crude form with the idea of self elation in the background. This too is not after all bad since something may be better than nothing. When this feeling firmly settles in, losing its conscious knowledge, it is then the beginning of real faith. Having built up faith in that manner one is then moving actually in the footsteps of the Master, imbibing all that the Master has within himself. This, being a rare attainment, may be gained by only a few, but that does not mean that one should on that ground give up his efforts for it".<sup>7</sup>

I thank you all for sharing my understanding of the lively link of Faith we have with the Divine.

Pranam.

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- <sup>1</sup> Silence Speaks, Second Edition, May 2007, pg 298
- <sup>2</sup> Basic Writings of SriRamchandra, First Edition, April 2008, pg 249
- <sup>3</sup> Basic Writings of SriRamchandra, First Edition, April 2008, pg 246
- <sup>4</sup> Basic Writings of SriRamchandra, First Edition, April 2008, pg 248
- <sup>5</sup> Basic Writings of SriRamchandra, First Edition, April 2008, pg 250
- <sup>6</sup> Silence Speaks, Second Edition, May 2007, pg 251
- <sup>7</sup> Silence Speaks, Second Edition, May 2007, pg 266