

MEDITATION

First Edition: Basant Panchami 2010

Handling Charges: Rs 50/-

Publishers:
Sri Ramchandra Publishers
5th Floor Laxmi Plaza
Entrenchment Road
East Marredpally
Secunderabad - 500 026

CONTENTS

Foreword	
1. Commandment 1	
11	
2. Meditation	27
3. Preliminaries to Meditation	32
4. Practical hints on Meditation	35
5. Meditation is the foundation of spirituality	39
6. Discourses on "The Commentary on the Ten Commandments" of the system of Sri Ramchandra's Rajayoga - Commandment -1	44
7. Discourses on The Philosophy of SriRamchandra's Rajayoga - Lecture -14	59
8. Discourses on The Philosophy of SriRamchandra's Rajayoga - Lecture -15	66
9. Meditation	77
10. Some Common Errors in Meditation	83
11. Basics	90
12. Pranahuti Aided Meditation	
103	
13. Transformation - A reality through Pranahuti Aided Meditation	142
14. Prayer and Meditation	150

15. Meditation	159
16. Purificatory Process	163
17. Futility of Mind	181
18. Proper Motivation	185
19. Meditation - Methods & Practices	202
20. Pranahuti Aided Meditation And Antyakalasmarana	
	244
21. Resourcefulness	259
22. Some are deluded by their own thinking and some are illumined by Divine Grace	262
23. The Unknown	279
24. The Elusive Obvious (The Sanatana)	289
25. Subtlety in Meditation	294
26. Light on Meditation	298
27. Spiritual Essence	306
28. Path of Pain	314
29. Mind can be known by mind and Divinity can be known by Divinity	329
30. Lion hearted men alone can dare approach Reality and men are made so by Natural Path	351
31. Meditation is not enough	367

FOREWORD

Humanity has been feverishly searching for a solution to get at “Real happiness”. It is aware of the fact that the Consciousness at individual and collective level has to rise to human level (Altruistic) prior to any further evolution towards Divinity and was utterly helpless. Responding to this SOS call of humanity the Divinity in its infinite compassion ushered in a New Era with the Advent (Rev.Lalaji) and structuring of Special Personality (Pujya Babuji) with the formidable task of transformation and spiritual regeneration of man.

The blessing of divinity has taken the shape of the ‘Natural Path’ and methods of ‘Pranahuti Aided Meditation (PAM)’. The system of Natural Path and methods of PAM are simple, but not easy. Everything in these is scientific, pure, vibrant and dynamic. The Spiritual wisdom that is flowing down the memory lane needs to be grasped, understood, digested, lived and expressed.

The veil of simplicity has been opened up and made available to humanity through the writings of Masters, methods and support of pranahuti for the willingly seeking and co-operating aspirants. The Institute of Sri Ramchandra Consciousness, Hyderabad, India – in the spirit of ‘Bodhayanthi Parasparam’ is sharing the ‘Divine Resource’ and

spiritual essence with all the willing and is hopeful and optimistic of their dynamic participation in the Divine endeavour of restoring and regaining balance.

In the book on “Meditation” Sri K.C.Narayana discusses many aspects of meditation, purification and prayer. All the topics have been dealt with in a lucid style, leaving no room for any ambiguity and are wholly based on his personal sadhana, experiences had and imprecision gained in letter and spirit of Pranahuti Aided Meditation generously bestowed to Humanity by the Great Master of the day, Sri Ramchandraji Maharaj of Shahjahanpur (U.P.), India.

Sri K.C.Narayana being a dedicated and serious practicant of the system of Natural Path for over Five decades under the guidance of his Master – Sri Ramchandraji and preceptor –father Rev.Dr.K.C.Varadachari - an Intimate of the Master and a most renowned Philosopher. Sri K.C.Narayana is a qualified Psychologist and a philosopher with Master’s degree in both with Honours. In addition he has got deeper insights of sanathana tradition. He has been training the aspirants following the Natural Path for over Four decades and is dynamically serving his Master day in and day out to fulfill the mission of the Master – The Transformation of Man. He has been specially

entrusted by the Master with onerous responsibility of educating, training and doing research in PAM by virtue of his courage and competence. Truly, Sri K.C.Narayana is an efficient doctor practicing “Spiritual Therapeutics” and a wizard in spiritual remedial education. This is my conviction out of experience and that of many co-travelers. The talks, discussions and writings of Sri K.C.Narayana reveal a blend of Agama and Nigama traditions.

He aptly, adequately and appropriately interprets the tradition in terms of Natural Path to give clarity and understanding of the subject. He being a trainers Trainer is proficient in the skills of navigation and guidance during voyage in the silent waves of sea of wonder. I am intimately associated with him for more than two and half decades and am under his training and guidance.

Coming to the book proper, it is heartening to note that many aspects of Pranahuti Aided Meditation are explained, elucidated and discussed – all backed by the inspirations from the Masters works. The flow of wisdom from the Great Master Sri Ramchandrajji of Shahjahanpur ; Revered Doctor K.C.Varadachari – Master’s Intimate ; Pujya Sri Iswar Sahayji – a very close associate of the Master and the author of these talks/articles –Sri K.C.Narayana, my most revered guide, philosopher, mentor and love is evident as one goes through this book.

All the practicants following the system of Natural Path are aware of the need to set a goal (spiritual) for oneself, its clarity, the need to have firm determination for which one should be prepared to ‘gird up loins’ are covered in Master’s works and are elaborated, discussed and explained clearly all from practical angle. Commandment -1 of Natural Path which is foremost is dealt with in detail. The unique aspect of purification process is clearly explained which is a very important component of PAM.

As always, Sri K.C.Narayana exhorts everyone to offer prayer at 9 P.M. as given by the Master for larger as well as individual good in terms of evolution of consciousness.

In the article ‘Transformation’ – A reality through PAM which was an address during celebrations of Master’s Birthday – the vital need of pranahuti influxes in Sadhana, the understanding of renunciation- the attachment and trusteeship concept are clarified for the benefit of practicants. This article is a marvel. The author covers excellently all the ingredients of prayer and its dimensions. How this Divinised Human being has been responding through prayer to most of our self created stresses and complex situations in life and spent /spending long hours at times even burning

midnight oil with loving concern and compassion with a crying heart to the Great Master for our relief and assuage is known to many who go to training to him and seek counsel/help and others not known to us, but known to his heart. The instrument of prayer is very important in Sadhana. It is in fact ‘Key of the Dawn (for morning meditation)’ and ‘Lock of Night (bed time prayer)’.

The dynamics of meditative process, its progressive evolution to higher states are explained. The intentional consciousness, its dimensions and domains in Sadhana are really revelatory. The topic on ‘Proper motivation’ is illuminating to seekers and cautions from the author to resist negative motivation is very useful in Sadhana. This is of paramount importance .

Sri K.C.Narayana exhorts people to develop pure motivation intentionally and advices meditation on Pt. ‘A’ regularly with love and conviction.

The author’s authentic explanation and interpretation of Lord Krishna’s teaching and Sri Aurobindo’s teachings vis-à-vis Natural Path is educative and delighting. The topics of ‘Antyakalasmarana’ Resourcefulness, The Unknown and other presentations in the book are masterly in content and spirit. The Jnana derived from these along with assiduous practice of PAM is bound to enhance the

quality of Sadhana, practice and eventual transformation and expression of Divinity in the spirit of 6th and 9th Commandments of Master so that world regains its True Glory.

My profound gratitude to my most revered guide – Sri K.C.Narayana for enabling me to write this Foreword to this compilation on ‘Meditation’. I am confident and hopeful that Humanity would reap the benefit from this and practice of PAM.

With Billions and Billions of Salutations to Masters

DR.A.SUBBA RAO
‘VARADA’
H.No-1-4-210/10
Plot No:10
Green Park Enclave
Kapra,ECIL (Po)
Hyderabad -500062
India

Commandment 1

Pujya SriRamchandrajji Maharaj

Rise before dawn. Offer your prayer and puja at a fixed hour preferably before sunrise, sitting in one and the same pose. Have a separate place and seat for worship. Purity of mind and body should be specially adhered to.

The fire of the Divine which has been burning since the beginning of time has not yet cooled down. When the time of creation came the latent thought came into action and the subtlest particles got heated up. Thus the preliminary covering set in from the very first day. By the effect of continuous heating, the particles began to come into motion. Its intensity went on increasing adding veils after veils to it. Grossness began to develop by the effect of the growing intensity of the vibrations. The action of every particle started and went on multiplying till the Reality was completely wrapped up within, like a silkworm in the cocoon. In other words only the white shell of the egg remained open to view while the reality within was lost to sight. Co-relationship began to spring up. Now one who was more closely attached to it, received more of it for his share. The

heat which existed on the first day manifested itself in man, and gradually it went on developing assuming the form of organic growth. Every particle got affected thereby, absorbing its due share of it. A material tinge was thus introduced into it and it remained subject to the influence of that which it was part of. The bigger layer previously formed by the heat maintained its connection with it. Now the influence caused on the greater thing will naturally be reflected on the smaller thing, which will get affected thereby in proportion to its magnitude. All things being subject to external influences are affected by the rays of the sun in accordance with their capacity. The heat produced by external causes begins to exhaust itself after some time and the real comfort comes only when it gets completely exhausted. Take the case of the summer season. When the effect of the external heat which reduces after some time is thoroughly removed, some comfort or ease is definitely felt and experienced. Now the time when the external heat begins to subside, yielding place for the cooler effect to settle in, or the meeting point of the two is known as Sandhi-gati and this, in the opinion of the mahatmas, is the time best suited for the practice of Sandhya and Upasana (worship). This (sandya) is the time of the advent of that which is opposed to heat and it can be that alone which existed prior to the generation of heat at the time of creation and which

is in close conformity with Nature, or in other words the very image of the ultimate state we have finally to arrive at. Thus the point we start from is the very point which corresponds closely with the Destination.

Importance is also given to Sandhya at the time of noon (Tam). But in that case the power is utilised in a different way. The sun's rays are quite direct at the time causing greater heat. Nature's eternal heat which proceeds from the origin is also attached with it. Thus indirectly we connect ourselves with the Ultimate Power through the medium of the material heat and secure closeness to it. This continues till the time when the heat begins to subside and we draw the fullest benefit thereof. Now the time that follows will enable us to have a taste of the condition which comes next, helping us to acquire still further closeness. The sages have therefore advised Sandhya at noontime too. The reason is that by continuous influence the sun's rays get connected with the plane wherefrom they have originated and which is next to the Ultimate. Since the rays of the sun are closest to the perpendicular at noon the effect brought about by them is more direct owing to the nearness. The heat which seems to be coming from the sun is in fact the heat of the particles. Thus if we meditate at noon our thought gets unconsciously attached with the Centre or the

Ultimate. Putting it in a different way, I may say that in order to solve a problem we often assume the answer first. Similarly in order to solve the problem of life we assume the very real thing first, however hazy it may be to our view, because on arriving at the last phase the cognizance of the previous ones is often lost. In this way we utilize that excessive heat to our best advantage. But since the material heat at the time is also great we do not treat Sandhya at noon to be compulsory in our system. During the time that follows, the heat of the sun begins gradually to subside. In other words, we begin to advance towards coolness till we reach the point where both the heat and coolness are at par and this is the evening time which is fixed for the practice of Sandhya. It helps us to derive the full benefit of the time getting more closely attached with the coolness of the hour. As the time advances further we go on getting closer and closer to greater coolness. Finally we reach the point where we are closest to it and that is the time of dawn. The sun's rays have their least influence at that time. It is a scientific principle upon which the division of the timings for puja and Sandhya is based in accordance with the natural effect of the time.

A question now arises as to why Sandhya has been fixed only at the times of Sattva and Tamas and not at the time of Rajas. The principle of Invertendo is

well known to everybody. Both terminals are taken into account, viz., the beginning and the end. The beginning is Sat and the end is Tam. Inverting them we get the reverse. The beginning becomes the end and vice versa. The middle in both cases remains the same, or in other words a hypothetical line which connects the two ends.

I now reveal herein the true significance of a little known mystery. Generally they consider Sat to be the reality and treat it as a yardstick for measuring the knowledge of God. The mystery at the bottom is quite unknown to them. In fact it is all the sphere of Tam and Tam alone. This is the only thing worth achieving for a true yogi. It is no doubt very difficult to gain access up to this point. To acquire Sat is a very easy job but the state termed as Tam cannot be so easily attained. There is nothing beyond it. Though generally people talk a good deal about it, few amongst them even attempt to secure approach up to it. Even purity, simplicity and peace are not there. It is in fact beyond all of them. This is the very thing which is acquired after persistent labour through several lives. I can boldly assert that even the greatest saints of the world have remained short of the mark in this respect. The state of negation which one craves for and which is the real life, abides in it and all activities cease before one reaches the point. This is the Divine mystery which

is revealed today. It is the central point of the real state of Being which in most of the cases remained unattained in spite of all the efforts of the pursuer. Perception has no approach up to it. People tend to consider this state of Tam as their deadliest enemy. But if you ever happen to study a person in whom this state of complete 'ignorance' is reigning in full swing, you will find that at the highest pitch of advancement he, like an infant baby, has no awareness of his own condition. But if a slight touch of Sat is applied to it, he will then begin to have cognizance of his state of Tam. This is due to the fact that the meeting point of the two leads to the creation of a new state, identical with that which was the basis of Creation. Now the principle of Invertendo applies in this case too.

The third phase of manifestation relates to the material exposition of the objects of Nature. People remain entangled in it, forming numerous ideas and desires. Generally our eye is attracted by anything bright and glaring, which we commonly misunderstand as Sat. This bright object is nothing except Maya and those who talk so highly about it are in fact far away from the sphere of spirituality even, not to say of Reality. But people have developed such a state of torpidity that they are neither prone to hear nor perceive anything in this connection. They have lost sight of the true Reality

which is beyond both light and darkness. This is what has been shown in the emblem of the Mission and which is in a true sense the real state of man's perfection, from which no decline or fall is possible. This is a very delicate point of philosophy. The saints have generally called this state of neither light nor darkness as Satpad which is not correct, for this state is much beyond that. That is in fact the reflection of the Reality which in itself is still beyond. This may be astonishing to most of the readers but I have written this only for those who are well advanced in spirituality and who have thorough knowledge of this science. It can only be experienced in a practical way and is not to be found within the bounds of religion. It is an entirely different path. It is itself a science for which one may not be well fitted unless he develops the capacity to perceive Nature with his inner eyes. Till then he can have no approach upto its fringe even, not to speak of knowing or understanding it. Religion helps one only to understand that there is something more in Nature for him to perceive. But for picking up the pearls one must oneself dive deep into the ocean. In fact, the very simplicity, purity and innocence of the Reality have become a veil to it. This book has been written not for the novices but for those who are highly advanced in spirituality.

Performing of Sandhya before sunrise is stressed upon for the reason that the external heat and other influences, which have been driven out of the body, may not creep in again by the effect of the sun which would prevent our deriving the best advantage of the time. It has been generally advised and Western culture too supports the view that a separate place must be reserved for each type of work so that relevant thoughts conducive to the nature of the work may spring up on arriving at the place. Man possesses power which he has derived from his thought connection with the Reality. When one resolves to do a thing, the connecting link between the thought and the work becomes intensified, and one begins to draw power from the real source in accordance with the strength of his thought. When the power begins to flow in, and we associate it with a particular point of time, then the remembrance of the work begins to revive in our heart and we begin to feel attached to it in some way or the other. The room or place we sit in for meditation is also charged by our thought force and a feeling of sanctity begins to prevail all over there. The influence taken in by the place helps us further in the accomplishment of the task. Now it depends upon one's individual capacity to expand it as much as he can. It has been generally observed, and the sacred shrines are a living proof of it, that this influence is not exhausted with the lapse of time, and even today pilgrims and

visitors get benefited by it. Not only this, since the air blows through, it carries its fragrance to the adjoining layers also. Now there is contraction and expansion in each layer, so the effect thus caused continues to develop and expand.

As regards Asan or posture, it is a well-known step of yoga. It is treated as a preliminary step and is much emphasized upon by the mahatmas, though the mystery at the bottom has not been revealed yet. Everything comes to light at the destined time. Before creation everything was in an almost inactive state and had dissolved into the Origin. But though they were dissolved into Origin losing their individuality, the previous impressions persisted. This was because of the shade of reality, which remained under till the time of dissolution, which helped them to retain the effect of the impressions during the entire period of their existence. How long they continued to absorb this effect is beyond human imagination to determine. It must at least have been during the entire period of existence since the time of creation. The effect taken in by them was no other than the motion which generated from the shocks of the Root- Power. This being saturated with the effect remained silently active and this continued indefinitely. It is known as the Latent Motion around the Centre. The latent motion which is concentrated energy, cuts out crevices for the

power to burst forth and flow out afresh leading to the reformation of the universe. Man came into being. The latent craving to return to his origin also began to spring up in him, because the real Essence, which he partook of, being very powerful, began to attract him towards it. The thing which after coming into motion led to be the cause of the creation was also inherited by him. But that was contrary to the static condition because its basis was activity. When the thought of going back to the static state was stirred up in man, it became essential for him to bring the activity which had sprung up in him into a latent state as far as it was possible. He began to seek out means for it. At last it came to his understanding that just as the latent motion was grosser in comparison to the Absolute with which it was connected, in the same way he must also take up something grosser for the purpose, to enable him to attain the destined ideal of Reality. This led him to the conclusion that he must create in himself a form of contraction or withdrawal similar to that at the time of Pralaya. Now, Zaat (Holy Entity) is all pervading in man just as it is in the whole universe, taking the universe in a collective sense. The state of Pralaya comes in when contraction begins to take place. Similar contraction in man leads to his individual Pralaya. This means that he begins to proceed from his state of grossness to the real state. The contraction always starts from below and proceeds

gradually upwards because of its upward tendency. Therefore in order to go upwards he must start contracting from below. The form would only be to bring his legs and the allied parts to one pose and to keep them steady. In whatever way it might be done, the form would finally be that of Asan. It is essential because it paves our way to the Ultimate. The posture must always be the same. The reason is that in this way he gets associated with the great Power, the very thing he takes up in the beginning for the attainment of his particular objective. Thus the form which is associated with Reality helps him a good deal in his primary initiation.

Performing of Sandhya in an upright sitting pose has been thought to be most advantageous from very ancient times, because in that position the flow of Divine grace descends straight upon the Abhyasi. If an Abhyasi sits crookedly or obliquely, or in an unsteady pose, the flow of effulgence will necessarily be impeded or disturbed. The Abhyasi will thus be deprived of the full benefit of the descent. Therefore in order to get the greatest spiritual benefit one must sit in a proper steady pose. Some may probably think that the upright steady pose may be reflecting a tinge of pride. It is not so. In principle the devotee or Abhyasi should present himself before the Master in the same manner as a soldier does at the time of parade. At

the call to 'Attention' it is essential for him to keep up the same steady upright pose, looking with attention towards the officer. This indicates alertness, healthy disposition and the freshness of the body. The same principle holds good in the case of the Abhyasi while sitting in service before the Master.

The ideal of purity held by the Hindus, in particular, is indeed very high. But now, in its degenerated state, it has gone down to such an extent that it exists merely in imagination. All the principles thereof have been quite forgotten, and bathing and washing are the only remnants left now. The principle of purity was based on the thought that the Eternal and pure Existence which we have to enter into is entirely free from all contaminations. It is perfectly pure. This highest standard of absolute purity free from all impurities (*mala*), distortions (*vikshepa*) and coverings (*avarana*) was taken up for the ideal. Our being is contaminated with all these, hence far below the ideal. Thus our attention being directed towards the attainment of purity of that highest level, we began to imitate it in all outward ways, looking particularly to the cleaning of the body. The external ways adopted for the purpose began to cast their effect upon the mind and thus the internal purity too began to develop. This continued process supplemented by our firm attention upon the Ideal contributed greatly to the attainment of highest

purity. The process thus being accelerated, real purity began to flow in all through, and the mind began to get purified, producing good thoughts which helped us further in our pursuit. Thus we were doubly benefited. We had already resorted to means for the internal purification and now the external ways too began to help us a good deal in the work, and both combined together helped us immensely in the attainment of the objective. When both these get harmonised with each other, it becomes in itself a power which makes our path all the more smooth and we go on soaring higher and higher. Thus our feeling of purity helped us so efficiently in the attainment of the ideal.

Our first and the foremost commandment relates to the proper observance of Sandhya and Upasana. By following it we begin to draw in power which we have finally to attain in due course. Another important point in this connection is that when the currents from the Ultimate (Zaat) began to flow, the flow by itself got twisted creating a state of grossness which led to the formation of atoms (Anus) and sub-atoms (Paramanus) and many forms of elements that began to appear in their particular forms and shapes. The continuance of the flow created heat which was the very basis of life and which gave further stimulus to existence. But though the heat remained in existence, its force got diverted

downwards. One may be at a loss to understand the real significance of the words 'up' and 'down'. When we conceive of the highest, our thought takes into account the opposite view too, i.e., of the lowest. Besides, when we have sprung up from that which is the greatest and the best, the level next to it will naturally be called lower or lesser in comparison. This brings into our mind the idea of high and low. When the downward tendency begins to get diminished, the very same thing which had been continuously pouring heat into the particles helps to direct them upwards, wherefrom their existence had started, and the heat created by the effect of motion makes it lighter still. A lighter thing always tends to rise upwards or in other words it moves towards its source. Thus everything that comes into activity by the effect of the Divine flow tends to fly towards the Origin. Man has also inherited the same tendency, so, when his downward tendency is checked, the thought of reaching the Origin automatically revives in his heart. This is why he begins to feel inclined towards Sandhya and Upasana.

There is an immeasurable difference between Nature's heat and that caused by the sun. The former which originates from Reality is totally devoid of materiality, whereas the latter which originates from a comparatively material source is heavier. In my view the former may more aptly be called as force or energy. In energy the heat exists in a latent

state while in the sun it is apparent. The sun's heat is mere warmth while the other is the promoter and preserver of life, though the word used in both the cases is the same. It is regrettable that no adequate means of expression of such subtlest matters are available and possible. I have, however, tried my best to explain it through words as far as possible, yet the actual realization of the difference depends upon practical experience (anubhava) alone. Under Natural Path, our system of spiritual training, the teacher at the very outset weakens the downward tendency of the abhyasi by the effect of his own power, so that it may get automatically diverted towards the Divine. ***This is the philosophy of training and also the foundation.*** This state of mind relates to the higher plane of consciousness whereas the former one relates to the lower. This basic principle of spiritual training under the system may offer a chance to philosophers to ponder over. I have dealt with it very briefly. In this connection I may quote the following remarks of a great saint. "The Lord has closed upon man the door of every query." A poet has also said: "One can acquire the intelligence of Sahban (a Chinese philosopher) in eloquence and rhetoric but none can attain the knowledge of the Real. I may say that when we ponder over God, our imagination creates a circle round it. This is the knot which bars our approach to the answer of every question. If possibly we can get over this knot and remove the limitation of thought, then the subtlest things can be revealed to us. But

there is also another circle within for which this one is but a reflection. When we force our entry into that one also the mystery of the Centre can be revealed. But the breaking through of these limitations will be possible only when one is able to shatter the particles of his being. But this is rarely possible since the means required for the purpose cannot be brought into practice except in rare cases. If however a person does come into existence who can do so by his will, then the circle will disappear from view because the vision will, in its shattered state, become one with it. But in order to have a knowledge of it, it is also essential for him to be able to rearrange the particles of his being so as to assume a similar form of existence as it had before. Common imagination may not conceive of such a personality having ever been born, but my perception asserts that definitely a few such ones have come into existence already. The condition that exists after the shattering of the particles is similar to that of the Latent Motion and his will lies dormant in it, just as it was before the time of creation and will again be after Maha-Pralaya (complete dissolution). The same dormant will which caused creation to come into being will again lead to the re-adjustment of the shattered particles and there will be no limitation then left.

Meditation

Pujya SriRamchandrajii Maharaj

In Raja Yoga we generally start with meditation. There is a great underlying philosophy in it. We find ourselves all the time busy with the worldly things. If we are not doing anything, our thoughts seem to have wings in the leisure hours. We are always in tumult and disorder. Our individual mind has become used to such type of character, and thus we have made everything topsy-turvy. Our actions and thoughts count much in our wrong making. When we remain in contact with ideas and thoughts of different kinds, they leave impressions upon our emotional feelings and senses. All senses are spoiled and adopt a wrong course. When such practice continues for a long period, we make them worse. The marks we thus make upon the senses and indriyas turn them solid like a rock, having no bodh or wisdom.

Soul is, no doubt, not acted upon, but we create such obstacles and coverings which keep it enwrapped all round like the cocoon of a silkworm. What happens then? We cannot even peep into the soul, what of realizing it. By the effect of our vicious thoughts and actions we spoil our sense of discrimination and right cognition. Those who have

reached this state of solidity, as said above, do not like to come under the teaching of Raja Yoga. This is why people turn a deaf ear to what we say.

If somehow or other they make a firm determination to reach the Reality, the power of Master shall affect them. At the same time I want to add that these things can be shattered only by the help of such a Master who has the power of transmission to break open the wrapped-up things and to remove complexities. Of course the abhyasi is directed to have meditation on certain points of concentration, I mean on one of the chakras, figuratively called lotuses.

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

People may ask why it is necessary to proceed with meditation at the first stage of Raja Yoga. The answer is quite plain and simple. We are now gathering ourselves at one point so that our individual mind may leave its habit of wandering

about, which it has formed. By this practice we set our individual mind on the right path because it is now metamorphosing its habit. When this is done our thoughts naturally do not go astray.

It is a Hindu belief, and a correct one too, that when we first came into being we were complete, and we were all in close touch with the Almighty. As time went on degeneration set in with the result that we now find ourselves in the lower stratum of humanity. Who created these things within us? It is only we ourselves and nobody else. It is we who have undermined ourselves; it is we who have thrown ourselves into the gloomy dungeon, far far away from the Godly kingdom; it is we who have wrought this havoc within us, making thereby a network interwoven by the fibres of our wrong and vicious thoughts.

Now we want to go back through downward motion to the condition from which we had come down. We use our central force at one point just as the Almighty did when He created the world by issuing forth the powers of creation from just beneath the Centre through the force of His will, in different forms and colours like the fibres of the net, to complete the creation. It was one with Him when there was no creation. He has been at His centre and shall be there when the things, which have come down, go back in Him, or to the original point called the Centre

(as explained later in the book). We began to weave our own fibres of different hues and colours and we are all the time with them.

Now we want to return to our own centre. The process naturally will be to draw these things to the point of origin. We do the same thing in meditation and try to gather ourselves at one and the same point to create our pralaya, which is the state we were in when we came down. *By meditation we make a will in our heart covering thereby the surroundings around the heart region. It begins to expand, extending over to all chakras (lotuses) located in our body.*

Thus all the chakras begin to glow. The circle goes onward passing through region after region till all begin to be absorbed in the innermost circle. What you feel there is dazzling light sometimes, because you have made the passage from the heart towards that region where you are now. The dazzling light now begins to fade because you are going forward. You come in contact with different stages of *maya* as well. The dazzling light is there. When you cross it you find yourself in a totally calm atmosphere.

Here the kingdom of God begins. There are stages and stages after it which all pass through. Since it seems out of place to discuss them here under the

head of Meditation we leave them aside. Now your meditation is leading you to the main goal. No practice of hatha yoga can bring about such a result. It fails after ajna chakra. Meditation — a part of Raja Yoga — is the only thing that can lead you to the end. There is no other means of approaching the Centre.

We have seen that one thought arising out of the Centre created so big a universe. We have got within us the same central force, though marred by our wrong doings. We utilize the same power which is automatic in us. We take work from the same force through meditation. This is how we proceed naturally and with Nature's force, so to say.

When we meditate, the central power we have remains in force. It disperses the overwhelming clouds which are greatly fried up by its force. Only an abhyasi can feel it. This can only be known practically. You will soon find yourself swimming in everlasting peace and happiness. Everything ends here. There is no attachment with the world. The mind is disciplined. It is automatically regulated. Senses begin to come under control, and you gain mastery over them. To master yourself means to master Nature. When the passage becomes clear you feel the Nature's work within your bounds and limits, rather you begin to work yourself.

Preliminaries to Meditation

- Pujya SriRamchandrajji Maharaj

A natural easy posture (asana) paves our way to the ultimate.

When the thought of going back to the original was stirred up in man, it became essential for him to bring activity, which had sprung up in him, into a latent state as far as it was possible. He began to seek out the means for it. At last it came to his understanding that just as the latent motion was grosser in comparison to the Absolute with which it was connected, even so he must take up something grosser for the purpose, to enable him to attain the desired ideal of Reality. This led him to the conclusion that he must create in him a form of contraction or withdrawal similar to that at the time of Pralaya. Self is all pervading in man just as it is in the whole universe, taking the universe in a collective sense. The state of Pralaya comes in when contraction begins to take place. Similar contraction in man leads to his individual Pralaya. That means that he begins to proceed from his state of grossness to the real state. The contraction always starts from below and proceeds gradually upwards because of its upward tendency. Therefore, in order to go upwards he must start contracting

from below. The form of contraction could be only to bring his legs and allied parts to one pose and to keep them steady. In whatever way it might be done, the form will finally be that of the Asana. It is essential because it paves our way to the Ultimate. This posture must always be the same. The reason is that in this way he gets himself associated with the great power, the very thing he takes up in the beginning for the attainment of his particular objective. Thus, the form which is associated with Reality helps him a good deal in his primary initiation.

The upright position of the back bone, neck and head in an erect straight line during meditation has been thought to be most advantageous from very ancient times, because the flow of Divine grace is believed to descend straight upon the aspirant in that posture. In our way of practice, however, this is not insisted upon. The aspirants are advised generally to sit in a natural easy posture. Moreover, even those who assume a tight straight post are found to give way automatically to a suppliant, slightly forward drooping posture, as the state of blissful absorbency sets in. As such, it may be considered to be more natural even for the purpose of an ascent into higher states of consciousness. In fact, a controversy over a point of comparatively lesser significance seems irrelevant.

It is better to sit in the grey of the morning for meditation, or when that is not possible, at any fixed hour convenient to the aspirant. Do not feel disturbed with the outer things but remain engaged with your own work thinking that they are in a way helping you to feel the necessity for greater absorption in your practice.

Practical hints on Meditation

- Pujya SriRamchandrajji Maharaj

When we meditate, the Central Power we have i.e. thought in its pure form remains in force.

We start our practice fixing our mind on one point in order to practise meditation (Dhyana of Rajayoga). The previous steps of Ashtang Yoga are not taken up separately but they automatically come into practice as we proceed on with meditation. Thus much of our time and labour are saved.

The practice followed is meditation on the heart. There is a great philosophy underlying it. We have got within us the same central force (thought), though marred by our wrong doings. We take work from the same force during meditation. This is how we proceed naturally with Nature's force, so to say. When we meditate, the central power we have remains in force. It disperses the overwhelming clouds which are greatly fried up by its force. It cannot be expressed in words, only an aspirant can feel it. This can only be known practically. The mind is disciplined. It is regulated automatically. Senses begin to come under control and you gain mastery over them. To master yourself means to master Nature. When the passage becomes clear you find

Nature's work within your bounds and limits; rather you begin to work yourself.

In our system the aspirant is advised to meditate on the heart thinking of the Divine Light there. But he is directed not to view light in any form or shape like that of an electric bulb or a candle, etc. In that case the light appearing therein will not be real, but one projected by his own creative speculation. An aspirant is advised to proceed with a mere supposition of light with the thought of Divinity at the bottom. What happens then is that we meditate upon the subtlest which is to be attained.

The method of meditation on the heart is to think Godly light within it. When you begin meditating in this way please think only that Godly light within is attracting you. Do not mind if extraneous ideas haunt you during meditation. Let them come but go on with your own work. Treat your thoughts and ideas as uninvited guests. If even then they trouble you think they are Master's, not yours. This process of meditation is very effective, and can never fail in bringing about the desired result. Sit in an easy posture for an hour in the morning in quite a natural way. You should only meditate. You should not struggle with your ideas which generally come during meditation. Concentration is the automatic and natural result of meditation. Those who insist on

concentration in place of meditation, and force their mind to it, generally meet with failure.

Under our system the aspirant, no doubt, sometimes sees light. But the glittering light appears only in the beginning, when matter comes into contact with energy. In other words, it is only a clue that energy has begun to work. The real light has the dawn colour or a faint reflection of colourlessness. Although light is not the exact translation of the thing, (because light is really far more heavy a thing than what that actually is) it has been expressed so merely for the sake of understanding. If the aspirant begins to feel himself lighter and lighter, it means he is progressing, because in that case he is going into the state that God is in. Light means the loss of the weight of one's own thoughts. Thus the real Light refers only to the real substance, or more appropriately, substanceless substance.

All artificiality and misdirected emphasis guided by the aspirant's own desires and preconceived notions prove injurious-very often irrevocably. As such, the visions of light, etc. are not to be artificially created or insisted upon. These may only be noted, when they do arise, without any feeling of personal attachment to any of them. The only object of personal attachment should be the Ultimate goal, viz., Realisation, which is to be firmly held in view throughout; and this is to constitute the most reliable

guarantee against any and every irrelevant diversion. One example of harmful misdirected emphasis, as already pointed out, is the insistence on concentration of consciousness, expected anxiously during every session of meditational practice by most Raja Yogic aspirants. This has played havoc in the history of Yogic Sadhana in India and elsewhere. Methods of ascetic austerities, penances and physical mortification, usually applied for keeping the mind under control, do not relieve it of its misdirected trends. On the other hand, they only serve to keep the evil subdued within, and it might at any time burst forth, when, by chance, the control is somehow relaxed. The real solution of the problem lies not in controlling the mind artificially by suppression, restraint or mortification, but in its gradual moulding which is to relieve it of its misdirected trends. In this, and every other matter, therefore, having the attitude of a sincere student, grasping and allowing everything to work and develop in a natural way, is to ensure the most speedy progress.

Meditation is the foundation of spirituality

– Pujya SriRamchandraji Maharaj

I have discussed sufficiently as far as my anubhava or reading of Nature allowed me. I may now add a few lines for the seekers, to reveal to them the secret of success. Meditation is the foundation of spirituality. If you meditate having your real goal before you, you are sure to arrive at the destination. There are ways and ways converging towards the real goal and they are discussed in various scriptures sufficiently. There are external forces too, helping us to the destination if properly guided.

The Eastern thinkers have taken special regard of the question of food. It should be cooked neatly and cleanly in a proper manner. That is the hygienic point. But if it is sattvik and is cooked in constant remembrance of God, its effect will be surprising. And if it is taken meditating all the while on God it will cure all kinds of spiritual diseases and remove things which hinder our progress. I have not to say much about it as it has already been dealt with sufficiently in our books.

But neglecting altogether the really essential hygienic and spiritual basis of food, we must not be whimsical, thinking that it is defiled if merely touched by one other than of a particular sect, even though

he be more innocent, pious and spiritually elevated. Hindus have experienced sufficiently and ought now to realize that the present day policy of food is neither social nor spiritual. In support of my views I quote below the words of Swami Vivekanandaji who is an authority on spiritual subjects, "The extravagant meaningless fanaticism which has driven religion entirely to kitchens as may be noticed in many of our sects, without any hope of noble truth of that religion ever coming out to the sunlight of spirituality, is a peculiar sort of pure and simple materialism. It is neither jnana, nor karma nor bhakti. It is a special kind of lunacy and those who pin their souls to it are more likely to go to the lunatic asylum than to brahma-loka".

Another external thing necessary for the beginner is that he should practise restraint in thought, word and deed so as not to injure the feelings and prick the hearts of others. If he does not restrain himself he spoils his own heart. The reaction affects him unnoticed.

The next thing for him to cultivate is that he should always look to the bright side of the picture and should not, at any rate, submit himself to the feeling that he cannot attain the goal. Iron will is essential for the purpose. He should not be led to the feeling of despondency which is a great obstacle on the path.

The cause of despondency in the spiritual field seems to be that people generally think it to be the most difficult and intricate thing. What we have to gain is really a very simple thing within our easy reach. The difficult methods, so far applied for attaining this simple thing, have really made it complicated and intricate. An example will make the proposition clear. Suppose a needle falls on the ground and you want to pick it up,. It will be very easy to do so with the help of your fingers. If however a crane (a machine used for lifting heavy weights) or some other complicated machinery is used for picking up the needle, it will be difficult to do so, and it is quite possible you may fail in your attempt. Exactly the same thing happens when you think of difficult and complicated methods for attaining the Reality which is very simple. People are really trying to pick up the needle with the help of a crane in the spiritual field. It is merely a misconception which, if wiped off, will remove despondency altogether.

The process we start with, and which we lay stress upon, is meditation upon the heart under the guidance of the force of one's master who has attained perfection, and has within him the capacity of transmission. Such a master keeps away things barring our spiritual growth. Spiritual waves from the

master continue to flow into our hearts making us calmer and calmer day by day.

If we are deep-rooted in meditation, we connect our link with the innermost thing desired. Devotion of course increases the capacity and smoothens the way. If we make our heart the target of masterly force we begin to expand inside, with the result that in the long run we find ourselves stretching throughout the Godly empire. I am speaking this about those who have so fixed themselves in the heart of the central region. What such a man can do by his will-force, others cannot do by force of arms. The materialistic view may not accept it because the world is shorter before its advocates. People may think it to be a 'dog barking' subject as they have not developed this sort of vision.

Such a personality, as described previously, is neither friend nor foe to anybody. He is all along balanced in his ways and never loses equilibrium. If perchance he does so even for a moment, atmospheric disorder and gloominess will be the result. If it continues for some time the shadowy hearts of the people will collapse. Activities, at this stage, are all gone and actions become automatic. But if activities remain as they are, the solution of life is not arrived at.

During our march to freedom we come across various chakras having different forms and colours.

They are all in the region of heart. Above it the condition is different from what you have already experienced. Chakras are all gone. The structure falls off as soon as you proceed onwards. By meditation under the guidance of a capable master the thing becomes easily accessible. Iron will and constant impatience and restlessness for gaining the object bring easy success.

Lord Krishna had originally introduced bhakti in Raja Yoga in a way the yogis know, because he knew the time was at hand when life would be uncertain. There is a vast difference between theory and practice. If I be telling you the same subject all day and night, it will not be beneficial to you at all except that your mental taste may develop, and that too momentarily. Come with faith and confidence in the spiritual field and be prepared for the practice, throwing off the self-conceited ideas. I do not want you to dwell in an imagination that if you repeatedly read the scriptures you will become the master of spirituality. By so doing you can become a philosopher or learned man, but you cannot be a yogi without actual practice with love and devotion. It is very difficult to put a practical thing in words, just as you cannot describe the taste of wheat although you have eaten it many a time.

May the day dawn when people will stand to realize the accuracy of what has been said above.

Discourses on "The Commentary on the Ten Commandments" of the system of Sri Ramchandra's Rajayoga - Commandment -1

- Dr. K.C.Varadachari

Rise before dawn. Offer your prayer and puja at a fixed hour preferably before sunrise, sitting in one and the same pose. Have a separate place and seat for worship. Purity of mind and body should be specially adhered to.

(1)

The importance of getting up at the time before sunrise for our daily duties has been long recognized. Indeed the last two hours of the night preceding the day-break or sunrise has been called Brahmi - Muhurta. It is literally the hour of Brahma, the creator of the universe. It is well known that all creative work starts with the dawn. Vedadhyayana, music and other learning of fundamental sciences are counselled about this hour. The day for the Pancaratra agama begins with the hour of abhigamana or moving about.

The first commandment accordingly states that one should rise before dawn or sunrise. Master Ram Chandraji Maharaj gives another reason. This is to reveal the correspondence between the creative

period of the entire universe and our own times as calculated from the movement of the earth round the sun or diurnal rotation of the earth or the monthly movement of the moon round the earth.

At the beginning it must be presumed that only the transcendent beyond all thought existed. Obviously such an existence is completely different from what we call existence because all this arises from that through the act of original thought. This thought also must be considered to be different from all our thought but that it is the power of manifestation or energy of projection or manifestation. This is the most powerful force or energy from which all creative processes proceed. This thought, having arisen, comes into contact with energy particles which are of the subtlest nature in the beginning. This thought itself proceeds from the divine fire or will which is eternal, from which all things or thoughts arise and to which all return.

The energy particles coming into contact with thought get heated up and move out; and in this moving out they irradiate the entire universe, forming rings and rings and individuating themselves.

If we can conceive of each particle of energy as a soul or ego coming into contact with the original thought arising from the eternally existing divine will it will be seen that each of these has produced for itself a series of rings which as they become distant

from the centre, become grosser and grosser. Further they get caught up in these rings which are indeed their cocoons so to speak.

It must be seen that the process of creation or daytime starts with this push towards grosser and grosser existence, as the divine heat becomes operative in converting subtle energy into gross particles. Thus the necessity to see that this precise time of our grossening must be taken advantage of for realising subtlety becomes clear. We have to reverse this process by the practice of connection or maintaining through the divine thought with the centre or central thought or condition which is Tam* or that (accusative singular of Sah). This condition may be said to be the ultimate state or God. It is absolute peace or Santi, beyond that nothing is.

Man strives for this Santhi, or peace within. There is resemblance with this santhi at the time of creation or rather dissolution. The times of conjunction (Sandhi) between creation and dissolution are both early morning before sunrise, and sunset in the evening and this Santhi deepens as the night advances and reaches the maximum about midnight. Great union which is protective of peace is thus had in the night or Laya periods. It is the time of absorption in the peace. The diurnal peace is taken advantage of even as the Chandogya upanishad states that one verily indeed goes to him every night

during his sleep (one's sensory and motor quiet,) though one does not remember this. Yoga is the process of remembering this conjunction and union through practice of remembrance making use of the times that grant such a possibility. The midday is not utilized as it is the period of intensive activity for moving forward and only slightly points to the path of return.

It is perhaps well to remember that ancients had two paths - the path of the day and the path of the night (the latter path is well known as the pancharatra or the path of the five nights, whereas the former must have been known as the path of the five day-times). Divine evolution or creation proceeds by the path of the day-times whereas dissolution or laya proceeds by the path of the nights. Yoga as Nivrtti or return to the original Ultimate Being is, therefore naturally the path of the nights. Sri Krishna is indeed the teacher of this path of the five nights. We attach ourselves to the ultimate being in our thought which is in a sense identical with the original thought centering round the energy particle or soul which has become our body and our being. This connecting ourselves with the ultimate being is possible at the points or times of connection between the nivrtti and pravrtti, day and night tendencies or movements.

Thus the meditation on the ultimate is best made at the Sandhyas, and more especially at, the night

sandhya. In fact, the master speaks of the necessity for prayer and meditation at bedtime. This time the Pancharatra calls the time of yoga and samadhi, which is the final portion of the five times it has set apart for worship. It is then that one connects oneself with the transcendent original state.

The coolness that one experiences in the return reveals that the heat (friction) that has entered into one is now going out and one is slowly returning to the heaven of peace which is the ultimate.

The practice of early rising is to help feel the refreshing oneness with God during the early period expressing itself in and through the day. It is possible to experience that coolness of laya, absorption, even during the day when the heat seems to be increasing. It is this that has to be remembered as the Karma in Akarma and Akarma in Karma, the quiet in action and action in the quiet, the living in the ultimate fully which develops sahaj samadhi, natural absorption, in the ultimate who verily is the source of both creation and dissolution. Thus one develops the vision of the transcendent.

Master has also suggested the connection between the seasons; as we have stated it refers to the moving of the earth round the sun and marks out the periods of heat and cold, expansion and contraction, manifestation and absorption.

Master does not mention the metaphysical views separately. It will be clear that we accept (i) that there is an original divine fire existing eternally into which all enter and from which all emerge through the first original thought. This prime state or existence is at back of all existences but it cannot be described in terms of these existences. Master calls this zero or nothingness. This is the goal of all human beings, and as such it is God. (ii) There are very subtle entities or particles which are of the very nature of energy. They too are eternal in a sense but they are withdrawn into the ultimate at Laya or Pralaya. Individual souls exist eternally. They reach upto this state during their attainment and realization, and in pralaya are just withdrawn indistinguishably into the centre, and in srishti or creation they come into manifestation. But it is not at all necessary to hold whether the realised souls of the previous creation period return to bondage. Only those that have not reached this highest condition return to the manifestation and get grosser and grosser conditions which means a return to sorrow. The ancient view is that those who have attained oneness with God do not return to the world of gross manifestation and sorrow.

There are thus particles of energy arising from Thought action which forms the world of our gross experience and rings or sheaths and knots for the

souls as they proceed to move outward and outward.

Nature, souls and God are thus the three eternal entities in essence. Thought is the force of the divine in which every soul shares, which leads to all process of manifestation, and it is with the help of this force as given by the Master who has reached the ultimate identity with his thought that one can return to the same directly and without great effort. What is necessary is the finding of the Master who will do this for the individual. He knows the times and hours and powers of the divine nature. He makes one pass from one's little private being to a God's and Master's world of reality. Surrender to the godhead and willingness to pursue the path are absolutely necessary. Cold promotes in some activity, in some sloth, and death. One should seek that activity which leads to liberation and not gross sloth and gross death.

(2)

Shri Ram Chandraji introduces into this topic an important principle, namely, 'invertendo' or inversion. This consists in the peculiar process or inverting the arrangement during the passage from one place of experience or existence to another. *The left of an object becomes the right and the right becomes left at a different level.

In logic we speak of conversion as the process by which we make the subject of a proposition the predicate and the predicate the subject. But inversion proceeds further and in it we make the contradictory of the subject, the subject and the contradictory of the predicate, of the new proposition. Undoubtedly there is a change in the signs affirmative and negative in conformity with the principle of keeping up the meaning. There is, of course, as intermediate step in this process of arriving at the inversion, namely, the contrapositive. The idea, however, is that these are but ways of expressing the meaning of proposition in terms of subject and predicate and in terms of their negatives.

We are not concerned with this logical process, for we are not attempting to keep the meaning the same, rather we are attempting to reveal the inner dynamics of movement which leads to either the expression or passage of ascent or descent.

We know in physiology there is the arrangement of the nervous paths in such a way that the left side nerves move over to the right side of the brain and the right-side nerves move over to the left side of the brain. This is called decussation. There is also in respect of the eye, semi decussation, one group of left side nerves move to the right side, and similarly with right side group of nerves.

Shri Ram Chandraji has written in the Efficacy of Rajyoga about this decussion or inversion of the sides in respect of the upper and lower parts of the heart and brahmada, parabrahmada and the central region. The upper becomes the lower and then once again becomes the upper and so on.

This seems to be so general or universal a law that it is perhaps possible to apply it to the knots which seem to operate in this manner because of the twist that enters into every knotting.

Sri Ram Chandraji has explained in the context of the first commandment that the sattva, rajas and tamas of the times or matter are but the inversions of the higher levels. Thus Tamas (or Tam) which is nearest to the Ultimate appears to be the farthest from reality in the appearance and is the lowest in the scale of matter. Sat or truth is seen to be highest from our point of view but it is indeed left far behind when we enter the realm of spirit. Rajas activity, however, retains its place being always the middle. It is consciousness-force, activity and so on. Tamas is called inertness, so too Tam is activity less and is peace, free from all change and so on.

Tam (anand) The inversion is as in a mirror Consciousness (cit)Truth (sat) Sattva sattva is the image of sat. Rajas rajas is the image of cit Tamas tamas is the image of tam.

Thus the coolest portion of the day is that of Tam, and the hottest portion of the day is rajas or Cit. The state of laya is nearest to Tam when calm and peace can be easily attained. And it is unfortunate that this period at cool hours is utilised for the most indolent and slothful if not perverse occupations. The night is usually the time when asuras (nisacharas) are said to do their dirty work, but it is also utilised by saints for attaining the highest peace by their meditations and absorption in the highest. The night resembles the period of laya or dissolution, mergence and union, rather than the day-time, which is for creation, emergence and separation.

(3)

Earlier I spoke about the importance of choosing the Sandhya or the meeting time between the external heat and the cooling off of the same as the best time for meditation as it will considerably help in the attainment of Laya-Avastha, which we are all seeking with the ultimate reality beyond time. The times that we know as the Sandhyas are, of course, relative to the sun, the earth and perhaps the moon also, and finally our own time as determined by our waking and sleeping hours. In a sense this is spoken of by the Prashnopanisad which describes the day times and night times *but it does not clearly indicate the Sandhyas as important. However, the most

important hours for meditation are the cooling hours of the night - both at the time of going to bed and at the time before sunrise. These are naturally helpful and we utilise the natural time for meditation for our purposes. The times follow the laws of influence of external heat.

It must be clearly noted that in this Natural way of union with the ultimate reality which is our goal, the transcendence of even the levels of existence or sat or truth and consciousness is aimed at.

A brief restatement of the important mystic law of invertendo or the law of inversion can be given to illustrate how the mystic or yogi aims at the tam (that) stage beyond the sat (satya or truth). It is the stage beyond philosophy from which philosophy springs, it is the basis of real experience which makes for the judgements of sat. Shri Ram Chandraji Maharaj has stated clearly that we all think of the three gunas sattva, rajas and tamas as being placed in a particular order. Tamas is the lowest, which means inertia, very much similar to the stage of inconscient things, rajas is activity and motion and passion, whereas sattva is the acme of harmony, light and so on. This is the order of the phenomenal life. We all seek to attain sattva which will help us to know truth. The yogi going beyond the nature sees that these three gunas are but reflections so to speak of the highest nature and in

this reflection we find that sattva or Satya is the nearest and lowest whereas tamas or tam is the highest and is what we have to reach. Rajas is what remains in the middle always. It is in fact the common point. It has the nature of activity in the lower and consciousness at the higher. That is why consciousness mediates between peace of attainment and perfection which is unchanging, and truth which is constantly being modified by further experience and is also a test of existence.

The necessity for purity is very clear. Purity of the body is helpful for meditation. Thus one should be pure and clean in every respect when he gets into meditation. Thus there is necessary preparation for meditation such as cleaning oneself fully. It makes the meditation healthy and one's attention is not diverted to the body. There is also needed the selection of a pure place which is clean. One has to choose a place where there can be no disturbance atleast during the period of meditation. The time of meditation being regularised one habitually turns towards it when the time arrives. So also when one approaches the place of meditation, the meditative mood will return to him.

The next important step is asana or posture. Master has stated that the natural posture (siddha or ready posture) which we take when we squat is best. There are mentioned many postures or asanas such

as padma, sarvanga, sirsa, hala, bhujanga, kukkuta, matsya etc. But not all of them are useful for our meditation, though they may be good for health and other purposes. For purposes of meditation and prayer we ought to take up the sitting posture which is steady and easy and which can be maintained for at least an hour without discomfort. It is clear that siddha and padma asanas are the only two good asanas that one can assume. In these two asanas the head must be kept erect and the back must also be straight and not curved. It is to be pointed out that it helps the descent of the grace to the heart much more easily and has probably no connection with the kundalini ascent as such, though it is not ruled out.

In the asana we assume a posture of withdrawal of our sense and motor movements corresponding to our aim, namely, laya with the highest. As Sri Krishna has stated one has to withdraw one's limbs into oneself (sense-organs, motor organs and mind) even as the tortoise does. Thus asana which is uniformly assumed helps the meditation.

There is similarity to the deep sleep state in asana since as the Mandukya upanishad stated the sense organs, motor organs and manas in their gross as well as their subtle conditions are withdrawn. These operate in the waking and dream states of the individual.

Now the contraction of the activities or withdrawal of the activities leads or helps towards recapitulating

the original conditions of the tam or latent state prior to manifestation. The individual will thus make effective his unity with that latent condition.

The master shows that once these are attained and one begins to meditate on his heart which is the meeting place (sandhi) of the acit and cit conditions or the gross and the subtle conditions of the original force, then thanks to the grace of the master and his transmission, the gross particles begin to become subtle and subtler till they are finally recovered and merged into the latent state. The heart's importance in this is clear because it is at the heart that one really perceives, so far as man is concerned, the meeting place and conversion of the gross particles and paramanus into the energy that finally become latent or merge into the ultimate. The yatra or travel to the source becomes automatically started once the prayer is made at the appropriate time and place and in the appropriate manner.

The whole commandment in a nut-shell states that for the speedy purposes of realization it is best and advisable to choose the conditions which will not interfere with our abhyas. The time to be chosen must be the time when external physical or gross heat of the sun is not active; thus bed time and early morning are very good periods. Cleanliness of the body and mind is necessary. One must have the yearning for peace which one seeks when going to

bed after a hard day's labour or work. A fixed place and fixed pose are additional helps. Meditation on the heart is most useful and imperative for speedy approach to the ultimate state.

Above all Master's grace is to be sought integrally. All the others such as time, place and pose are relatively helpful and one should not drop abhyas just because one has no time, no place and no convenience and is unable to sit in the siddha or the padma asana. Master will help all if there is aspiration for the ultimate and its descent in oneself.

Therefore the first commandment is comprehensive as it covers almost the yama, niyama, asana and dhyana stages of the yoga-sastra.

**Discourses on The Philosophy of
SriRamchandra's Rajayoga - Lecture -14**

- Dr. K.C.Varadachari

Meditation is the most important feature of our system. It is said to be different from what other schools try to make out. Concentration naturally follows from meditation. Other systems insist upon concentration of the mind by individual effort at one point or on an object. Meditation on the other hand, is the fixing up of our mind on a particular point in the system. We prefer the heart. The heart is the most important part of the human nature and it is the pumping station of all blood to all the parts of the body and therefore, if we meditate on the heart, the energy that has been introduced to the heart by the Master in Pranahuti goes to every cell in the body and purifies the entire system. The mind is said to have its seat in the heart and almost all our feelings of sorrow or joy, anxiety or calmness, are experienced in the heart. Master says that it is better you meditate on the heart at the point where you feel the heartbeats. Of course, sometimes we do feel the heart-beat and sometimes we do not. But suppose we take up the point where the beats are, I believe it is where you find the functions of the pumping takes place and you have the awareness of how it is

working in the system. Other systems try to tell us, especially the Bhagavad Gita is quoted in this connection as stating that you should concentrate at the Nasagra or between the eyebrows. Some other people also speak of concentrating on the Naval Centre. But the Master says that concentration or meditation on the naval centre means nothing at all, except that it complicates tension, whereas the concentration on the Broomadhya, otherwise called Trikuti, requires great effort on your part; and surely in this system, the work of the Master is very important. The work of the Master is to introduce the Pranahuti into the heart. Can he do it at other points in the body? Yes. He can. But then, without the purification of the mind, which is usually seated in the heart, you cannot do anything with the whole organism.

Firstly, we have set up a series of habits of mind and the roaming of the mind is also a habit of the mind, which has been developed by us. It is not its usual nature. It is not natural for the mind to run about. We are told that it is natural for the mind to run about and therefore, to kill the mind is very important. That is what most of the Yogic systems are trying to do. How to kill mind? Now, that is not natural. Why this view then does prevail? Because, somebody held the view that the nature of the mind is to wander about. Suppose we think that the nature of the mind

is to concentrate or to be fixing in the goal and the real function of the mind is to be attracted by a Goal because it runs after things which it will be attracted by, suppose you can give an adequate object or goal for it, I believe automatically, the mind is canalized towards that direction and it does not roam about. So, the first thing that we have got to do is to give the mind an adequate attractive object, namely The Ultimate Goal, and fix the mind on the goal. But suppose the goal is not an attractive one, I do not think anybody will be running after it. It will be good to show a sugarcandy to a child, it runs after it. But what you give should be some other thing which is bitter. For most of us, the Ultimate Reality is a very bitter thing. We have not made it possible to be very attractive. So, some systems have tried to make God the most beautiful person, and in fact, some other people made it a colourless one. That is why we are attracted to more beautiful figure of God than a colourless one. I mean the Saguna and the Nirguna. But that is not clearly the truth about the matter. The mind has to be firstly cut away from its roaming to other objects and outer objects especially and also to other goals which are not conducive to its fuller expansion. The mind, as I said, has its nature to become Infinite, because it is part and parcel of the Infinite Mind. It has become individuated, particularised, and is now being used

for the purpose of the small body or what attracts its attention.

Now suppose we show that these little attractions really bind the system and mind which has been running from one object to another for the satisfaction of the needs of the body and connect it now with the Ultimate Being, who is its Real Life and its Real Being, then, the mind becomes simple, its old habits are lost. For instance, we are all content with staying in our own house. Outer objects do not attract us. Why? Because we attract ourselves and our mind is attracted to ourselves, and is not attracted by outer objects and our mind is not willing to move about. You may call it sluggishness. It has become lazy but it is certainly not interested in anything other than its own improvement. That is why, the mind's habits could be changed by Meditation. But can this be done with its own effort? Here, the help of the Master is absolutely necessary.

If the abhyasi tries to meditate on any other part, since the preceptor is not given the permission normally to check the habits of the other Centres before checking up the mind, he does not get the advantage. Suppose the transmission is in the heart and you are concentrating on the Bhroomadhy, really you do not get the full effect of the transmission. You have to put in more effort to drag the force entering into heart to the Bhroomadhy.

That effort need not be put, and it is a little more artificial. But if you can naturally get it when you got that point, when you have commenced the Yatra from the heart to the Bhroomadhy or above, automatically transmission also comes to that point. That is why we insist upon meditation on the heart because you get the cooperation of the Transmission of the Master, who always transmits to the heart. Why? The whole system of the mind and its habits are broken off. And its whole attitude is reversed. The wandering capacity or faculty is curtailed. More and more the mind begins to dwell within.

The second point which is also insisted upon and it is something which most of the Abhyasis find difficult, is that we are asking the Abhyasis to meditate on the God-Light in the heart. Now, is there a God-light in the heart already? yes. But it is only the lightening of the heart and you do not see it, for it is already covered by so much of dirt and so much of habit. You always see things from outside when reflected in the heart, unless you remove all the rubbish and clean the heart. That is why you are advised to clean your heart every day by the small practice of imagining that you are in the Ocean of the Bliss and the force of the waters of the Ocean of Bliss are flowing over through you, removing all the darkness and disease. And if this is done, and in

addition, you also receive the transmission and meditate on the Godly Light in your heart, then, you can see the Light. But will it be a light in the sense in which you see the lights? No. The light in the heart is said to be of Dawn-colour, not bright light. Some people say God is "Soorya Koti Sama Prabha" ie. the light of God is hundreds of crores of Sun's light. It is not so. The Upanishads or the Veda says that it is a Light that is not visible to your senses or to your mind, and it may even be called that it is dark. So, you do not see this kind of light. It is of dawn colour, or a colourless thing. That is what you feel with your Godly-light within you. Some people, of course, describe it as "Vidyurlekha", that is lightening like. It will be seen for a moment, but you feel it once for all. Some people call it a bluelight or dark-light. Whatever it is, we are not concerned about the nature or the light. The real thing is that when that experience of Godly-light had the effect, you feel your body lighter as in contrast to heavier. You feel lighter and lighter. You do not feel yourself heavy. It seems as if the body has been taken away, and the whole of the heart has been taken away, because the Light which you have in the physical life is really heavy and it does not make things lighter. So, that is an ambiguous light and we therefore call it Jyoti. Again, Jyoti is not comparable to a Sun. Jyoti means something that has arisen within you. That is how New Force has begun to be working in your system

from the heart. It is as it were taking a hand in your own development, or god has come into you. And when God comes into you, your own burdens are taken away. So, the mind and the whole system will be controlled. You become 'sensitive' about the vibrations that are entering into your system. As a matter of fact, you begin also to experience that the Divine Vibrations could be generated in the heart. So, you begin to develop Inner Light. Master is assisting your system to come to life, in its real sense of the term. Though you become dead to the physical aspects and material aspects of the body and mind, you become aware of the Divine Activity that has started in the system and so Meditation becomes very easy at that level because it is of great interest and in a sense, exciting. You feel that you are the Body of the Ultimate Himself and the Ultimate has begun to work within your mind.

But for a long time, till it becomes stable in the system and fully established in all the parts, the work of the Master will have to continue. That is why Meditation naturally leads to concentration, concentration on the function of the divine within the system and you experience lightness and freedom also. Calmness settles in your system and you find that a New Light is opened in you. In one sense, you are dead to your past, but awakened to your future.

**Discourses on The Philosophy of
SriRamchandra's Rajayoga - Lecture -15**

- Dr. K.C.Varadachari

Today I shall speak about the preliminaries to meditation. Master speaks about the necessity of sitting in a particular posture and one of controlling the several limbs and sitting in a convenient one. The ancients have prescribed 'padmasana' or 'siddhasana' as the most efficacious for meditation purposes. That is to say that we are sitting just as to control all the forces of the body and naturally in this, concentration or attention on the object before us or in the heart is easy. We are not going to have discussion as to how far Asana is helpful for physical welfare. That point is for those who believe that the control of the body is the control of the mind. We believe, on the other hand, that the control of mind is the control of the body. That is why modern vyayama or hatha yoga practices are inversions of truth.

Secondly, in many of the systems, Padmasana is practiced. And then, to sit in that posture we have to fold in our feet and keep our back straight. It is stated that if the back is straight, God's grace will flow from above from the Brahma randhra down to the system steadily and smoothly. Some others

have held that the Kundalini will be raised when the spine is erect as all the kundalini centres are placed on the spine. We do not believe in any of these things. We believe that it is natural to us and we do not believe that God's grace will flow down the spine or go up the spine. On the other hand whatever is helpful for meditation on the heart is correct.

Now meditation on the heart is very important as I have already stated, for it is the centre of circulation of blood and we know that most of our heart attacks are due to disturbances of the blood. There is a theory which was practiced or adumbrated in the west. A man's temperament depends upon the kind of blood that he has. Now if we understand this blood-relationship with our mind and also the ancient view that the seat of the mind is in the heart and not the head, then we have gone a long way to understand the technique of meditation on the heart. Once we sit in a particular place it is good, in fact we are adapted to a particular place, in a particular pose which is easy and not rigid. We do not try to compel the body because the reactions from the body later will be bad. We have to tune the body and not to keep it tight. That attitude is easy for effective meditation. Many of the abhyasis feel that meditation is a very arduous task. It will be arduous if you make it a strange thing for your system. But if you can take it in an easy way it will be good. Of course, I do not

advise that we should lie down and do meditation. Some people have asked me the question whether they can lie down and meditate. What can I say? I consider it is not etiquette leave alone its necessity for a lazy fellow. All that I say is let us observe etiquette in regard to the high powers that we are inviting. That is proper meditation. Then we sit not in anxiety, not in fear, but seeking the life blood which will flow into our system. Then we are bound to be considerate about the power that comes to us. We should not be sluggish, lazy and should not come to meditation as if we are going to sleep, though sometimes we feel sleepy during meditation. In such cases what happens is that we are in meditation which is akin to sleep. But that is not sleep at all. Because that is a state of Prajna, where mind comes to rest and sense organs have come to rest. Now, when we get that state of mind we have developed that highest power which is similar to the state of the Ultimate. That is all so far as posture is concerned.

Secondly, you have to develop prayer. Our prayer is very important. Our prayer as stated by Master has only 3 sentences. It is not long, putting forth all the grievances and asking for all favours. It is not even a prayer for calmness, because calmness is not our goal. Calmness is an incentive and a preparation for reaching the goal. A man who is anxious or in trouble can never reach the goal. He can commit

only more mistakes just as every student who goes to an examination knows that in his anxiety not to commit mistakes, actually commits more. So also in spirituality calmness is necessary but we cannot manufacture calmness by our effort. This is where we realize the human incapacity and that our will has a limitation and we want the help of God to give us that condition to connect us with Him. Now prayer is the request to God humbly and with an amount of humility that He should take up the work of Yoga or connection. And that is why in our prayer we call to God 'Thou art the real goal of Human Life'. We have fixed the goal. The goal is God or God's state. I fully emphasize 'God's state' is more important than God. For the attitude of becoming God has produced more asuras than Gods. A God's state will be attained by people who have actually arrived at His condition, a condition of absolute repose with God. That is why God's state is important than God. That is why we say, Thou art the real goal of human life. But there I would say only God's state. Because peace is considered to be the state of absolute perfection and we know that we cannot arrive at that condition unless our desires are removed. The desires which we have, the wishes which we obtain - are all opposed to our attaining God because we are finite, limited and our aspirations are for small things and not for Godly state. So we try our level best to get rid of these desires and wishes. We are slaves

to them, because we obey our wishes and our wishes never obey us. That is why we say 'we are slaves of our wishes' and we are not able to escape from their bondage. The worst bondage that man suffers is from his wishes which command him to run about in the world to try to make money and desire pleasure and become slaves of those wishes. There could be no greater bondage than the bondage of pleasures which have become habits. So we have to get rid of that and the more we try to get rid of them the more they become our masters. Even in the great sanyasins who are said to have renounced their desires and all that, corruptitious wishes entered telling them that there is mankind and that they have to serve man. I believe God alone has that skill. We can serve individuals and ourselves to certain extent. And that is why we find that some of the greatest saints fell victims to the great desire of becoming Saviours of Humanity. Avatar is one of those things which they aim at and we may say an avatar is good. But it is a responsibility which a finite thing cannot get. So wishes in every form have to be surrendered, and I do not know how to surpass them. The more I try to throw them out the more subtle they enter into me. These desires can only be removed by God. So I have to request to God in my prayer 'please remove all the obstacles in my progress'. Some say desires are to be cured of egoism. But actually the cure of desire is God.

In our system, Master has stated, there are 11 circles of egoism and no person seems to have got rid of them without the help of God. If the worlds of maya are there, greater maya is egoism and that is why we have to get rid of these wishes once and for all. By our saying that we are giving up those wishes we do not help ourselves. It requires the work from within and that work God alone can do.

So we come to the last line of the prayer. 'Master thou art the only God and Power to bring us upto that State'. That is why I said that 'Thou art the real goal of human life' means 'Your condition of being transcendent to every wish or desire that breeds egoism and breeds bondage'. That is why in the last line we put the idea that Master is the only God and power to bring us upto that state. So this prayer when it is humbly told, involves surrender to God saying 'I surrender to God'. I have used my knowledge and have become blind. That is why our knowledge is our knowledge, because it breeds egoism it breeds desire. Our knowledge today is subservient to desire and instrument to desire, even as our consciousness. Therefore, this must be abandoned and we cannot abandon it merely by saying 'I have abandoned it'. Sloth is not equal to consciousness. Our giving up action does not produce liberation, because the knowledge which we are getting through our consciousness and

through efforts of our own or of the outer world or even of Gods is ego-centred. That is why we say that there is only that Supreme Being, the Transcendent Being, who is the origin of our existence who ought to be sought to bring us back to that condition which is fearless and desireless, and infinite. This prayer is absolutely necessary in our system.

Next comes a very important problem. Should I think that God in some form or should I think of Him without form? If we think about the God, I think it has to be formless. But if we think of Master, who is doing it I believe we have to have a form, the form of the Master. The difference is this, the God is transcendent but the Guru is one who has come down to help us and when this descent or avatar happens he takes up a form. That form would be mainly a form which makes it possible for the divine to conduct himself in our heart or pour out that force or that higher Pranahuti into us. So he takes that which is conducive to its being used for the purpose of connecting the individual soul with the Ultimate. Now that is no equivalent to the Guru. I should avoid the word Guru and say that it is Master who knows to put the energy into us or connect us with God in His ultimate state. So the Master in the Human form is a link, a living link between God and ourselves. In this system Master insists on this particular aspect. We advise at later stages when the faith has

developed in us that we should meditate upon a human form. In the earlier stages one is reluctant to accept and it is reasonable for any person to ask 'how do I know that your Master has reached the Ultimate state'. We tell them that they may think about the Ultimate and pray to Him to come and help them. When He does come in the form in which we wanted we would ask him to appear in other forms. The worship of the transcendence and the impersonal or non-personal or non-form God is compelled at one stage to use or recognize a human personality who has come as the Person who can take us along with him. Now that is why the meditation on a real Master. One who actually connects us with the God is necessary. How do we know this capacity? Only by actual testing. There is no point in argumentation on whether a non-personal God is real and personal God is imperfect. Some say meditation in a personal God is not correct because the person is imperfect. In what sense is He imperfect? He may not be perfect because he has to eat, has to attend to his calls of nature, and has to attend to his duties. But is that the reason for our choosing Him as the object of our meditation? We choose him for the simple reason that he can connect us with God, can give us Pranahuti which is the transcending force which enters into our being, purifying us till we reach the state of merging with the Ultimate Being itself. If he

can do that he is perfect, whatever may be his imperfections in other respects. A man may be a great scholar but a bad advisor in politics. He is great in one field but not so in all fields. A Master is a Master. If we expect him to be invulnerable, that he shall not be burnt, blown away and all the rest of the things. I think that is unreasonable. The limitation is limitation of man. We are all imperfect and the Divine takes a human body and yet connects us with the Divine. The idea is that it is possible for every imperfect being to connect himself with God and not say that it is impossible for us to connect with God. Many people tell me that it is not possible for us to connect ourselves with God and if one can do that he must be a godly person. But I am an ordinary man. We may be imperfect like anybody, but it is possible for us to connect ourselves with God and not only connect ourselves with God here and now but also to attain a state of God or His very condition even here and now. It is just possible.

Our people used to say Sri Rama incarnated as a man and took a vow that he shall appear like a man in this world. The idea is that we can become like Rama. But we have immediately made him a God, made him an entity and we never strove to become like him except for wrong things, perhaps listening to a foolish uncle or father or mother. And when Sri Krishna took the human body again he went about

telling every body that he is a divine being appearing in the human form. It is possible for us to have a human appearance and divine functions. Yet we tried to say that Sri Krishna is different from us and with what cheek we want to love him? That is really a marvellous inconsistency. And that is why the worship of the Master in human form is admissible and perhaps counselled even when we believe that He is actually introducing the Divine Force and helping the Divine force to help us reach the Ultimate. The Divine evolution is set up by that introduction. That is why we consider in a limited sense any person to be a God who is capable of taking us to that stage. If he can take us to that stage he must be a God. Who can say whether he can take up to the higher stage? It is only we who should say this. I believe that my Master is such an example for the obvious reason that he has taken me to such a stage. I believe most of us have the experience with calmness even under limitations of our own consciousness and we find that desires are cut away by some subtle consciousness of the Ultimate. We would justify when thinking about our Master during Pranahuti as the person who is introducing this force and the supreme consciousness. But this is not a counsel for all. Ultimately the only Ultimate Master is God himself. But we have accepted God in the form of the Master. We may ask the question whether God in

his own personality can help us. He can. But if a man has to be taken and man has to be convinced that man can become that, it is necessary for God to appear in the form of man or Guru or Human personality. But nature of personality will be really Divine. This is just to show that he has connection with the human by which human can be taken to its highest level. That is why I have to say that in meditation we can think about the Master as the person who is giving us the perfect life to reach a higher level. Now that would be a very important step in meditative process. Our whole idea is what we worship that we become. To meditate on Master who has reached that Ultimate being or perfect truth and who has merged himself in the Divine is necessary because we would become like him. 'Let me become like him' would be justified only when we worship God in that form by which he has been able to give us this new force of connecting with God himself and finally takes us to that position or His consciousness.

Meditation

– Sri. Ishwar Sahai

Since the proper regulation of the mind is an essential feature of the pursuit it is but necessary to adhere to it from the very start. The only effective process for that would be meditation which deals directly with the functioning of the mind. The non-stop wanderings and all the multifarious activities of the mind can be overcome by gradual change in its general trend. The mind which on account of its close association with body-consciousness has fallen on evil ways, thinking all the while of its sensual cravings, is to be diverted towards higher and nobler ideals. This is what we do in meditation. In meditation we try to attach ourselves with one subject for sometime. That means, for that period at least, we are to some extent relieved of its obnoxious trend. When the practice matures and mind becomes accustomed to it, a state of peace and calmness begins to develop within. This is the elementary result achieved by the practice of meditation.

Concentration

The general view that concentration is the initial step for meditation is a grossly mistaken notion. Most of the people are induced to believe that for practicing

meditation it is necessary to start practicing concentration first. This fallacy has perhaps arisen out of the wrong interpretation of the term 'Dharana' which according to the routine of Ashtanga Yoga precedes 'Dhyana' or meditation. But 'Dharana' simply means attentiveness and not concentration as commonly understood. If we examine this question in the light of our daily routine, we find that when we think over some of our worldly problems we naturally pass through the three steps implied in Dharana, Dhyan and Samadhi. In all cases, we first fix our attention on the thing and then begin to think over it in a continued way. Sometimes, when our thinking becomes very deep, we feel lost in it, which may rightly be presumed to be a state of concentration. Thus, it would be wrong to presume that concentration is the preliminary step for meditation. Besides, if we first try to concentrate we must necessarily resort to physical force for suppressing the activities of mind in order to create a state of suspension, which is definitely a wrong course and away from the real purpose. The suspension of mind brought about by forced physical means may, however, result in a temporary state of coma which is wrongly presumed to be a spiritual state. It may be more like a state of senselessness brought about by the effect of chloroform or some other drug.

Object for Meditation

The next important point in this connection is the fixing up of an object for meditation. Some of the teachers have classified meditation in two ways, the concrete and the abstract. The concrete meditation is that in which some material object in solid form is kept in view and meditated upon. Numerous objects are advised for the purpose. In most cases, it is the image or a picture of some god which is commonly considered to be the best. Others advise objects like a flame, a mountain peak, a river or even a flower to meditate upon. The significance of such objects which have no relation with the Divine thought is not understandable at all, unless thereby they mean only to practice concentration for developing certain hypnotic powers for the sake of their material gain. Meditation on image also serves the same purpose. Besides, when some solid object in physical form is taken up for meditation, the characteristic feature of the object, i.e., solidity or grossness, is also sure to shed its effect upon the mind with the result that grossness instead of being reduced will go on increasing. But, a supporter of the above view will stand up to defend himself saying that it is not really the image that is being meditated upon but the reality at the root of it. But that may only be for the sake vain argumentation. In fact, perhaps not one among thousands does ever take it in that way.

Really, they do meditate upon the very image in its solid form ignoring the Reality at the root, and that is but natural, for when the solid object is taken into view, the Reality at the root is automatically lost sight of, and they remain practicing only concentration in an imposed way. Thus, they naturally keep on contracting greater and greater grossness. It is, therefore evident that meditation on solid form causes adverse effect which hampers our march towards subtleness. In this respect, the so-called concrete meditation is by no means helpful to our ultimate purpose, hence not of any avail in spirituality.

With this view, meditation on objects of the subtlest nature and in the subtlest way is thought to be the best. For the purpose, generally, one of the Divine attributes is taken up to meditate upon. The same do we follow in Sahaj Marg. By this we mean to proceed from the quality to the possessor of quality. Since we aim at the final state of subtleness, it is but essential that the object we take up must also be subtlest in nature. No imaginary form should be put to it in order to bring it physically into our mental vision. Any attempt to visualize the thought-object in a supposed form will lead to grosser effect and consequently the efficacy of the process will be lost and ultimate success will become doubtful. It may even lead to mental disorder if it is practiced in an

intensified way. For this reason it is very necessary for every one to be very careful in the selection of the object for meditation. The best course would be to follow the tried methods and to try at all cost to avoid grosser views connected with concrete objects for meditation.

The Right course

The right course would, therefore, be to take up meditation in the simplest and most natural way, avoiding forced restraints or mental struggle. As a matter of fact, meditation is simply a process of thinking over and over again on a Divine aspect so as to form a connected link of thought. It has no connection with concentration, suppression or struggling. It aims at the gentle diversion of mind towards Divine thought in the most natural way. The process, therefore, as it normally should be, is to start with meditation taking in the subtlest consciousness of the thought taken up for the purpose. Sahaj Marg recommends meditation on heart and the thought taken up for the purpose is the presence of the Divine light (Ishwariya Prakash) in it. But though in words one may call it as meditation on heart or on Divine light, yet, in the true sense, the meditation is neither upon the heart nor on the Divine light, for neither of them is our goal. The heart is, taken up only as the base for locating our attention, and the presence of Divine light is a mere

supposition, without the slightest effort to locate the position of the heart or to visualize the Divine light. Meditation practiced in this way shall be the subtlest in character, hence completely free from all grosser effects.

Some Common Errors in Meditation

– Sri. Ishwar Sahai

The regular process followed under the Sahaj Marg system is meditation on heart, thinking of the presence of the Divine Light there. It is a simple process but sometimes, due to complexities of thought in individual cases, complications arise which deprive an Abhyasi of the full advantage thereof. For this particular purpose an endeavour is made to clear some of the technical points of the process which are commonly misunderstood.

In the first place, it must be clearly noted that we mean to practice meditation and not concentration. Concentration brings to our mind the idea of fixing rigidly on one and the same thought. This naturally leads us to apply the force of will for the suppression of mind or driving out irrelevant ideas. But experience shows that the more we exert ourselves to it, the stronger grows the reaction in the heart and the rush of thoughts grows more intense. Consequently the Abhyasi remains involved in the mental struggle all the while and there is practically no meditation at all. We start with Dhyan or meditation, and when we get absorbed in it we reach the preliminary state of Samadhi or concentration. This sort of concentration should not be confused with concentration defined above, which required

exertion of will power. For such concentration an Abhyasi need not struggle within himself. It is the natural outcome of meditation when one's being merges into one thought or feeling. Thus, real concentration follows meditation in due course. It would, therefore, be a wrong process to take up to concentration first. So, an Abhyasi must practice meditation in a simple and natural way, keeping away from the idea of concentration. Meditation implies a sense of thinking over and over again. At the initial stages it may be with breaks and interruptions but after some time it forms a connected link of unconscious thought in the subconscious mind. That is the true form of meditation. With this view we must only take up meditation without the least effort to concentrate and go on with it in the simplest way avoiding all physical and mental strain.

The next mistake which sometimes baffles an Abhyasi-and of which he often complains-is that he is not able to see the light or to grasp the exact location of the heart. This is but an error of understanding. It is not the actual visualization of the light that is necessary for the purpose but only a faint idea of it in the form of mere supposition. Those who hanker after visualization of Light mean to put it under a material cloak which must necessarily be the outcome of their own imagination. Thus, the

thing coming to view, if at all, would be artificial and not the real one. Moreover, the light is not our goal. We take it up only as a base for the thought to rest upon, in order to proceed by it to the Possessor of the Real Light or glory. In this way we mean to proceed from the quality to substance, from the apparent to the Real. So it is quite immaterial whether we see the light at all or not. The proper course would therefore be to turn one's attention gently towards the heart and suppose the presence of Divine light there. All efforts to localize the position of heart or visualize the light must be avoided.

Another difficulty which sometimes arises relates to the feeling of awareness during meditation. Generally it happens that after starting meditation with a conscious idea of the object he is gradually drifted into a state of apparent forgetfulness. In such a case, he generally concludes that he had drifted away from the point and had missed meditation for the time. But it is not so. The awareness remains only so long as our thought remains in touch with the physical mind. But when it goes deeper into the finer layers of consciousness the physical awareness is lost although silent meditation goes on unconsciously in the sub-conscious mind. The only thing to be done under the circumstances is to revert gently to the object, whenever one feels himself lost,

and he should go into meditation again without the least worry for the previous unawareness.

The other error, perhaps the most serious one, relates to the abnormal rush of thoughts during meditation. This is generally most annoying to an Abhyasi, though in fact it is not so if it is properly dealt with. The ceaseless flow of thoughts is not confined only to the meditation hours but it continues every moment. But it is more acutely felt during meditation because at that time we try to make ourselves empty of all thoughts and ideas. In other words, we try to create a thought-vacuum in our conscious mind. Now, just as the rush of air towards the vacuum is stronger so must the rush of thoughts be more forceful towards the thought-vacuum. There is a huge store of thoughts lying buried in the deeper layers of consciousness. When by the effect of meditation, a void is created in the conscious mind, the buried thoughts rise up and force their passage into the void affecting our grosser consciousness to some extent. The mind being unregulated begins to move in conjunction with them creating all sorts of troubles and disturbances. It is, in fact, not the rising of thoughts that is annoying to an Abhyasi but his own over-attention to them which brings him into direct conflict. The reaction thus caused makes thoughts all the more powerful and the trouble is aggravated.

The commonly advised process for dealing with the situation is the suppression of mind by means of forced restraints and physical mortifications. Mind is generally represented as a restive horse which requires a sharp whip for keeping it under control. But, the whip may serve as means to keep the evil tendencies of the mind suppressed for a short-while, not allowing them to materialize into action. In other words, the evil within is retained just as it is and only its outward action is checked. How far this can be successful is a matter of serious doubt unless the mind is physically disabled to move that way, for the poison of evil, buried within, may at any time begin to display its action when perchance the control is relaxed. That means a life-long game of context involving all the risk of reverses and failures. Besides this, the physical suppression by strangulation of mind leads to internal grossness and renders the mind incapable of higher ascent in subtler planes. It is, in fact, not the controlling of mind that is suited to our purpose but its right moulding and the proper regulation of its activities. This can be affected not by the use of whip but only by purging out the evil through the process of internal cleaning. This is the only effective way for the transformation of the real being of man.

Unfortunately there are some amongst the teachers professing to guide the people in spirituality who

apply their material will-force for suppressing the thoughts in order to create a state of coma. The Abhyasi who is incapable of understanding its true spirit feels greatly impressed since it offers him a sort of sensual pleasure which is grossly misinterpreted as 'Anandam'. Nothing related with the working of senses can offer the real Anandam, and this being only a play of senses is far away from the range of spirituality. The state of suspension commonly misunderstood as peace, is likewise another serious error. It is more like a state of senselessness caused by the effect of chloroform, hence not the least spiritual in any way. Besides, the suspension of thoughts is greatly harmful for another reason too; if the buried thoughts are kept suppressed in the mind the chances of Bhoga or consumption are stopped. There can be no liberation unless the process of Bhoga is complete. Thus, the suspension of thoughts bars the door of liberation forever.

For our spiritual purpose it is essential to make ourselves free from thoughts as far as possible, but it can never be effected by means of suppression but only by throwing out the poison from the mind, which would stop the creation of thoughts. The rising of buried thoughts helps to exhaust the store by effecting their Bhoga. Thus in due course, the Abhyasi becomes free from them and attains a

harmonious state. His mind-lake is thus free from the ripples and perfect calmness begins to prevail within him.

The proper course would, therefore, be to pay no heed to thoughts arising in the mind during meditation and to remain unmindful of them, treating them as 'uninvited guests'. In this way their intensity will be lost, and they will cease to be a source of disturbance.

Basics

Commandment 1

– ***Sri. K.C.Narayana***

The first Commandment exhorts us to "Rise before dawn, offer your puja or prayer at a fixed hour preferably before sunrise, sitting in one and the same pose; have a separate place and seat for worship; purity of mind and body should be specially adhered to".

This is the longest of instructions we have got. This commandment has got in itself the whole system of sadhana. If we have understood this commandment, perhaps we don't have to read any more books of this system. 'Rise before dawn'. This word 'Dawn' has been explained well in 'Reality at Dawn'. The whole book of Reality at Dawn in a sense is a commentary on this. Why before dawn? Revered Babuji goes immediately to the concept of the Origin, the beginning of creation. How the latent motion has started? How the individual souls have shot up from it? Incidentally there was a question in the philosophy of Advaita, whether the individuality will continue when we reach the Base. The answer is the individual souls were already there, it was there inside first, dormant and then they manifested. However this is not acceptable to the Advaitin. Master however holds when the Kshobh started, that

power, which stirred also, stirred the individualities lying dormant and the individuals expressed themselves by coming outside the Base.

Because the individual soul that has already had the taste of the origin, though comes out, wants to get back. But seeing before him the display of Kshobh, Nature, Prakriti, he gets involved in it and gets carried down. A recurrent theme of Revered Babaji's philosophy has always been this, the origin of Kshobh, the Latent motion and Stir, the fall or creation. Latent motion is in individual, Stir is a cosmic thing. Divinity wills this creation, but then the individual who was with Origin was not inclined to sit there, he also comes out. In this connection there is a Sufi story to be recounted. God was with all the souls. Before creation we were all present, the individuality in the dormancy was also present. Then perhaps for His own Leela (divine play), no one explains why it happens, the Divinity created the world. Then nine out of ten souls who were around Him ran towards it, and got into the play of Nature / Prakriti. Then He created heaven. Again out of 10 remaining, nine people went to heaven, to seek pleasures, happiness. Then He created a Hell and 9 out of the remaining ten souls who were around the Master also started running away from Him. Then he put a question to the remaining souls, 'what sort of fools are you? Why are you still here? I created the

world, I created the heaven, I created the hell", what else I am to do? They replied 'We want you and nothing else'. The point to emphasize here is that though people reach God, it is not as though they continue to be with Him forever. That is the reason, it is absolutely essential that our attention should always be at the feet of the Master. To start with we are not concerned about the Base itself as such.

The morning meditation is to be done. The Master says "Offer your prayer and puja at a fixed hour preferably before sunrise, sitting in the one and the same pose." Revered Babuji goes very deep into the subject. This is the version of Sri Ram Chandra's Raja Yoga on sandhyopasana of the Rishis. When I say this, I warn you also not to be misguided in thinking that sandhyopasana as taught elsewhere has got everything that we have got. But this point is clear, Master asserts that just as at the time of creation, now there is a small heat that is generated at Dawn, before sunrise, indicating us the type of consciousness that is possible at that time when we reach the base. This Dawn is some sort of reflection of that Dawn. That eternal day that now we are having, (the reverse process of Prakriti has not started), is going on. We are not concerned about when the Mahapralaya starts, as it is a far off future. There is a lot of literature on this, which is purely religious and we don't know how much of it is

sensible. But it is certain that there is a time when there will be a withdrawal. We are not waiting for that withdrawal. If we wait for that withdrawal naturally we get back to the Base, with all our identity to come out again when the Kshob starts, now that we are not liberated. Please note the company of the Divine at Mahapralaya does not grant us sayujya, it only grants you a place near that. The Bhagavad Lila or drama is closed temporarily. We will come out again. A hint to this we find in the "Talks on Essentials of Sahaj Marg" of Dr. Varadachari. "I do not know whether Prahlada will again be born?" he puts a question mark there and then leaves it there because they are all just vague. We don't have to go into that. But we are in a clear endeavour to annihilate the creation we made.

If we sum up, when the Kshob starts- the initial stir of the Divine is present, but around it the individual souls, who are there, come out of that dormant state. We have come out like that. Not content with our coming out we have created our own vrittis, and slowly we have come down. How was this possible? We find the clue to this in one of the commandments, how we got involved and formed several samskaras. The point to note is we come down; we have created ourselves, by attaching ourselves either to the beauty of the Mother or the beauty of the Heavens. These samskaras have got

accumulated. We are now trying individual annihilation. We are trying to get back to that original condition which was there at the time of Dawn. That is the Dawn of creation; this is the Dawn of the Sun. This Reality at Dawn at the physical plane asks us to think about Reality at the time of Creation our Base. The dawn of the Sun reminds us about that Reality of the Master, of God.

Master in the last paragraph of the commentary on this particular commandment says that we should distinguish between the power of the Sun and the power of the Source. The Sun is more gross; there is more heat, whereas at the Base, it is not. That is an indication to us to understand that at that stage of development in our journey to the Infinite we do not expect this particular type of heat that we are having, when we are sitting for meditation in the early hours of the day, however nominal it may be. Now this brings the awareness of our dawn, links us up firmly. We know we should get back and that is going to be the type of condition we would experience or imperience. It is not as many of my brothers and sisters ask me, Sir, do you feel grey, do you feel brown, do you feel red; it does not make any sense at all. Before creation, as the child came, as the baby was born, what exactly was the condition? It is that stage of stillness, that state of calmness, whatever it is, that image also is stated in

one of the commandments. So the morning Sandhya makes us remember the source and to get back. Revered Babuji does not stop with that. Nor he does go to the evening Sandhya. He says in tradition the Sandhya, is offered in the afternoon as Madhyahnika. The sandhyopasana includes the Madhyahnika. But it has become convenient for most of the persons who are enjoined to do this worship according to tradition to ignore this for whatever reason it might be. Revered Babuji says it is deleted as a practice in this system not because it is inconvenient to us but because the heat at that time is more than what is necessary and we do not consider it necessary for us to use that heat to go to the source, to remind us about the power of the Base. He does not deny the validity of meditation at that time. He puts it very clearly, if we meditate at noon our thoughts get unconsciously attached to the powers of the Centre or the Ultimate. It is a fact the material heat at that time is also great. We do not treat Sandhya at noon as compulsory in our system. It is not compulsory, but nothing prohibits us from doing meditation at noon. It is not mandatory; by implication the other practices of Sandhya are compulsory. The Master has given himself the exceptions and following them strictly is the best to gain maximum advantage of the system.

In the evening Sandhya, when the heat is over, it cools down and this reminds us of the state at Pralaya. The beginning, the dawn state brings to our memory the time of creation. The end state of withdrawal, the evening Sandhya suggests everyone is going to his original state some time or the other and will unite with the absolute. Evening is used for cleaning. There a logic behind it. When we get back to the Base, the individual pralaya has to happen. The general pralaya is not the point as it is far off. Individual pralaya means we have got to get rid of various samskaras covering us as mala, vikshepa or avarana. We have got to get rid of all our samskaras. This is the time which is the most natural for us to withdraw. The whole night is one of the dormancy in the Absolute. The whole day is representation of dawn to pralaya. That is why in the ancient literature of this country, it is told not to disturb people who are asleep in the night. The main reason for it is, during sleep we are in the company of the Divinity. That profound concept has to be understood well.

Asking us to sit in one and same pose, the commandment moves from the concept of Origin to the asana aspect. We have noted the need of the individual to get back to the source. We are trying to do that. If we take our own body into consideration and if we have got to withdraw from the material

world, it is possible by withdrawal of our senses first. Senses are grosser than mind. The five sense organs and motor organs, which are, attached to the Bhutas and the Bhutadis, have to be first withdrawn. The lower limbs have to be withdrawn first before we withdraw the upper limbs. So we fold our legs and sit in an asan that is convenient. Then we try to keep our hands as unoccupied as can be. We close our eyes and ears and try not to see or hear. All the senses are thus sought to be controlled. First physical control has to be established before mental control is possible. Physical withdrawal is a must before mental withdrawal. Physical withdrawal aids us in the mental withdrawal. It helps us to concentrate when our energy doesn't get dissipated in several directions. So the asana is a must. It should be one, which is erect not to expose our ego, but to allow the flow of Divinity through us. Allow the contact to be established. We cannot just say that we close our eyes and then sit cross-legged, bend and fall down, fall straight in front. Some people do that, maybe they are helpless. But that is not the posture. The type of attention that is required Revered Babuji says, is that of a soldier, firm and alert. Attention is a common word in defense forces; any one who knows a bit of drill also knows what is to be in attention. That is the attentive posture we should have. More so because the other person before whom we conceive we are sitting is the

Master Himself, God Himself. We are seeking His company. We ought to be attentive. Attentive not to the noise of the fan, whether it is running or not, or whether someone is talking, this type of attachment and the attitude we are not supposed to have.

We should have our own seat. Because our thought force is capable of influencing the environment; as all existence is consciousness in some form or the other-grosser or the finer. Even this carpet on which we are sitting is also consciousness, only in a gross form. Because we are meditating sitting on that for quite some time it is in tune with us. It enables us to be stable. If we go on changing the seat and then say, what is there we can sit anywhere we like; after all God is everywhere, what does it matter, then we cannot expect results. God is everywhere, everyone knows that. We are not discussing metaphysics; we are talking about 'yoga'. How best we can utilise the environment for our good is our concern. So, first we have noted the relevance about the time, and then we have dealt with the aspect of posture and then about the 'Seat'.

Master also talks about the place. Have a fixed place. Do not sit today in kitchen, tomorrow in bathroom, third day in bedroom. That's not what is desired. Ultimately, those of us who by the grace of the Master have moved on in our 'Yatra' more and more nearer to Him, know that we have been

meditating and continue to meditate through the day. Wherever we are, whether it is in bathroom or in kitchen or in bedroom or in drawing room or in office we have been in meditative mood. Ultimately this is what actually happens. But still even for those people who feel His presence everywhere who remember Him everywhere, in spite of all these there is that uniqueness when we go and sit in the place where one is supposed to meditate every day. When we go to that place the whole frame of mind changes. The environment reverberates with that Divine Consciousness. If a great man has meditated in a particular place, Revered Babaji says, we should be in a position to feel Him also. That is how He has discovered or located the places where Lord Rama or Lord Krishna and others have lived and moved in their times. It is a fact of spiritual experience to note that the consciousness of Great personalities leave some sort of an effect on the place. Therefore if we have been meditating with the idea that Revered Babaji is helping us in our Sadhana in our meditation rooms over a period of time that particular place gets charged with what we call "Sri Ram Chandra's Consciousness" and that place is something where we find calm pervading always. What if we meditate in our chair, sitting in our drawing room is not the correct attitude. But these lapses are likely to happen. That is why He insisted, even when we feel we are advanced, to

meditate in a particular place, He particularly practiced it. In Shahjahanpur, those of us who know Him know that though He used to be sitting in the verandah, there was no occasion for any one of us to sit for meditation before him in the verandah. He always asked us to get into the room, and He used to give sitting only in that room. A principle today most of the masters are forgetting, giving sittings anywhere they like. That is not the approach and that cannot be the approach. Even when we go to the house of an abhyasi, we should ask him where he meditates and go for sitting only there. Because this is another mistake we do, generally we don't feel absorbed and we do not take into consideration the consciousness or the imprint of the consciousness already happened in a place. It is true that a house of abhyasi totally has this cover of Sri Ramchandra's Consciousness, this effect is there, but there is still a place where he meditates and that is the place where we should give the sitting.

The Commandment further adds that the purity of mind and body is specially adhered to. Why purity of mind and body? Revered Babaji says the original condition is purity itself, it does not allow any particular speck to be there. There is nothing but purity in its essence that is available there. If we are seeking that condition, we should be pure here and imitate that condition. And physical purity becomes

necessary for the mental purity. Just as the withdrawal of senses is a must for the withdrawal of mind, purity of body is essential to maintain the purity of mind. Some abhyasis come and say, "Shall I sit in meditation in the morning without taking bath", then we advise "Please read the Ten Commandments." It is to be impressed, that this is not just a commandment asking us to get up early in the morning to get rid of our laziness. If we are serious about reaching the balanced state of existence -our Goal, if we want the oneness with the Ultimate condition, there is no alternative, except to follow what he has given. That is what is stressed. But then some sort of self granted concessions we hear now and then is, that if we cannot do a thing cent percent we may start some where at 10% and work up slowly to 40% to 50%, 60% and 100%. Even that can do good to some extent. Whatever one can, one of these commandments may be practiced and say that this commandment is complied then follow the other. This is the only concession we may take for ourselves. After 30 years of sadhana suppose someone were to come and state this, then it only shows the type of Goal clarity he has and the quality of sadhana he has done. There is nothing more to say for such a person. We all believe we are practicing sadhana with the explicit purpose of reaching the Reality that

is behind all existence. We should endeavour to achieve that goal as early as we can.

Thus the first and foremost commandment relates to the proper observance of Sandhya. We find that in PAM, the trainer at the very outset weakens the downward tendency of the Abhyasi by the effect of his own power, so that it may get automatically diverted towards the Divine. In this process everything that comes into activity by the effect of the Divine flow tends to fly towards the Origin. Thus when downward tendency of the mind is checked the thought of reaching the Origin revives in the heart. This enables the abhyasi to develop regularity in the sadhana.

Pranahuti Aided Meditation

- Sri.K.C.Narayana

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

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

Parahita actually means trying to do good to others all the time. This as a behavioral attitude may be

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

Some of us may be aware or perhaps all of us may be aware that during our meditations we do seem to have crossed the borders. Some of us are very conscious of a mosquito bite and some of us are not. So long as the body conscious is there one is definitely conscious of the mosquito bite. We will also feel sultry; or feel cold as the weather may be. Because these are all the conditions of the body and our consciousness is attending to it. If our consciousness is outside this and if it expands naturally we will not feel these constraints. I am trying to explain to you what would be a Brahmanda consciousness. The person at that level naturally would help others. That natural tendency or a

concern for others is something that develops in a person who has moved out of his Pinda consciousness. Such people are competent to help others.

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

There are five sub centres, in the Pind Desh. We make sufficient progress in that and then we put the man on to the Brahmada level by a reflected power of the Master. Such people alone are competent to

transmit the power or will for the betterment of others. When a person wants some sadhaka to improve and then he says now I will give transmission to you, he means that you are aspiring for the higher stage and I am assisting you with my will also to support that. Such a will should not be vitiated by selfishness. Otherwise we will be trying to help our own relatives, our own friends. Thus we do not want to cross that border. That is also body consciousness. We definitely get linked to our own people and we think that they are the only persons about whom we can think about. No body else is important for us. The moment you think that you can help others also, the question is whether you would like to have some importance, self-importance. Here is the person whom I can catch hold of and then tell him that I am going to help him. Thereby I can express my importance to him for fame, for name also a person can cheat others with this type of thinking. Please note it. It is also a self interest. It's a body consciousness. You want your image to be worshipped in the real sense of the term. Not by putting the photos, not by keeping your photo in his house, but you want him to think in his mind. An idol or an idea is given to him and that idea is made into an idol and you get imprinted in the other person as their guru.

Just now I had an occasion to talk to some trainer who told me that somebody has written that his guru has left after his transfer. This happens, it does happen, unwittingly it happens. Because the other man is bound by the body consciousness and if you have given him the scope for him to think so, you will not be in a position to perform the Pranahuti. Such people are available among us who are capable of working from the Brahmanda level because they have been prepared to some extent, not totally. So you will see blemishes in them. But don't concentrate on the blemishes of the person. See the good in him who is trying to help you and then you will have the support. So this support that is coming to us is from an act of will of another person, which is not vitiated by his selfish interest. We must make sure then only it can be transmission. Otherwise we should cease to have any help from such people. Because they will make you a pashu. You will become a guru pashu. Don't become one. We are here seeking liberation. We are seeking freedom. We are not prepared for bondages. No yogi is offering himself for that, no man for that matter should become a beast. Beast is one, which is controlled by others. Man has to stand on his own. We have to go out of this lower level of consciousness to the higher. There is an animal in us, there is a man in us. We must move on to the higher stage. For that we are going to take the

support of another person. That person should be one who is established above his body. He is the person who has got the indriyanigraha as Babuji puts it. A person who has control over his senses. That means body, as far as we know is nothing but a structure that is governed by the sense organs. We have got to be persons who are above that. Look if a person is above that or not. Then only can we take assistance from him. Other people are not competent.

Now the question is I am not asking you to evaluate the trainers anywhere. I am asking you to make a decision for yourself, whether we are capable of getting assistance from somebody i.e. whether you are prepared to yield is the first question and the second question is whether the other person is capable of helping you. Here we can assure you with the help of the great master who has permitted people to work, you can get assistance and it is for you to feel. Many of us feel so. Some people do not feel. Whatever it is, support is required. When does one get Pranahuti? We don't get it from the heavens. We don't get it from a stone, we don't get it from a tree. We get it from another person who exercises his will for our betterment. Pranahuti is an act of will, let this be clear. That will is not vitiated by selfish interests is what I tried to explain in the beginning. In such a case what is that will? That will is just the

support of the divine. When we are having our own selfish interest naturally it does not get the support of the divine. That is why when some of our trainers told me that they have worked on somebody according to them and they don't see anything of an improvement in other person, I found the person on whom he has worked is his own relative or somebody who is so close to him. He wanted to give some consideration for the other person overriding the interest of others who are seekers. It is governed by selfishness and such work never works, it fails. One cannot have motivated behaviour. A person who doesn't have selfish motivation alone is capable of doing this. Make sure you get such a person. Such persons are available. God is always kind to us. He always shows a person who can guide us. Only we should be in a position to feel. These are all certain digressions we make to start with, which started mainly because some of us have got several notions about it.

If we go to a particular trainer he will be in a position to give something. Without our aspiration no trainer can do anything. Unless we have got our goal clarity he cannot do any thing and that person also cannot do anything on his own. It can be asked can we not do some thing to other person by transmitting to him continuously? Unless he seeks we cannot do it. These are certain wrong notions that we have got.

No one can do anything. Unless the person also wants that improvement we can't bring in such an improvement. Unless we ourselves are established in a higher plane and then we go on the merits of the case rather than the persons we will not be in a position to do. Let these objective standards be maintained in our mind first and then we proceed further in our task. The meditation starts, the practice of abhyas, after getting introduced we say. During the introduction three sittings are taken. Three sittings are a must. There is a gap that is required generally of 24 hours duration. Sometimes it is relaxed to 12 hours also. But there must be a gap. Three sittings means now one must wait for half an hour after one hour, we sit for another half an hour after 2 hours again half an hour and then we say that the person is introduced. That person is not introduced. The complaints regarding the constraints of time are not acceptable here. Fine, the trainer has completed in his manner, but nothing has happened. Because it takes time to seep in. The thought has to sink to the heart. What is it that we do at the time of introduction? We establish a link with the ultimate source of consciousness which, we are capable of touching namely that of Sri Ramchandraji Maharaj. Beyond that we are not conscious of what it is. Because he is himself void. Any other concept above him maintained by some people mainly because of their information coming from books of

Vedanta and other sources make them think that there must be something above. Above void there can be void and void alone. When we say that the master has merged in the void and he is null, then he is null. That's all about it. Any idea that is maintained by any person as seeking some help from the divine straight is a peculiar philosophical concept entertained by vedantin's for reasons of their own. I would not like to get digressed. There is no point in talking about things, which are not tangible. Absolute, Brahman, Divine, Ultimate, these words for me do not mean anything so far as sadhana is concerned. Because we have a master who is available to us on the one side and who is himself merged in the ultimate on the other side.

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

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

When we say animal level we say that the person is governed by the instincts which enable the physiological system to survive and the fundamental

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

The first transformation that Babuji wants or any sane man would like is to become a man first. So the suggestion that is given, the will that is given is that we move on to the human plane. That the aspirant tries to live as much as possible in the human plane and as little as possible in the animal plane. At present the twist is the other way. We are asking the people to live at the animal plane more and more thanks to all the advertisements that we have got and at human level less and less. So there is a shift that we are asking. That shift that you have to aspire, the practicant has to aspire for that and the help of the trainers is to will such a movement. Such a will can become real only when he has established himself at that level, otherwise it will be fooling yourself and fooling God apart from fooling others. Pranahuti is effective only from the persons

who are able to move out of this level. That is why we will find different levels of transmission that are coming. According to the level of the trainer we will feel the intensity. Though the power is the same. The power is the same, the will of the master is the same but the quality differs. Quality differs mainly because they have not established themselves at the appropriate level for that appropriate task.

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

There are two aspects which have to be kept in mind here. Saswaroopa jnana occurs. Real nature of man is to feel the dependence of the man and also understand that the divine depends upon him to show its greatness, the manifestation, the beauty of manifestation, the work of God is present in the world and the universe. All of us are the work of God

and it is our duty to present ourselves in the best form. We cannot present a bad picture of ourself without giving a bad name to the creator. We may understand the importance of being perfect only when we know our nature is perfect and he is dependent upon us to show his greatness. If there is no world, if there are no men, then there is no question of anybody talking about the greatness of the God anywhere.

It is our duty as the expressions of divine to show that the divine is great in the respect in which he wants us to show. All of us are not given the same capacities. All of us not born in the same way. Each one of us is capable of perfection. We should move to our perfection and say this is our perfection. If we try to imitate other persons then we are trying to be other than ourselves and therefore we fail. We should express everything that is given to us by God, without any inhibition as an offering to the divine and then say I have expressed you in the best form that is possible. That is the goal. That is the way in which we have to move. For that suggestion is given by the trainer that this man is understanding the nature of his self. These are all the three dynamic aspects of our system, which is done at the introductory sittings itself. Then a will that he progresses on the path is given and he is maintained at that level in the third sitting. These are

all the procedures of introduction. This is how the Pranahuti or the support of the master is taken.

All the trainers are fully aware that we are not all that competent to do this task and we know that we would fail on our own. But we have got the confidence that the divine and the master is supporting us in our work. It is he who is doing the whole thing. Because when he tries to express, he has expressed me. He could not express himself. God has no form. God has no mind. He cannot do anything. He is dependant upon us totally to show his greatness. On his own he cannot do. What can void do. Void is void. God is void what can he do. Only when we know that we are expressions of God then we understand the value of life, meaning of life and then we express it well. Imperfections should not find place. We should know that it is animality that is making us imperfect. We should know that it is our sloth that is making us imperfect. We refuse to accept all these things. We do not accept tamasik life nor rajasik life. We move on to the satvik life. We try to be as pure as possible, as fresh purity as possible. We maintain so that the divinity is expressed. It is our duty to be rishis. We are squandering ourselves to the level of animals. We are degrading to that level. Every person here is a Rishi. That is the call. When Babuji says that all my people are saints this is what he meant. He had the

courage to say that my people are saints. Have we the courage to say so is the question. And if you have got the courage then you say, yes I have known. I have known that I am dependant upon the divine. I have known that I cannot live in any other way than expressing his greatness all the time, in our action in our being, in our thought everything. Everything is his. We come naturally to the condition of what we call as stithapragnatva, handing over everything to him. You are not disturbed. Kartrutva, Jnatrutva, Bhoktrutva i.e. your knowing, your acting and your enjoying, if so long as we think it is ours, we will be in misery. But if we know that it is his, then we will be in bliss. Every act of ours is his. Every thought of ours is his. Every feeling of ours is his. When we accept that, we will not definitely fall low to the level of an animal. We know that if our thoughts are bad, it cannot be divine. We will not entertain that. We will not be behaving in the ways, which are considered as bestial, or asuric. We cease to do such things.

It is that awareness that we are trying to give by diverting the flow towards the Atma chakra. When the Atma chakra fully blooms that is the condition that comes to us and automatically we move to the higher plane. The thought that has been given in the beginning as a suggestion becomes a reality by two things, our sadhana and the constant influx of the

divine force into us. Many of the people introduced are not told that they should take regular individual sittings and they should participate in the satsangs. In satsangs and individual sittings alone we have got the taste of Pranahuti. When we meditate on our own if we think that we are getting Pranahuti it is an illusion. Don't delude yourself by the vibrations. Because those vibrations are consequent to the initial introduction. Initial introduction is so powerful that it goes on. The link with the divine is permanent. That cannot be cut off. A person who has been introduced to the system in this proper way, as Babuji says it cannot be severed. It cannot be severed even if a person drops out of the meditation and does not follow the system. When I asked him that several people go away then he said, where can they go. I am holding on. I allow them. Even if he passes away from this present life he says in the next life also the connection is there. My connection is there. That is the value of the introduction, if properly done. I am sure every one of you has been properly introduced. My assurance is mainly because you feel the vibrations when you meditate on your own. That confirms my belief or my acceptance of the concept that the link is permanently established. Otherwise you won't feel that when you meditate. But you confuse that with Pranahuti. Don't confuse it. It is your state. Vibrations are the path of the nada. Nadhopasana is

actually our method. If one reads Lalaji he says nadopasana is the path and then here it is. The vibrations are the finest forms of song or the nada, we are going beyond the levels of sensory. That is why you won't feel the Omkara many times. But vibrations we feel and if we know that this is the nada perhaps we will know what is the link that we get at the first instance itself. That is the one that we get as Ajapa. Many of us ignore these vibrations as something that happens to us and assume that it is some physiological or physical phenomena. We don't equate it with Ajapa condition. Ajapa is that condition. After laborious efforts of reciting a particular Japa a person comes to that state of vibrations in the traditional path, whereas in Pranahuti Aided Meditation that is introduced in the very first sitting itself. We are linked with the ultimate through the nada. We know that after sometime the nada is felt throughout the body, not only in the heart but from top to toe. We do not have the viveka to know that it is the anahad condition that is coming to us, because we do not talk about it. Things are given to us so that we develop the discriminative intelligence to understand. That part is what is lacking.

The role of the Abhyasi is to be attentive and alert to whatever is happening to him. These are the two qualities that he should develop. We have got to be

attentive and alert and these two things happen. With the first 5 months or 6 months we are already established at the anahat condition. When we talk about our system we talk about very positive aspects of it. We do not want to talk that it takes such a long time in other systems. We don't want to stress on that. All that I am asking you to understand is that you feel so and please be grateful for the influx of the Divine and more and more get tuned to that Divinity which is supporting us, to that Master who is incessantly working for our progress. Whether we are working for our progress or not I am not sure about it but he is incessantly working for our progress. It is this point that we have got to appreciate to know the role of Revered Lalaji Maharaj here. It is he who could pray to the ultimate or the ultimate source of consciousness saying that you better help these weak souls. On behalf of all of us he prayed and then he obtained that permission of the Divine. He could enable, make the Divine yawn towards the circumference as Revered Babaji puts it. The centre is now yawning towards the circumference. That exactly is the basis of our Pranahuti. From where are we getting this prana, pranasya prana as Dr. K.C. Varadachari puts it. Yes, it is the pranasya prana alone that we are having in Pranahuti. This ultimate prana only is what we are experiencing. It is that centre only that is yawning towards us. It has yielded to us. The question is

have we yielded to him and we say with confidence that we have yielded to him and say Oh Master. We yield to him occasionally, at certain moments. Most of us think that we are the persons to transmit. We do not yield to him. We resist. Revered Babaji says don't alter the external situation. We cannot. We should modify ourselves and change our attitude. We have to yield to the Divine. So the yielding of the practicant and the Pranahuti from other side is what enables us to progress after introduction and through various stages we move on.

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

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

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

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

Nature is active, we ought to be active. The need is to be in tune with nature. Man has become so much bestial, so much of less than a beast. Because I see all the birds getting up early in the morning and

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

philosophy. Yoga is different. Yoga demands discipline. Yoga demands regularity. So regularity in practice is a must. Discipline in practice is a must.

We say sit in any comfortable posture and maintain the same posture. Comfortable posture we take surely, but then we go on changing it incessantly. There is no control over the body. There is no discipline. We change our posture. Try to remain in the same posture. It is very difficult, but when you are asking for mergence, when you are asking for a goal where you will be totally balanced, to maintain balance is not a joke, you have to strive for it. Balance is a tough concept. Static balance of course we can have. We can sit somewhere. Even there we are prepared to, but our body is such it refuses to be balanced even at the static level. We are not doing any gymnastics here. We are not doing any hatha yoga. We don't do such things. To sit like this itself consistently for one hour becomes a big tedious problem for us. That is the amount of indiscipline that has got into us. There must be discipline. This is foremost. Then if we meditate, it makes some sense. Meditation is always for seeking our oneness with Nature. We are trying to feel one with Nature. That is laya is it not? Oneness with God. This is what we are asking for. Our morning meditation should be for one hour for this reason, otherwise we will be disturbed. We will not be in a position to have our

thought firm. In the beginning it is only at the 55th minute that we will be in a position to have some idea of what we have got to meditate up on. As we gradually progress it starts even at the first second. Progress enables us to meditate for one hour, though in the beginning people are asked to sit for one hour, we should know that our meditation is less than few minutes. Meditation usually will begin thinking about what we can do during the day? What are the other plans that we have got to do? What are our responsibilities? All these things come to us. The meditation is a must for one hour, if we want to control our thoughts. Later on once we learn to sit for one hour and meditate, it becomes easy for us to meditate for longer hours. Once we get absorbed in his thought, time passes off. I don't ask you to do that, but then that's what happens. Meditation is one aspect of it and the evening cleaning is another aspect. We have formed so many impressions in our heart. We have got various values in our mind. We have given certain people some positive marks and certain other people some negative marks. Several notions are carried by us and they are our own. It has nothing to do with others and the circumstances. The general question is, how is the day? It is beautiful. The day is always beautiful. It is warm. Either it is warm or hot or cold it will be according to its nature. We are not the persons to decide. It is as it is. We have to adjust to it. It dictates

circumstances. Nature doesn't accept our ways of doing things. It has got its own ways. Because it is the mother. The mother knows how to dictate and how to love. Both the things she knows better. We have unfortunately formed various impressions. All these thoughts keep haunting us. We have to clean ourselves. This cleaning is a must otherwise our mind will never be clean.

How to clean this mind? There is no external way by which we can do that. They said sravana and manana will be in a position to clear us off these things. That's what they said in tradition. To hear good things, try to be in good thoughts, try to be with good satsang, avoid bad associations, try to get good associations. By these methods we will be in a position to control the mind they say. We try, still the mind troubles us the most. The cause for this is our mind only. It is our mind which is the cause for the troubles of the mind. So it is the same mind that has to be applied to get rid of that. We got attached therefore we should get ourselves detached. This is the process that is advised in the evening cleaning process. We have to detach ourselves with a firm will that the impurities are going away. Are we capable of doing this? Surely not. But we have to. We have to carry this load. We are not capable of doing this on our own, we have to understand that. That is where the Pranahuti support also comes in

the form of taking the concept of God itself as the divine light coming to us. We are linked to it. There are two or three types of methods, in every method we are trying to bring the Divine into the picture and then say we are linked to the Divine. In the three different methods we tell you as how we can get rid of impressions. We try to tell one of the three methods according to the temperament of the person. No one can practice all the three. A person should practice only one and that should be suitable to his temperament. We think that everything is going away in the form of vapour or smoke. When we give this concept we are using the concept of fire. It is the agnitatva that is being invoked. It is the god in Agni that is being invoked to get rid of these things. He burns it off. Whatever comes to him he burns it off and throws off, this is one method of purification.

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

The third method is the method of light. The light is at the top of the head and then we try to link it up to our system and it cleanses us from the various limbs of ours. Two upper limbs and two lower limbs. Generally we use the method of light when working on other persons. I have used it very effectively with abhyasis who come to me. I personally practice only the concept of ocean of bliss. Generally suggested method by the master is fire. These are all the three concepts that are there. All the three are absolutely scientific. But in every one of them our effort is required.

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

There is no other system, which talks about cleaning. One of the fundamentals of cleaning is, we should know that a thing which is already pure, can only be made pure. We should have the confidence that purity is our real nature and the impurity that is there is an unnecessary coating on us, that blurs our vision, that blurs our understanding. It must go. Then only we will be in a position to seek clearly. What is formed on the mirror must be wiped off before we can see in it, the spectacle glass must be clean to see clearly. Similarly here, these are all the avarana, these are all the mala, these are all the vikshepa that need to be cleaned.

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

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

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

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

Avarana, is the one that gives the colourings of the soul as Jains put it and as we know here in our system, when we see the stages of progress we will go through the various colours of various stages. We start with some sort of an orange colour, then we move on to red, then we move to white, then we move on to black or blue, then to the Grey and then to the violet. These are the colours. What are these colours? These are the avaranas. The mala that we

have attracted and made it into a paste and rubbed on to our soul. Our soul got affected because of this. These colours that we see are the colours of various levels. This clarity only Revered Babuji gave, whereas in Jainism they simply said that there is a colour. Colours of souls are there but they could not say why it is so. Several people state several different colours. But they never could understand why it is so. Revered Babuji said because of viveka we have got something, because of Vairagya we get something, because of understanding ourself, our nature and saswaroopaa jnana we get some other colour, because of our devotion we get some other colour, because of our surrender we get some other colour. When we are almost in layaavasta we get a different colour in the Pind Desh. All colours relate to Pind Desh. No colours are available in Brahmand, except at the first stage or second stage no colours are present. Please note that these are the avaranas that are there. What are the avaranas that we have got? Avaranas relating to Viveka, Sadasad Viveka, Vairagya or attachment. Raga Dvesahs are there. They are also having their own colours. Then a person who is pure he has got his own colour, who knows his dependance. But this has to go. His awareness that he knows something is the difficulty here. Saswaroopaa jnana itself is an avarana. The jnana should go. That jnana belongs to Him. But we think that it is our knowledge. Similarly devotion, we

think that we are devoted and therefore it forms an avarana. Suppose, we think that it is He who is devoted to Himself as Revered Babuji says, then, that avarana will not be there. That is why all the enjoyments that we say, all the experiences, we should always consider that they are experienced by the Master himself. It is His play and if we think that it is we who are experiencing it, please note that we have got the avaranas sticking on to us still. That is the reason why we see the colour. When we see a colour we ought to know that it is a warning. That is why Revered Babuji says don't bother about these colours. The reason for that is, if we give importance to it we will stick to it more. But for understanding we say so many things. So it is a warning signal we see when we say that at this point we feel like that.

It is the nature of that particular knot to be like that. Agreed, but then it is an avarana on you. One is philosophical discussion and another is a practical experience. Practically we have to understand that we should move out of it. Philosophically, definitely we say this is what it is. The system is explained that in this place this is what it is. The layaavasta will give this we say. All these avaranas must go. It's a laborious task. These have been earned by us in several lives in the past, the result of several deeds of ours. Everything is resultant of our own action, our own thought. Thought is an action. We should

understand this concept also. Thought also itself is an action. So these are all the things that form the impressions and those impressions have to be removed during the cleaning process. It is an active process, very important process and the second most important thing that we have got to practice.

First and the foremost thing, is the morning meditation and the second important thing is the evening cleaning. Now having cleansed ourselves reasonably for the day, then at 9.00P.M in the night we are asked to offer prayer for the betterment of all the people in this world. Our aspiration is to go out of this bondage of the body. Nama and the rupa are the two bondages that we have got. The primary goal is this. If we want to go beyond this, then we have got to have a consciousness of a superior being. If our consciousness is bound to this sarira or the body or the name, then we cannot say that we are going to the higher levels of consciousness or to a consciousness beyond this body. To enable us to go there Revered Babuji gives a method.

In 9.00 P.M prayer we pray that all the people in this world are our brothers and sisters and that they are developing true love, faith and devotion towards the Master. It is not a prayer for us. It is a prayer for all. In the beginning a very routine and some sort of a ritual that we do. It is not a feeling that we have got in our heart. But since we are asked to do we do it in

the beginning. But later on it becomes our second nature all the time to pray only for others and we cease to pray for ourselves. Because the others and we are one. They are extensions of our own self. The Atman has already moved on to the Brahman. Take the connotation given by Revered Lalaji Maharaj. Our consciousness has been all the time confined to the consciousness of the Pinda, to this body and therefore it is Atman. Brahman is the one which grows out of this. A thought, which grows out of this body consciousness is the Brahman. So long as it is confined to this body it is Atman. It is the Jiva that can have the Atman and note one more point, in tradition it is stated that the Atman is an indivisible self and it cannot be segregated. Revered Lalaji Maharaj and Revered Babuji Maharaj don't agree to this. They say that the Atman is the composite of our Buddhi, Manas, Ahankar and Chitta. This is the significant variation from the traditional systems of Yoga. All these four things put together is Atman and when all these four are related to us, to ourself it is Atman. When all these things are applied to all universe it becomes Brahman. It grows far beyond. Our mental faculties, which are restricted to ourself is Atman. When our mental faculties expresses the concern for others then it is Brahman.

At+Man, Brhu+Man, this is how Revered Lalaji Maharaj has given the definitions which is very

relevant for us to understand. Because we have got to move on from the Atman level to the Brahman level. If Atman were to be a solid object or some thing that is placed at this plane and it is some sort of a physical thing it cannot grow unless it bursts itself. It has to die. So when the Upanishads said Atman is Brahman they were only telling that Atman is capable of becoming Brahman. The Mimamsa seems to have given a better definition than the Vedanta. Capable of, just as we are men, because we are capable of being men. Not because we are men at present. We are animals at present. We are capable of becoming men. When we say we are human means, we are capable of being humans. However much animal I am but still I am capable of being a human. That we are capable of falling to the lower level is what our ancients thought. But the misfortune is we are always that. Only now and then we seem to be going to the human level. So this particular thing can happen only because of that prayer which is suggested to us. It speedens our progress. The Pranahuti Aided meditation helps us because the Master has willed such a prayer. He has suggested that to all of us. We are such wonderful disciples. We do not follow what he said. We are very consistent in not following. It seems to be the uncanny capacity of Revered Lalaji Maharaj that he has got so many disciples who do not obey what he says. He is an exemplary character by

himself because he is one person who is capable of getting all his disciples not capable of doing what he says. At least some must follow. This 9.00 P.M prayer is such a casualty but that is the only way to grow to the Brahman level. There is no other way by which we can grow. People may say Sarve Jana Sukhino Bhavantu is not a new concept, Sukhinobhavantu he said. May all people become happy that's what they said. Here we don't use the word 'may'. We say all people are developing. It is a sankalpa that we are giving. It is not the Ashirvada that we give. It's a new concept, totally new concept where we are willing through our will. We want to offer this thought, namely that all people are developing. But unfortunately either we are a victim of our vital instincts or the much lower physiological instincts or the gluttony seems to have overtaken us when we say that we have got to go for dinner.

The 9.00 P.M prayer is a must. When we go to bed we say you offer your prayer. But then Babaji Maharaj says before you do that also pray on point A. It is an extension of what you do at 9.00 P.M. At 9.00 P.M you are asked to pray for all generally, but before going to bed we meditate for a few minutes on point A. The same thought is given at a particular location. The Efficacy of Raja Yoga says that, whatever suggestion we give at point A it becomes true and he uses that technique here. The reason is

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

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

remembered. Neither the God is remembered nor the solution is remembered, only the problem is remembered. This is very unfortunate way of prayer.

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

Transformation - A reality through Pranahuti Aided Meditation

- Sri K.C.Narayana

Salutations to the great Master for enabling us to meet again. This time we are gathering to celebrate his 104th birthday. My salutations to all co-travelers in the path of grace. It is sixty years since the Special Personality emerged and His task of transforming human nature and adjusting many elements in Nature is in full swing. It is 20 years after his physical veiling and His presence is now felt more vividly and experienced more intensely than ever before, making many of his statements to this effect true. This is no surprise for those who have faith in the Master, Sri Ramchandrajii Maharaj of Shahjahanpur, U.P India as a supra temporal being, working out as the Eternal Master our spiritual destinies with the super consciousness of the highest variety native to the Central Region - the region from where he performs. We are clear in our understanding that the Special Personality is special mainly because there is no Persona or Mask for him as we all have. This point we had occasions to quote earlier many times in our books and meetings meetings. We are clear that we are not subscribing to any personality cult and make one man/woman as the focal point and a point of adoration and

consequent flattery. We are doubly sure, what with the ready response from the source, that there is a Consciousness that is Divine and which is ever ready to answer our call and that is expressing itself as the Consciousness of Sri Ramchandra, a consciousness that includes all and excludes none, that which is all love and grace and ever willing to modify and transform our consciousness by its association we have during our meditations and otherwise through the influx of Pranahuti. For others the Real Teacher of all, Time will give its lessons. All shall have the message sooner or later.

It is a matter of practical experience of many aspirants in the path of the Master, which we call PAM in order to stress the importance of the process of Pranahuti, rather than any person, from where it is confusedly identified to be emanating from, to feel and get absorbed in the transcendent calmness and quiet that is uniquely divine. We experience very vividly the 'centre that is yawning towards the circumference' even as the Master asserted. Calmness or quiet by itself is good but when it is tinged with the quality of the Divine, it is only the Imperience that can explain to our hearts the intensity of the attraction of the Centre and no words can clarify any point in this regard. We have tried to explain the nature and process of Pranahuti in our article published in the journal Imperience.

When we do get absorbed in the effect of Pranahuti, and when we contemplate over our condition we find that we were face to face with the profound and overwhelming of the primordial ground of Reality itself. That is where we find no where our little self, and we are not even aware of the borders of experience, nor awareness of the time, that is the real ground of all experience. This is the place and time, if it is permitted to use those words, where the Base or Origin is presented to us by the Master out of his extreme love and consideration to lift us beyond the petty differences and squabbles that consume our time and other resources normally. We are then not aware of ourselves, our relations and relationships, our anguishes and animosities. Deeply entertained emotions of love and hatred equally disappear, attitudes of revenge loose their roots, if only we are attentive to the ground that is exposed to us by the benevolent Master.

The Imperience that we have does not permit us to be satisfied with the necessity to evolve individually but it impels our being to personally participate in the Divine task of transformation and that call from the inner self becomes imperative. Having submitted our Egos and also surrendered our will in favour of the Divine Will, we find ourselves presenting bare and naked before the powerful and omni-potent energy that is intent and determined to modify and

transform the human consciousness. The propulsion is experienced intimately every time the Pranahuti is offered and we find ourselves left with no option than to evolve. The human destiny to evolve out of its petty limitations, self imposed invariably in all cases, is not something that is pre-determined but the imperative to participate in the Divine plan is sought to be made clear by the process of Pranahuti. Without Pranahuti this imperative to evolve, may at best be felt by the most clear and vivid intellectuals as we have seen in the pronouncement of many saints/scholars and scientists of the modern day. If human transformation were to wait for the evolution of the perfect intellect in all, it may as well be concluded such a transformation is out of question, at any rate in the near future. That is what we have in the Indian Six darsanas and a host of other philosophies of the east and the west and the endless arguments in the favour of one or the other point of view.

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

being. This impulse has always been there and was clouded all this time as we were engrossed in our Egos agenda. Due to the influx of the will of the divine as Pranahuti we become alive to the greater call and develop an attitude of renunciation which is the real vairagya. This is not renunciation of the Egos agenda due to failures or dejections but a conscious decision to efface the Ego and live for the Divine, by the Divine and in the Divine.

Renunciation from all attachments that our Ego has developed in the course of its creation of its own universe, is in no way connected to the various modes or orders of social life but a condition of consciousness in which it realises its spiritual absoluteness. Here ethics and spirituality coalesce in the attunement of the individual to the structure of the cosmos. Man becomes one with creation, being freed from the bondage of attachment, convention and anxiety. The aspirant fixes his attention on nothing but the Infinite and is ill equipped to know nothing other than it. For one who has fixed for himself such a goal the duties of the Brahmacharin, Grihastha and Vanaprastha are not progressive stages of self-sublimation and self-transcendence but a compliance to the social order that a civilized society has developed to bring an ethical and moral order and each one of the stages actively assisting him in leading a life of total dedication to the Divine

with an attitude of due attachment which is the real and natural meaning of Sannyasa. The three basic cravings, called Eshanas in the Upanishads, which correspond to the psychological complexes in the form of desire for wealth, fame (with power) and sex, are overcome in the graduated educational process constituted by the stages of life. This becomes much more easy with the constant affirmation that is had about our real nature during meditation supported by the process of Pranahuti that nothing here belongs to us and also by adhering to the philosophy that is advocated by our Master to treat every one and every task for us as those entrusted to us by the Divine as a trustee.

One who takes to a detached look at things and events and relations, is the real aspirant in our system, for whom there is nothing more important than the discharge of all duties as divinely ordained. He by virtue being a real human has got to discharge certain duties as a trustee is the noblest of the thoughts that our Master has given us. For us there is nothing here to own and possess but everything is to be partaken of, rather than enjoyed, with a feeling that there is nothing except the Absolute in reality, expressing itself here in the past and the present. The anubhava or experience is a non personal unified enriched consciousness that swells into the future expressing itself in a more

glorious manner. Those who tend to see values in the past are right but yet stagnated and those who live the same values modified to suit the present are those who practice the right and those enrich the values keeping in view the needs of the future with a vision that is holistic are those who are the forerunners of the future. Such men alone can be called as Animitta-Sannyasins. It is only such persons who remain as gems and jewels in any society irrespective of the fact whether they are recognized as such by others. They are the excellent workers, supervisors, managers, doctors and are there in every calling and vocation. They are all in fact doctors of Divinity serving others with a total dedication to the Divine. Because of the basic renunciation they have acquired due to the constant awareness of the Bare Ground where their total nakedness is exposed, they hold on to nothing thus making it possible for them to develop the great virtues of Dharma (abiding by the Divine law), Dana (going even beyond the Law by resorting to self less offering), Tyaga (sacrificing ones own interest like King Shibi and Karna). They are the ones who can be considered to have understood the real meaning of the words 'due attachment' so often used by our Master. The 'due attachment' from my humble point of view is the attachment to the Divine - which can never become undue what with our puny status in the scheme of things. It is the glory of the Divine that

it chooses to offer opportunities to the human beings to simulate the Divine. That is the origin of Masters. What a great Master we have who exhorts us always to imitate him and become Masters in turn and we become a source of inspiration for others. There is no challenge greater than the one which asks us to be Divine. To become Divine is our birth right as the seeds for the same are already there waiting to be nourished and nurtured. Those who respond to this call by working for the same incessantly and without any remission are the ones who get enriched by the very active presence of the Divine sprouting in each of us fulfilling the Divine promise of bringing out a transformed human being. Such are the ones who are fit for service to lead others to and in the path of the Divine. Amongst our gathering for those who have eyes to see and hearts to feel there are quite a few such souls and my prayer is that such souls may increase and bring more Peace and Harmony.

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

Prayer and Meditation

– Sri. K.C.Narayana

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

When we appeal to Him, what should we appeal for? It can only be total unselfishness, because, any thinking man can discern that it is only his point of

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

help of Nature itself. You call it God, Babuji, Master, it makes little difference.

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

Having settled the goal which solves our problems, now we are also aware of how hopelessly bad we are to achieve that state. It has become a fashion for the modern scientists to talk of conquering. This concept seems ridiculous to me and it should make no sense to anybody when we understand that he is himself a part of the nature. These people do not believe in living along with Nature, in sharing with it, in allowing it to do what is good for mankind. Such people assume an eternal existence for themselves and attempt to struggle with nature. One thing definite is that the moment you are born, death is there with you. Life is a continuous activity against this inevitable event and how best we can live depends upon the values we cherish and particularly an awareness of our temporary existence here. My point is why should we try to conquer Nature. Why can't we live with it, adjust with it and lead a

balanced life. It is our greediness, envy and jealousy that come in our way of living according to Nature's dictum, these are our shortcomings "we are yet but slaves of our wishes putting bar to our advancement".

Who should help us out?

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

There are some problems here. It assumes a capacity on your part to accept that you are weak, hopelessly bad, depending on another personality, on power to help you out of this priority. It is not easy, for the modern world demands more assertiveness and more ego rather than totally surrendering the ego to God. In the beginning definitely we do not know God. It is here that we have got to go on faith, a dimension not easily accepted in the modern world. I had faith in my father and that is the reason why I am in the system. But that faith was based on a philosophy. It is the 'Aptavachana' as our vedantins say. When I was introduced I was hardly 16 or 17 years. I was fairly successful in studies and sports with no time for all

these things. But simply because my revered father said this is the way out of the human limitations that govern most of our decisions, I accepted it. We should have that much of a faith in a friend, father or brother. Otherwise one can never take up sadhana. Kindly note Revered Babuji's sentence, "I make Masters. Not disciples". If he had any other intention of exploiting he would not have said it and that is one sentence by which you can definitely lay your faith in Him. It is heart's language; not minds. Many Gurus and Mahatmas said that they will they will prepare disciples. They need not be accused. It is we who go and fall at their feet to become disciples that are to be blamed. In the entire history of man it is Revered Babuji alone who said "I will make Masters". Faith in such a Guru is what the vedantins call "Mahaviswasa", which is one of the six angas of prayer, the others being "Anukulya sankalpa", "Pratikulya varjanam", "Gotrptva varanam", "Atmanikshepa", and "Kripanatva". Thus Mahaviswasa and Kripanatva are the two things fully stressed in our prayer. The total helplessness to achieve the goal is stressed in the last two sentences of our prayer. It may be very easy to go on reciting the Upanishads, for there you love your own voice, your capacity to recite and congratulate yourself for your competence. But here, you are confronted with your total incapacity, helplessness and incompetence. The 'I' in man, the ego, does not

so easily accept this proposition. That is why most of us in our Samstha also repeat the prayer but do not meditate on its meaning. If we really meditate on the meaning, tears shall roll down. We will feel how hopelessly bad, incapable, and miserably incompetent we are in this great task of trying to be one with Nature. We are incapable of even to be worthy disciples of the great Master. The problem is that we are pitted against ourselves in this grand task. It is easy to confront some enemy, to conquer Nature, perhaps. But when pitted against your ownself, you are aware of your utter humility, incapacity. "Kripanatva". It sinks deep in our heart. Then and then alone, the descent of the Divine starts. We empty ourselves from the heart and God enters there. Give room for God. Let there be vacuum first, feel constantly your helpless situation. Even Arjuna could come to that position only when a couple of impossible situations confronted him. Otherwise, he would not have sought God. Traditional Prayer is but a nityakarma. Can a yogi be satisfied with such a routine prayer when he wants to be with God? Definitely not. Prayer should be in that absolute supplicant mood inviting God into your heart.

Regarding meditation on the heart supposing that there is Divine light. It is very simple. But many people who come to me say that they are unable to

meditate. When they say they have been meditating. I ask "on what"? we find it easy to meditate on ourselves, our problems of day-to-day life, like daughter's marriage or child's education. Our mind is accustomed for this kind of "external meditation" or concentration. But when we try the simple method of supposing Divine light in the heart and begin to meditate on it, the mind starts wandering. The mind from the childhood is allowed to wander. It is oriented to the external world. We know so much how a biscuit is manufactured but we know very little what happens in the stomach. We close your eyes and try to locate the Divine Light in the heart, the heart which is the seat of life, of interaction between the bad and good, between the pure and impure blood, the small muscle, the functioning of which we just do not know. Saints all over the world said that it is in this heart that you can find God. The only problem is the external orientation of our mind. Had it been any other traditional system, the only answer would be, "Struggle", practice for years and you will locate this light. But in our Institute we have this greatest assistance, the will of Babuji. If we permit, the will of God is there to enable us to meditate, to locate this light in the heart. This light is not in the form of luminosity. It is neither light nor darkness. Please be confident of God's help in this job. Actual experience alone proves it.

In meditation, the right attitude is to accept whatever that comes as a divine gift. The thoughts that trouble you, if taken as gifts, cease to trouble anymore. That "yielding attitude", which again is a word by Babaji, is most essential in sadhana. In meditation yield to Him. Then, he descends. You feel Him as calmness and peace. Among the other instructions for aspirants the most important and noble idea is evening cleaning. When the Divine descends, when the Divine agrees to enter your heart, naturally the darkness, dress and dirt go away. When there is light there shall be no darkness. So, when vibrations start flowing into you, automatically, the dirt, namely the samskaras standing in your way, get washed away. Various questions are asked by aspirants regarding this simple practice. Whether one should clean before meditation, or pray before cleaning, or clean each point and so on. My revered father used to reply all such questions by saying, "Look, this is the wall and that is my ante room and I have got my broomstick. Whatever is dirty I sweep it". Should you clean yourself or not, you should know more. If you know you are pure there is no need to clean again. But do you at all feel in your life that you are pure? By normal standards I am a fairly decent, well behaved person. But still I am conscious of what Freud called Id, the unconscious desires; the unconscious cries; the pleasure principle, I don't allow it to play any active part in my day-to-day life.

But that does not mean I am above it or conquered it. So, the necessity for cleaning is a continuous affair for all of us. I may share personal piece of information and knowledge I got from Babaji. In 1979 he said, "Narayan, look! My job is cleaning 75% of time". That was the message for me and I ask you also to take the message. This cleaning process should be followed with so much humility and awareness of your limitations. Then only "Kripanatva" develops and the question of progress arises.

Meditation

– Sri. K.C.Narayana

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

But what we first encounter are the noises or sounds etc., of the surroundings in which we meditate. For totally annihilating all the thoughts that we encounter during meditation we must understand these thoughts as different from the thoughts that have already become our memory which is a bundle of experiences. Also the valuational judgements we have made on such past experiences and the attitudes and goals that we have formed based on such experiences have to be made as not disturbing. In the system of Sri Ramchandra's Rajayoga the meditational practices are aimed at just achieving these two. The morning meditation in which we are asked to start with a suggestion that there is Divine Light without luminosity (not a fact of experience so far) in the heart does not permit any

intentional consciousness to operate. Thus the consciousness is kept free not from the Freedom to Choose but is given the Freedom not to Choose. This makes us possible to not apply any of our intention to the sensory and other inputs to consciousness. This leads us to a state of Outer silence from Outer Noise. Thus the habit of forming intentions is kept under control.

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

The meditational practice of cleaning advised in the evening, deliberately aims at getting rid of the effect on our consciousness of the memories and experiences of the past which have formed layers in intentional consciousness. This may not lead to total annihilation of such memories (samskaras) but the process of reduction of such load starts. If the intentional consciousness now makes a firm attachment to the Ultimate Being the process of lightening continues and load shedding happens during dreams and states of contemplation. With the relative quietening of the effect of intentional consciousness, pure consciousness which does not have any of borders and demarcations based on fragmented intentional consciousness, the state of Silence is experienced. As is the nature of any

experience it is transitory and leaves a memory. Then a new category of intentional consciousness namely seeking recurrent experience of such Silence where the consciousness finds Poise and balance is sought after. The urge for this leads to states of Prayer. This urge is sought to be strengthened by resorting to prayer during night before retiring to bed. Thus we find the three meditational practices advised by Rev. Babaji are specifically oriented to the 3 tasks at hand to arrive at Pure Consciousness which is beyond all types of intentional consciousness.

The stages of meditation can be examined as 1.A state when the intentional consciousness is such that it is not able to choose any one of them and it is all confusion 2.A state when the intentional consciousness is such that it is compelled to choose one or a few of the related thoughts, such as one, which itself is a perceived compulsion due to the various relationship with other beings that it has developed during life 3. A state when the intentional consciousness is not coerced to choose any particular thought but feels free to make a choice from the various thoughts or thought patterns that are getting confronted by it and 4. A state when the intentional consciousness is free not to choose from any of the thoughts. The 3rd state mentioned above enables a person to choose a thought which

promotes a set goal. But when the goal is determined as being one with the Being or Ultimate the thought should be incapable of thought about. The best example being what Master has suggested "Divine light without luminosity". But before coming to this level it may be that the intentional consciousness takes into consideration the auspicious qualities of the Divine. The 4th state mentioned is really one which is had when such thought leads to a condition when pure and simple silence experienced and the consciousness is in a state of non-reflexion. As any other state such a one is also transitory and temporal, even as the very nature of consciousness is condemned to.

Purificatory Process

-Sri.K.C.Narayana

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

In this article the cleaning method or purification process is discussed to bring out the scientific basis of the essential features for better clarity to the sadhaka. The traditional concept that one has to undergo the effects of ones' action or resort to austere measures of fasting, performing penance as purificatory measures are too tough to be followed by ordinary persons. That is the reason why it was

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

Pujya Babuji Maharaj in one of His messages given at Madurai says that; "By Meditation, we go from outside noise to outside silence. By cleaning, we go from outside silence to inside silence. By prayer, we come nearer to our goal because we come in contact with the Being". In this system we are asked to do meditation before sunrise after ensuring the purity of mind and body and during meditation we try not to give any inputs to our senses and try to go from outside noise to outside silence. But our experience during meditation tells us that very many thoughts, ideas etc distract us and they do not allow us to settle on the thought of Divine Light without Luminosity - the object of meditation. Morning meditation is essentially oriented towards the

outward noise. At morning 5 or 6 if you are going start your meditation, the particular cry of a street vendor selling flowers- a problem faced in India - is not likely to heard by you. It is relatively calm at that time. No noise of external surroundings, occasional bird chirping will be heard. The external noise is reduced by choosing that hour apart from its value as a sandhya about which you must have heard. The practical utility for me is it doesn't allow other noises to come at that time. It is relatively a calm period when the outward noise is reduced and the outward noise is also sought to be reduced by withdrawing your limbs and not allowing the sense organs to receive the inputs. While as in the evening what we are attending to is our samskaras. If one analyses the various thoughts that disturb us, we understand the need to get cleansed of these to maintain our natural purity. In essence, we are going from outside silence to inside silence by cleaning.

The various thoughts that come to us during meditation are all coming from our inside and they are all ours. That is, we acquire them by our own intentional consciousness i.e., our consciousness applied to an event or thing etc. It is our creation and we have to show our intention to get rid off them. It is and it will be difficult to remember all our acts of commission and omission. Nothing wrong. It is a great boon of God that we have forgotten to

remember all the past-lest it is the greatest load and oppressive fact that we can ever bargain for. Though we have forgotten, their effects are there and they come to our view as our imperfections.

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

It is necessary that the Ten Commandments given by Master should be clearly understood first for fully understanding the concept of cleaning that is essential in the purification process of oneself. The Tenth Commandment says, "At bed time feeling the presence of God, repent for the wrongs committed. Beg forgiveness in a suppliant mood resolving not to allow repetition of the same."

Every aspirant, therefore, has to introspect and analyze his own follies. Though we strive to be on the path of good and righteousness, engaged as we are in the worldly activities it is found by us to be not possible always and we are conscious of our swerving away from the path of Good/ God. The awareness of our own failing is a basic necessity; without this the question of repentance does not

arise. Master commands that we take note of our failings and become conscious of our impurities every day and pray to God for help. One has to review one's whole day's thoughts and talks and actions and discern the imperfect manner of having done them. The keeping of a diary is helpful not merely for the purpose of noting our spiritual experiences but also of our wrongdoings, doings done on our own initiative and without feeling of God's and Master's presence and direction. It is necessary to review these and note them so that the mere entry of it in our diary will automatically draw the attention of the Master and speed up the process of rectification and purification. Repentance is for the loss of practice of Nothingness of our self and of presence of the Master. Confession in religion has this same purpose but being made into a technique it is likely to lead to abuses. Confession in private or in public has no basic value unless one follows it up to the logical conclusion and takes the same up to rectification or seek God's power and help to lead him to that stage when he will never go wrong. This is perfection.

Every samskara good or bad is still a blemish, still a impurity because it is different from that blemishless non Samskaric Bramhan or the Ultimate. The internal consciousness must be brought to a state where we will not have oppression of those

thoughts. Oppression of the thoughts should be the main aspect that an aspirant should be worried about, they dictate terms to us. Many thoughts will come to you during Meditation but do they oppress you? Do they make you move away from the job of cleaning? Or do they insist that they should be attended to. In relative quiet that you are likely to have in the internal consciousness what happens is these thoughts do come. But do they insist on your attention is a question that you have got to put to yourself only then will you know whether you are just having a passing thoughts or pressing thoughts. If the thoughts are fleeting in nature then it can be said that you are getting cleaned. If the thoughts are not fleeting then the aspirant can be said to be troubled by Chitta Vritti. This is a circular thing that commands our attention, that demands our attention and finally makes one feel so bad about it that we would leave the cleaning process and get away. There are occasions when we feel compelled to get away from cleaning because we are afraid of facing it further. So the thoughts that you get in the evening are essentially your samskaras.

It is natural for us to be calm. God has given that status at the time of our birth it is we who have added all the blemishes that make us disturbed. Disturbed in the sense that we have applied our mind to other sensory inputs instead of applying to

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

Man has three types of impurities: Mala, Vikshepa and Avarana. Master states categorically unless

these impurities or coverings are removed, inspiration or guidance from the inner voice is meaningless. ("Reality at Dawn," p. 59). Mala means superficial impurities or dirt that are caused by lack of control over the senses, such as laziness, sloth, attraction to trivia and giving up impulsive tendencies towards sensory pleasures.

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

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

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

By practising sincerely the Masters' Commandments one can easily avoid the mala or dirt. Avoidance of mala is the basic duty of every aspirant. One who

cannot avoid recurrence of his follies and misdeeds is naturally one who has no will to progress. It is true that many situations arise where the path of least resistance is more attractive but one who succumbs to that alternative should be considered as one who has no desire for the Real or desire to know his true nature and claim his right of Union with the Divinity.

It is stated that if everything is done with the idea that Master is doing, then the question of an aspirant doing wrong does not arise. True, Master Himself has stated so in 'Reality at Dawn'. But then are we capable of it? If so when? Unless the dedication of one's self is complete and total, this does not happen. Master states in his example of a person caught by the charming appearance of a dancer on the road side, the moment the aspirant thinks that it is the Master who is enjoying the scene, the person will be relieved of the temptation. Why? Master being what He is, and what the aspirant thinks him to be, the very idea does not fit into the context and the aspirant's sub-consciousness does not allow any more interest in the process. The super ego of the aspirant rebels the moment a bad idea, or a bad thing is connected with the Master who has been accepted as one's Guru and God and that is the truth of the process. But pardon me, how many of us have accepted Master totally? In the absence of that, how can we expect the process to work?

Further, there are some who think that Master is enjoying the scene, and therefore, they should not disturb Him. What a tribute to Master! It is not unusual to hear similar views when persons have been seen visiting cinemas - blues and cabarets were asked to clarify their behaviour. The process advocated here by Master is not totally new and is the same as the traditional concept that every thing is done by God or is got done by Him. Lord Krishna in his Celestial Song (Gita) has mentioned this process as one of the types of Balanced Living (Sthitha Prajna)

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

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

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

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

be called as Co-operation with the Guru in Sadhana..

'Aavarana' may be considered as the grossness or perverse tendencies of the mind that got solidified and became part of the nature of the aspirant. These are either consequent on bad actions or Karmas. The Jains have a very complex theory of explaining the accumulation of matter ('Pudgala') on Soul. Master in His work 'Reality at Dawn' states that these Aavaranas are gained by souls almost from the beginning. "From the primary state of existence of the soul in its most subtle form we marched on to grosser and grosser forms of existence. These may be expressed as coverings round the soul. The earliest coverings were of the finest nature and with them we existed in our Home land, the realm of God. The additions of more and more coverings of ego continued and subsequently Manas (Psyche), Chit (Consciousness), Buddhi (intellect) and Ahankar (Ego) in cruder forms began to contribute to our grossness. In due course Samskaras (impressions) began to be formed which brought about their resultant effects". To rid ourselves of these aavaranas (which may be almost equated with the 23 concentric circles consisting of the layers of Maya, Ego and Splendor) is not an easy task to be accomplished. Here comes the assistance of the Trainers and the Master.

To clean the Chakras and carry on the yatra of the aspirant to the Ultimate is the responsibility of the real spiritual trainer. In this regard Rev. Dr K.C.Varadachari says that " The first experience that happens to us in this training (PAM) is that we feel the Pranahuti which is a kind of air that makes the flame inside us burn brighter and look brighter and we experience a smoke, dark thick smoke, coming out of us. Some people are frightened about the matter. That is nothing to be frightened about except, I think the smoke. The same then slowly evaporates or goes out and we are left cleaner and lighter. There is also a light or heat produced in our bodies during that stage and that is why some people said it is a Tapas. Tapas is that which heats. A heated condition is called Tapas and when this increases, we find the old Samskaras breaking from us ..." (complete works of Dr. K.C.Varadachari Vol-I p 226).

Cleaning has to be attended to before starting the meditation. This is as per the Commandment 1 where we are asked to start worship after attending to the purity and body and mind. Body cleanliness need not be explained as we all know that. Regarding the purity of the mind there is necessity to do this. Though Master has not explicitly stated, he has given us the direction that we should clean the point B before starting meditation. The method of

doing this is 'think that all the impurities are going in the front and the Divine light is coming to view' Once this cleaning is done the mind is tuned to continue the meditation as prescribed which is to think of Divine light in the heart, it is natural and simple. No complications are there.

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

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

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

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

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

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

Cleaning is an active process where the aspirant has to exercise his will. It is absolutely necessary to apply the force of will to throw out the impurities and to finish the practice with a feeling of confidence that

it has been efficiently done and one should get up with a feeling of lightness. One should note that no pranahuti is offered during this process.

The aspirant should develop correct attitude towards the sadhana like while going to the trainer for individual or group sitting it would be better if the sadhaka prepares well. That is, he should ensure purity of his body and mind as far as possible for him. He should be clear about why he is going and should try to maintain the thought on the Master and the true nature of the Divine Light on which he is to meditate upon. Most often the sadhakas' attend the satsangh with the attitude that they are getting something. This is not the correct idea. He should be prepared to wait on the Master and accept whatever is given to Him. Anticipation of reward of any type is only indicative of lack of submissiveness and egoistic feelings. This cleaning is very important.

After performing the task of cleaning still one may find oneself inadequate and helpless then one has to follow the Tenth Commandment that says, "At bed time feeling the presence of God, repent for the wrongs committed. Beg forgiveness in a suppliant mood resolving not to allow repetition of the same". Every aspirant, therefore, has to introspect and analyse his own follies. Though we strive to be on the path of good and righteousness, engaged as we are in the worldly activities, it is found by us to be not

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

nearer to our goal because we come in contact with the Being" can be practised in right earnest. The prayer being

O! Master

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

Futility of Mind

– Sri. K.C.Narayana

We have enormous faith in our mind and its capacities. As Master puts it, it becomes reliable only when it is pure. In any enquiry into the nature of things three aspects are to be remembered. One the object sought to be known should be clearly defined. Two, the instrument of knowing should be pure and clean. Thirdly the knower should be objective. In any attempt to know the workings of mind the instrument and the knower happen to be the same and many times the object of observation itself is an aspect of mind or one of its processes.

Imagine a 'bee' somehow having entered a room which has closed doors and window panes. The bee tries to get out of the room; it sees its freedom through the glass window panes; but however much it tries it is not able to get out of the same. The seeker of freedom sees the opportunities for freedom through the window but is not able to get out of the window. The window pane is the Mind. The seeker like the 'bee' can somehow sense the freedom and even see it from time to time but he only sees it through the window of the mind. The seeker may truly be sincere in the longing for freedom. Really it is this freedom that is sought in all ambition and in the attaining of objects and experiences including spiritual experiences.

Regardless of what is attained or experienced one remains inside the mind and continues to search.

Masters have a knack of confronting this problem. They make the mind find its futility. They literally through their methods block the activity of the mind. Our Master has asked us to meditate on Divine Light without luminosity. This is an impossible concept for the mind and it is forced to stare at this idea. In doing so he has blocked the way of the mind for the seeker and left open the way to freedom. Further by assisting the seeker through Pranahuti which informs the nature of pure and unalloyed consciousness he opened the path to freedom. In real spiritual training the mind has to be made silent and put to rest. Master therefore called himself a 'silencer'. This method of course will not be sweet candy and persons who less courageous are likely to "fly off" to try another system even as the 'bee' tries to fly through other windowpanes.

For an individual the way to freedom is silence and in that silence the window of the mind disappears. This is what happens when we receives Pranahuti and imperiences the real silence beyond all comprehension of the mind. We realize it is our true nature to be free and all the bondages are our creation having no reality content. In fact there are no windows or window panes.

In fact all our inquiry or search into the nature of our being is an exercise similar to the blind man

searching for a black cat in a dark room which is not there. We erroneously look for something that is never lost, our true nature, because our nature is not a thing!

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

During meditation when Pranahuti is getting absorbed and the emptiness is getting filled there comes a stage when all thoughts are gone but awareness pure and simple stays. There I have invariably found a still ness that is remembered as a slight jolt. The ripples observed around the 'eye' of

stillness leaves me dumb and awe struck. Here on recall it is found the mind stopped functioning and with it are gone all ideas and beliefs, notions and aspirations; all mind stuff gone. The awareness of self is totally destroyed. Then emerges the clarity of vision. This kind of clarity is however temporary and we land back in the plane of individual identity patching up the damaged belief systems. This results in seeking for that state where the mind stuff is all but gone. This is the cause of restlessness even after vision of the absolute state. Repeatedly the vision is sought so that the belief systems assiduously developed and owned are given up in the void of being. This is a painful process of annihilation of the creations of the self. The great Master Sri Ramchandraji Maharaj blesses us as often as we seek such a state of void and vision of the absolute so that we move into the realms of the Divine where no individuality breathes. That is his love and blessings.

He has given us a path which takes us directly to this awareness of nothingness and to assist us has given us also many individuals who can put that mind in check and give us a taste of some moments without the mind. Those moments I prefer to call His grace.

Proper Motivation

– Sri. K.C.Narayana

My humble pranam to the Master and all his associates.

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

The purpose of human life is to realize its nature and then Master has laid the methods and principles to achieve the same. We know that the genetic code of any healthy organization is to have the purpose and principle clearly understood, articulated, and commonly shared. We have over the decade proved to ourselves by holding the purpose and principles in common that we can dispense with the hierarchy of

command and control. Our group knows how to behave in accordance with them, and we are doing it in many creative ways and we are now a set people who are holding a vital, living set of beliefs propounded and enunciated by our beloved Master. We are fully conscious of the role of Pranahuti and are trying our best to prove the claims of the Master that his method is effective, less time consuming and efficient. It is a well known that as long as the followers of the way hold regular and frequent assemblies, in harmony they may be expected to prosper and not decline. I am happy to find that such is our fortune and may this last long till the entire humanity is covered under Masters' canopy. This auspicious day is another occasion we are utilizing to express our gratitude and love to the Master and share our knowledge gained through practical sadhana in a spirit of co-operation and harmony and have fully the grace of the Master.

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

1. We should have proper motivation.
2. We need to maintain proper posture and

3. Adopt correct and effective techniques of meditation that leads us to our goal.

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

Proper Motivation:

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

But if we find that our motivation is a negative one, is based on a fixation on a self and so on, then we have to simply ignore and generate a pure motivation. This is a great technique that Master has

given us when he advised us to ignore all the thoughts other than the Pure One which we have chosen to meditate upon. We thus generate pure motivation. This aspect of letting go the various thoughts that arise in us which affect our pure motivation was sought to be tackled in a similar manner by many other methods also.

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

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

Now, when we consciously generate a pure motivation, initially it may seem as though we are faking something, but in the long term we understand that we are not really faking anything, because by intentionally cultivating this technique gradually it becomes real and very much part of ours. And here, by pure motivation, we mean the attitude that we are doing the practice of the Natural Path in order to benefit ALL BEINGS. Because we possess the beginningless habit of fixation on the self, it is natural for us, as far as our motivation goes, to desire our own happiness and our own benefit as our primary wish or goal. This is not a bad, it is just a small-minded or petty motivation. The small scope of this wish is to benefit only our self which is of self centeredness, and is in no way helpful for

development beyond into the realms of Cosmic and Para Cosmic consciousnesses not to speak of the Ultimate Consciousness. Even if we were to suffer this defect in our motivation and recognize it as such, again we need to ignore this and let go of the self-obsessive quality of it, and generate the intention that what we are doing is of benefit to all beings.

This motivation of wishing to practice and study in order to benefit all beings without exception is a type of mind that is required to practice the special technique of mediation on the point A. Without its purity of intention and motivation it will be futile to meditate on the point A: the path to the awakened mind. Those of us who try to do this meditation mechanically and as a matter of routine get frustrated because of this very reason. That is one of the reasons why many aspirants choose to ignore this most noble aspect of our sadhana.

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

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

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

If any meaningful evolution towards a global consciousness or transformation of human beings into divine stature should happen first and foremost service we can do consciously is to participate by following this method with sincerity and devotion.

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

The pure motivation means more than this. From very ancient times people were attracted to realisation or enlightenment though no clear

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

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

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

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

Perfect behaviour in accordance with the customs and traditions in a society is also considered as one of the main qualities of an enlightened person. But admirable behaviour however desirable is not essential to enlightenment. Once we understand the real purpose behind such behaviour the fact of outwardly despicable behaviour may prove to be a camouflage for an enlightened behaviour. There are in fact many traditions in spirituality where the Masters act as harsh and irascible task Masters. To

cite a case: Once a disciple offered a cup of tea to his master. The master had two or three sips of the same and threw the remaining on the disciple. When the disciple looked amazed at this unconventional and rude behaviour, the master remarked 'you think the tea is good for my stomach and consider it dirt for your attire?' I do not here promote any bad conduct but only am stressing the fact that good conduct is not a part of enlightenment. Then questions like why Master has a hookah or Sri Krishna spoke lies and was known for unconventional ways of behaviour or how Balarama could be godly when he is a known drunkard would not arise the moment we accept their spiritual supremacy and Masterhood. Also you will be able to be kind to yourself when any such lapse occurs and continue with positive motivation. We need to know and acknowledge that we are not products of sin as some religions would try to convince us. Master says categorically in his message in 1970 that we are pure by birth because we descended from purity.

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

However many aspirants who have fixed up the goal when they start to practice, experience some

apprehension and find they are not fit for the task. Master has clearly stated that such a fear is meaningless and stressed the need to have faith in oneself. He also stressed the need to have firm faith in the path and the Master. The method of meditation he has given us is simple and direct. The object of meditation should naturally be one in tune with the nature of the ultimate condition. All traditions stated that the nature of Ultimate consciousness is Light however differently they might have described the same. Master asks us to accept that idea of Light but not in any form and also says it is light without luminosity since that is finest and subtlest thought we can maintain.

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

a technique for enhancing our own love and compassion.

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

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

In the meditation on the form of the Master apart from imagining that our true nature and that of the Master get merged we need to think of our body as his body, our speech as his speech, and our mind as his mind. Such a holistic and organismic and integral concept of Master is the basic format or basic technique of the meditation on the form of the Master. This should not be confused with any two or

three dimensional versions of the form of Master who lived with us as one of us. The most essential and fundamental characteristic of this meditation is the awareness that Master embodies the peace and the all encompassing love and complete compassion. When we were asked to love the One who loves all, he was hinting this. The main advantage when we visualize our self as Master is we are not merely thinking of our body as a different type of body, we are relating to the body speech, and mind of the figure all at once. Now, in order specifically to relate to the Sri Ramchandras consciousness we should note that it is the light without luminosity that we are asked to meditate in the heart where the heart beats. It is necessary to have this pure motivation to love the Master who loves all in order that we progress in the path as part and parcel of the humanity and it is the whole of humanity that needs to evolve into the category of Real Man.

If we consider tranquility and the state of nothingness we are faced with during meditation the question whether such a state of nothingness is the real state we are to finally arrive at. Truly the relaxation of the mind in this way is the beginning of tranquility. When we are meditating, we need to relax into a state of stillness, which is to say where our mind is at rest, without impeding the mind's

clarity or lucidity. And, while we are practicing, there arises a variety of experiences. Some of them are lucid; some of them are not lucid.

Among the experiences which arise, there are some that indicate defects in the meditation. To cope with wavering thoughts that arise in our minds during meditation is one of the problems we face. We are asked to ignore them but we find them as versatile as flying clouds, or comparing them with waves they are as mighty as the waves of the Ocean. We know the clouds and waves are not separate from the sky and ocean.

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

Another difficulty is the experience of torpor, which has two varieties. There is what we could call torpor itself, and there is obscurity, which is a further development of that. Torpor is the absence of clarity, the absence of any cognitive lucidity in the

meditation, and obscurity is even beyond that, where there is a thick dullness. Now, the problem with torpor and obscurity is that they obviously bring about the disappearance of mindfulness and, therefore, of alertness as well. This cannot be confused with the state of Nothingness which we arrive at much later.

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

Another problem that arises in meditation may be called excitement. Excitement is when the lucidity of the mind becomes too intense and becomes conceptual. And, therefore, the mind generates lots of thoughts, past, present, and future, and so on. They are so many and so intense that we can not

stop them or let go of them. Now, this can be either a pleasant or an unpleasant excitement. It could be excessive excitement in being too happy or too enthusiastic: Or it could be a feeling of deep unhappiness or discontentment. In either case, the result is the thoughts which distract us. Now, there are, obviously, a lot of things that can go wrong with meditation, but basically all of them are included within these two types of defects, torpor and excitement.

When we look at torpor we need to use positive motivation to get rid of torpor and that will be effective, because the nature of torpor is a mental dullness which is, to some extent, a lack of motivation. Therefore, recollecting the qualities of the Master and recollecting the benefits of meditation can sometimes promote the clarity that will cut through the torpor. We should keep in mind that the 'form of emptiness' is the emptiness of the form'. Keeping the Master in mind always enables us to know this 'form of emptiness' as the state of devotion to Master. This is the state we find when the awareness of our self and that of the Master is had and we are not able to distinguish between the two. Out of Supreme love they appear to swallow up each other; but feel separate again for the joy of being two. They are not completely the same but neither are they different.

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

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

Meditation - Methods & Practices

-Sri.K.C.Narayana

The Divine Incarnation Lord Krishna as he was born around the mid night he revealed himself to his parents and then said, that he has kept up the promise that he would be born to them and that he has to start his work. He has asked that he may be shifted to Gokul and leave him in the house of Nanda and bring the child that is there to the prison and the child will tell his uncle about the Divine secret. We see that the Divine incarnate has announced Himself as such at very birth. It's a happy occasion for us. We enjoy feasting but our tradition has asked us to fast. The reason for that is when we think about Lord Krishna, we get into ecstasy ourselves. We forget our sleep, we forget our food. We forget all other engagements and will be only in His thought. That is the greatness of this Personality that we are trying to retain even today. Please think about it. Yes! So long as we are going to think about our body and its needs we will definitely feel hungry, we definitely feel thirsty and also we too sleep now and then during the day. All these things are possible. But if we get into the consciousness of Sri Krishna, the chances are that we will be only thinking about Him and nothing else. We have had occasions of these types of

experiences when we celebrate Revered Babaji's Birthday as well as Revered Lalaji's Birthday. I do not want to cast aspersions on any person. But even on those days people are eager while meditating as to when it will be over so that they can go and have breakfast and when a talk is going on, they will be thinking about lunch. These are the people who do not have the Druda Sankalpa, a firm conviction and a desire.

We say, "Thou art the Real Goal of Human Life". I do not know whether it has enabled you to think about this Real Goal at all. The topic now that I am asked to dwell is on the Methods and practices in the system of Sri Ram Chandraji Maharaj. With your permission I will link it up with Sri Krishna's teachings and Sri Aurobindo's teachings. When we say, "Thou art the Real Goal of Human Life", we are only saying "Om Namo Narayanaya", That is the Mantra. The goal of man -"Naranam ayanam Narayanam" that is the goal of man. Real Goal. But we have got very many petty goals when we think about that Narayana, Sri Krishna or Sri RamChandraJi. The goals relate to the five kosas, the Annamaya, Pranamaya, Manomaya, Vijnanamaya and Anandamaya kosas. All these kosas dictate to us several petty goals. We are lost in them and we somehow or other go on praying for them. We call them goals, petitions, requests etc.,

We do not seek the Divine. Even when we are seeking the Divine we try to say somehow or other that this mantra can lead, that mantra can lead etc, etc. There is nothing wrong so long as we know the real meaning of the mantra and over a period of sadhana we will definitely come to the path. Every great Acharya and Parama Acharya have used the words "Narayana Smriti", "In the name of Narayana" when ever they signed a document. No other name is used. The reason for that is they were very clear about their goal and whether they achieved it or not is a separate issue on which there can be difference of opinion.

From the point of view of sadhana when we look at this point of Real Goal of Human Life we are not very sure whether we are determined to reach the goal. This is what Sri Krishna said, that it is very difficult to know and we can know/do it only with abhyas and vairagya. Abhyas and Vairagya are the two things that we have got to think about as methods for achieving that Real Goal. This Real Goal clarity emerges after a considerable time of practice. Though we start with that sentence here and every one of us assumed that we have made up our decision about this goal. Assuming we grant ourselves the right that we have already got that clarity of the goal we proceed. That is why we find in the second sentence of prayer given to us by our

Master "We are yet but slaves of wishes putting bar to our advancement", reminding us that our goal clarity is not that clear to us. This as we practice we know that we don't have that Real Goal near our sight or in our mind and we know that we are yielding to many other things. We definitely know that is not our goal and only then a person develops viveka, by constantly looking into himself. It is a painful topic to know, how little we are before the Divine asking for something very silly all the time, to be small before him presenting ourselves in the poorest of the fashion. Our thoughts that are submitted to Him during meditation have been of the lowest of the order. We go on trying to improve that when our goal clarity emerges. Again and again we have got to think about the Real Goal. And why is He the Real Goal, what on earth makes the Divine to be the Real Goal. What exactly is the Divine? If we know the answer for it, there is no need for us to practice meditation. There is no need for us to do any sadhana. We are asked to assume it at the beginning. We are told that the Real Goal is God or the Divine and to substantiate it to be the Real Goal, we have the literature that helps us. It makes us understand that all other goals are not the Ultimate. Take for example the case of Viswamitra. He was an emperor. Of the few emperors he was one and when he sees a Bramhajnani like Vasista he finds that there is something more than what he has got. He

thought that he could give everything to everyone and he offered that to Vasista also saying that whatever he wants to run a small ashram, and Kamadhenu, serves the purposes of the emperor better than him. And the Bramhajnani's answer was that he might take it if he can and Kamadhenu refused to go and fought a war on behalf of the rishi. That is the story. We are not interested in the details. Those stories are well known to all of us. If some of us don't know they may kindly read the tradition because we must know that ours is a great civilisation and we have a very hoary past. They have got their own meaning. For ordinary people it is a folk story or a myth.

But there is something of a myth in every one of our lives. Every one of us is an archetype, is an expression of the Divine and we have a pattern. There are several people with the same mentality now and were there in the past and there will be many more with the same type of approach to the subject in the future and that is the archetype. It goes on developing. Archetypes are not standard patterns. They are not moulds. That is a way of thinking. There is a general confusion among many people when we discuss the archetypes; they think it is something like a picture, a fixed picture. It is the same wavelength. But it improves, it swells. The archetype swells itself and it is an improvement over

the earlier thing. And when we say that Revered Babuji Maharaj is doing the same work of Sri Krishna, we only mean that Sri Krishna has been improved upon now. It is the same archetype. It is the same avatar. The same avatar that came as Sri Rama and the same Avatar that came later as Sri Krishna. I will give one small example, not necessarily some thing that is in some book, but this is due to my understanding of the subject. Many of you know the great Avatar of Vamana, who comes and requests the great emperor Bali to give him only three feet of land. That is all what he asked and Bali said, why don't you ask more than this. But with one foot he covered the entire world and with the second foot he has taken the heavens and the third foot it is said is put on Bali himself. Looking at it from spiritual angle, I have found the methods that are given to us namely the Morning Prayer, the Evening Cleaning and the Night Prayer are the three feet asked of us by Master. We have got to give just three steps that the Divine asked from us. The Divinity is asking us, every one of us a Bali Chakravarthy here, just three paces of feet in our heart. Master says 'Three things please yield and the remaining things I will take over'. Firstly you give your heart to me. Right! What happens? The lower vrittis become influenced by the higher vrittis. Kindly note this point that the higher mind takes over the lower mind first. We yield and then the higher mind also is superseded by Him and

then finally He asks Where shall I put the third foot, we say put it on our head. That is total surrender to the Divine. This is what the last sentence of the prayer suggests - "Thou art the only God and Power to bring us upto that stage". That is the state of surrender that we require. Regarding Goal clarity, we see the first sentence, is the first foot that we have to give in our heart without any reservations and He takes over us. Then the lower mind is controlled. And at the higher mind we again yield to Him. That is how I have understood how an Avatar becomes a Tri-Vikrama. In all the three planes of consciousness He takes over and controls us. So the Method is not anything new. The method is old. In the Bhagavad Gita we will find that after many lives a person who becomes wise yields to him and then says that the Vasudeva is everything.

We are the abhyasis of Sri RamChandra's system of yoga. For us who is the Vaasudeva today? In unequivocal terms Revered Babuji Maharaj has said, "I am spread out through the universe and I am every where". What is Vaasudeva? A person who resides everywhere, Vasa is the root word for Vaasudeva. He resides in every atom, every molecule, every single particle of this universe and He said we have to understand him "Vaasudeva sarvam iti sah atma suh durlabha". To accept the Vaasudeva, as everything is very difficult, even for a

person who knows and that is the position for most of us. We know that He is everywhere but we don't yield to Him perhaps even in one plane. That exactly is the message. And today's Vaasudeva we know is only Sri Ramchandra. That is why He said Krishna is merged in me. The consciousness of Sri Krishna merges in Him mainly because of this. If we question the statement that He has spread out everywhere, then the whole system falls because such a man cannot guide. A guide is one who guides us in all planes of consciousness, in all planes of consciousness not to the satisfaction of our desires and wishes but for the transformation in all the three planes of consciousness. That everything belongs to Him. The Isa Upanishad says "Isavasyam Idam Sarvam". Knowing all this, yielding has to happen. Yielding to say that we meditate and at the time that is prescribed, yielding according to the method that is given. Not according to the whims and alterations that we make. There should be willingness to obey the Master in Toto. Our difficulties if any are to be submitted to the Divine and if they are genuine He gives the solutions to us in our heart.

Now there are two things that we have to look into, the upper mind is always dominated by the lower mind in our case. We want to sit in meditation and then something tells we can postpone it for another half an hour. But if basic viveka is aroused we really

don't know whether we would be awake next morning at all. So no person must postpone things. Postponement is fundamentally the philosophy of persons who somehow grant for themselves eternity. They know that they will pass out. Every person who knows a bit of life, knows that there will be a day when he will go, and he also knows that day is not something that he knows in advance. It may happen any time. During prayers it can happen. Please note it can happen earlier or it may not happen in the near future. I only wish that we lived long for the only reason that we should spread the message of the Master. I don't have any other purpose here to suggest for you, for your life. We have many other goals.

That takes us to three things. When we become a person who knows the Truth and its path, should you continue to do these practices given to us by the Master? This interesting question was posed to me 15 years back, saying that as a person who knows the truth, and having been with the Master, why do I continue sadhana as prescribed. The great doubt was why do I do meditation. The answer is given right from the Brihadaranyaka Upanishad. A person who knows shall also do his duty. And what are the duties? They are stated in the same Upanishad namely, Dana, Tapaha and Yajna are the three duties that we shall perform everyday. We have

come to know that the procedures of these three duties have not been all that easy for us and over a period of time they got worn out. Bhagavan Sri Krishna came and said the same thing. We cannot get remission from the performance of these duties. In the last chapter of the Bhagvad Gita, we find this categorical assertion. But even then we did not change. We continue in our own way. Whatever may be the reason, I am not going into the traditional aspects of it, or the modern man's views about it. But I have found an answer to it in the case of the system of Revered Babaji Maharaj. In the system all the three duties are provided for every abhyasi to perform without any scope for excuses. Those of us who have excuses kindly should try to mend.

The first thing that one has to do is the tapas. We have got to burn ourselves out. We have collected enormous wax. This can be removed easily. It sticks of-course. But when you think about the divine it burns. "Apavitraha pavithrova sarvavastham gatopiva yesmareth pundarikaksham sabahyantara suchihi". It is a very sensible statement. But how many thought about what is Pundarikaksha. The lotus opens itself. When? When the sun's rays fall on it. Till that time it does not open. Pundarikaksha really means the centre of pundari, lotus, it opens up throwing away all the petals out, when the early morning sunlight strikes it. Because of the heat it

becomes purified, "Sabahyantara suchih" external and internal purities are assured, if you think about the Divine. That is the reason why we say that the Master is the goal. We think about it. We don't know it. "Yas smareth" you think about it. O! Master thou art the real goal of human life. The meaning of that is so much, that one has to again and again contemplate over it. But the majority of us, who know alphabets, think we know English. And I think most of us belong to the same category. The difference is we know how to make words. Nobody knows how to make meaning. We learn to make meaning out of these sentences and words only when we contemplate and meditate over that. Lot of time has to be spent. Then we understand what exactly it meant. Why do we remember the goal? The goal has to be remembered so that we get rid of the influences of our wishes. "I am yet but a slave of wishes". I of course do not think of Pundarikaksha as Master, Ramchandraji or Babuji. I don't want to go into the names, because Divinity is something that has neither a name nor a form. I have been stressing this point in sadhana for all of you. It is our sentiment that we attach ourselves to this Ramchandraji of Shahjahanpur. But do you have his consciousness, that consciousness which is one with that of Sri Krishna. Is one of that of Divine Avatars. Revered Babuji clarified that He is not an avatar, but only a person who has come here to

mend a small thing, some corrections that He was asked to make. He is a person who is constructive. He is not a destructive person. He makes a statement that avatars come for destruction and He has not come for destruction. He would say, "As a matter of fact I am a person like you. Born as a man. And I have been perfected by my Master, to such an extent that the great rishis of the past including the great avatars are using me." That is the courage with which he would make the statement. When the goal is clear and he knew that he is abiding by that goal, he was capable of making such statements. The same right he has granted to us. Whether we will be chosen by Nature for that work or not it is Nature's prerogative. When he said that we would become like him, He never thought that we would immediately construe that we will become another Special Personality. He only said we can become like him as a real man and said the decision of the Nature or God to use him is the decision of Nature or God. It has nothing to do with his sadhana. We see the humility of the person here. Because of this distorted view or a perception of that part of the prayer 'Thou art the only God and power to bring me up to that stage', we have others claiming that status. And the likes of Poundraka Vasudeva is nothing new. Delusions and Illusions are always there. Such people are yet but slaves of wishes. And for them our prayers will be there.

Now we come to the second aspect of our duty. We are asked to offer 'Dana'. What is the "Dana" that we have got to do? Vidya dana is one thing that everybody knows is the best dana that we can ever think of and all that Revered Babuji is asking all of us is to spread the message of the system. That is the greatest Vidya Dana that we can ever give, and here comes a doubt. Because we are not very sure whether we have got the Vidya or not to give. A person teaches physics to the seventh class or eighth class. He teaches physics but he is not an expert in physics. A person who teaches intermediate physics may be he is an M.Sc, but he is not perfect. A person who teaches a M.Sc student may be he is a superior to him but he is not perfect in science because science is ever expanding. Our doubts therefore to teach the system or to tell about the system to others is unfounded. The doubts are basically due to lethargy. And in fact may be considered as ingratitude to the Master. We owe it to the society to inform what we know, what is good, what we practice, even as we owe it to the Master. Our becoming a realized man is of no use to anybody. We get realized so that we try to make others realized. That is the Dana that we have to do, and that is what Revered Babuji says.

What is Yajna? This is one duty where we all default, for no fault of God. We all are defaulters

here, for what ever reason it is. Yajna in the traditional sense is out of question for us to follow. We know it is not possible for us to practice, and unfortunately nobody does a Yajna, unless there is a Brihaspathy or a Brahma, who is there prepared to recite the mantras. In our system we are asked to do prayer at 9^{"o} clock in the night. A prayer, with an explicit will that all people in the world are our brethren and that they are developing true love and devotion to God. If we put this question honestly to ourselves whether this is being done, perhaps we will be very disappointed with the answer. Because I know what is happening. We are at least not aware of what was not happening, namely we are not discharging our duty. Many of us will be more surprised with the answer they would get if they introspect. So if we see the methods they are the same as the old.

Now let us reflect on duty. Duty is a subject Revered Babaji Maharaj discussed in an article. He says our primary duty is to realize God. What is realization? That we are an insignificant expression of that most significant Being. And what is our task? To live here a life of happiness, not forgetting our duties to God as well as duties to the world. The world is nothing but an expression of the Divine. The Divine in its content and expression are entirely different, from

an academic angle. From the angle of a realized person they are the same.

We come now to the next point of discussion. How do we go from the lower state of mind to the upper state of mind and stabilize there? That is the most important question to the present day situation. Lord Krishna says "Bandhuratma atmanastasya yenatmana atmanajitha". Ones' self becomes bandhu (relative or friend) for a person who has controlled his atma by the atma. Revered Babaji repeats the same thing when he says the thought power that is in us has to be utilized for reaching the Ultimate, leaving aside our perverse tendencies of thinking. Our Master in his book "Efficacy of Rajayoga in the light of Sahaj Marg" gave a diagrammatic picturisation. The heart is the place where samskaras remain for fruition. Historically, immediately after Lord Krishna we have got a person of enormous spiritual greatness, Vardhaman Mahaveera. He came and said this heart is tainted with different types of colours, and he called that matter Pudgala - the matter that gets formed over our heart, our soul and according to the colour of this we can definitely say the type of man with whom we are moving or conversing etc. We have detailed description of this subject in original works of Jainism. Modern interpretation about this is unclear. I have had the privilege of having a look into the

original scripts of Jainism thanks to a person from Varanasi who studied about Jainism, who showed me the original works. Jainism uses two words to explain how the matter gets collected over our souls. The process is explained with the help of two concepts: 'samvara' and 'nirjara'. Samvara is accumulation, Nirjara is getting rid of and this is the same matter. (Rev.Babuji says that we form samskaras by the force of our thoughts and it casts a shade or colour over our mind. Sri Krishna uses the word Atma, for both, for the lower as well as the upper states of mind.) Mahaveer said it is getting formed and we should get rid of it by the method given Japa, austerity, penance, etc.

We thus see that Revered Babuji has given us the methods. He has not changed the tradition, but he says he has refined and modified the same process to be attended to by us. Lord Krishna has said the Atma has to be controlled by the Atma. Various commentators have tried to explain this assertion of the Lord but were constrained to strangulate the same to suit the purposes of their version of Vedanta Sutras.

The lower heart or the lower state of mind has to be conquered by the upper state of mind and this is the struggle we are met with during meditation. We know that there is something that is pulling us up. We are also aware that something is pulling us

down. Simultaneously both these things are going on in our mind and our struggle seems to be a Deva-Danava war that is going on. The internal war is going on. The lower mind does not so easily yield because this is the plane of our entire energy, the principles of life and this is the place where the Kama, Krodha reside and all the distortions of these basic tendencies at higher plane owes their existence to this source of energy only. Moha, Lobha and krodha are the same energy that gets distorted in upper plane also. It plays a joke all the time, goes to the extreme extent of calling ' Sri Krishna' as a Mohana Vamsi. We can see what extraordinary forms of contortion take place in the field of aesthetics, all distortions of the lower Kama and Krodha. This is the reason why we find in the paintings, sculptures, stotras and in poetry there are expressions of the lower nature of mind in refined or crude ways according to the artist or poet. Everywhere in the world basic content is only this energy, but it is expressed through various types of distortion or inversion. The higher mind has to invert itself, thus keep company with the lower mind, it is made to yield, and stoop- the Divine stoops! But unless there is a firm help from the Master, this inversion from the higher mind to the lower sticks to it forever because the lower self is much more powerful. We stick to it forever and don't want to come out of it.

Our method of meditation is on the Divine Light without luminosity in the heart. The Divine light that is there in the heart and at present clouded has to come to its perfection. Our hearts are definitely suffering from Moha, which is itself a distortion of Kama and this grants us what I may call a duality, a difference. We maintain a difference between us and the duality and we love that Divine Light. The beloved Master is still another entity. The duality exists between the disciple and the Master, between the Devotee and the God, between the lover and the beloved. This duality persists. So long as duality is there we are not anywhere near Reality. The very purpose of this particular method of meditation that has been given to us acts at its base as a source of duality, when we accept this method. Therefore I say that it is not in tune with Sri RamChandra's consciousness, which is one indivisible existence and bliss. Please note the Institute is going with a particular approach to the whole subject.

If you ask me today what is your condition I will say I love my Master. I am devoted to Him. Love without much of a moha. But still that attachment is there. I retain it, is my right to hold him. I know it is a samskara that I am having. That is my wisdom about it and I am prepared to throw it out as and when it is necessary. I am prepared to throw it. What is the history of this method? The history talks about one

great saint Andal who started this method of worship. Much later when Vaishnavism spread to North India it became Radha-Krishna cult of Sri Krishna Chaitanya and what has Krishna Chaitanya cult done to this sublime concept is a matter of history.

The prayer we are asked to do is very clear in our system. We are asking him saying, we are yet but slaves of wishes and we don't ask him for remission or some condonation or anything like that in our prayer because the goal is clear and we will not ask for it. What is that goal, That God! Thou art the goal. God is called samavarthi. And what is the principle of samavarthi. It is law of equality; we can put it as the law of causation or karma. For every karma (act) we have got an effect. This law cannot be changed. If we question that, then we are questioning the rationale of existence, the reason behind this universe itself is questioned. That is what other types of prayers have done. With infinite wisdom our people have given prayers to us but with infinite wisdom our people have also ruined them to the lowest level of questioning this very basis Reality-namely the law of cause and effect. This particular defect crept into our land due to the influx of Islam and Christianity where pardon for omissions and commissions are sought and the suffering God bears this irrational request. The Real goal we are

seeking is one where we are seeking the samavarthi, we are not asking for the remission from omissions and commissions of acts done by us. We are asking Him to pull us out from the lowest vrittis or nature of mind to the upper vrittis or nature of mind while accepting the results of our past actions whatever they are and in whatever manner the Divine disposes the results there of. All that we are asking is this much. We want to be "atmanah atmanajitah" and for that we pray to Master that we know we have to conquer the lower mind but are unable to do and His help is sought to accomplish this.

The upper portion of the heart has to control the lower portion of the heart. How is this to be done? We are incapable of doing it, we are yet but slaves of wishes putting bar to our advancement. We will be capable of doing this only when we yield to Upper mind, which is Divine in its nature. Once this knowledge dawns, our head is ready for third step of God, of Vamana. Somehow or the other we have to yield to it. Here comes the intellectual problem. Everyone of us think that we can solve our problems, we would like God to restrict himself to the domain of spirituality and let him not enter into day to day business, family matters, other matters, refusing to understand that every gift we have got or a capacity we have got is what He has given and He

knows best as to what to do with that. If only we yield to the Divine, It knows as to how to use us, but we don't accept it. We say that it is a matter that we will sort out. We say we don't want to go to Guru or God for such a small matter like this. In our system through the prayer we are lifted out of that plane and Master simply says, please seek the goal, the Ultimate goal and concede the point that you cannot solve the problem of lifting ourselves from the plane of the lower mind, which is our duty. What is our duty? It is to live up to the Divine level. Our duty is to live like that; if we are not able to do it then we are asked to arrive at the state of mind by crying before Him that we are not able to discharge duty towards the Divine. This is the duty with which we are all born.

To live at the level of Overmind, ie. this upper portion of the heart as given in the Diagram used by the Master to explain this concept is our minimum duty to the Divine. We are not Aurobindonians. But this concept was given much attention by Sri Aurobindo who calls it Overmind and he says first your lower mind has to be controlled by Overmind and that is our sadhana. But he also talks about the Supermind and its descent to the lower mind is a must for having a Divine integral Life, or the Life Divine. The Supermind has to enter into our hearts, and then only one will be in a position to live up to

the Life Divine. Life Divine is one of the monumental thesis in the modern philosophical history, the cry of the soul trying to know something more than man. Sri Aurobindo knew that it has to come, he prayed. He has prayed continuously and felt that it will be in a position to come, but he died before his dreams were fulfilled and it was left to the Mother of Sri Aurobindo Ashram.

But as early as 1945, Revered Babuji said this Supermind will not work as the problem of human unrest and peacelessness is much deeper requiring the intervention of the Centre itself. But the ascent to the Overmind and later to the Supermind is a must. In the system of Sri Aurobindo this is something we must achieve solely by our effort and wait for the descent of the Divine. But in our system, Revered Babuji says, we must yield to the Master and by his grace we would reach the higher states of consciousness of Divine nature provided we are truthful to our nature and discipline in sadhana. That is my advice to all my brothers, please yield. Then we will not be in a position to imagine that we can transform any person.

Of course we can always imagine that we are with the Ultimate. Some of us are outside and some of us are inside. That's about it. If anybody thinks that he can change somebody else's mind without being at that higher level, it is only an expression of ego.

Without being at the higher level we don't have instruments for it or capacity for it. But we can fool ourselves and fool others. So long as we fool ourselves, it is Atmadroham. So long as we fool others, it is Paradroham, which is much worse. So the mental patient in a hospital is much better because he doesn't cheat others. But if the trainers or the preceptors of this system do not live up to that and try to harm others, it is definitely Paradroham which is a sin.

Let us know and understand the seriousness of the system itself. We cannot grow on our own. We have to yield to Him in totality in every sense of the term. Then we will be in a position to get into a laya avastha and that laya avastha is capable of working on others. Not our mind as such but the one that is surrendered to the Master can help someone if His grace is there. But that should not be confused as something that is very hard. The servants of Divinity have to at least lend their head for the betterment of others and that is a part of the Vidya-dana, at a different level. It is a Dana that we have to do. We cannot give something, which we don't have. Stabilisation at the Overmind level is must to come up to this stage.

How Overmind can be reached is the first fundamental difference between the systems of Sri Aurobindo and Revered Babuji Maharaj. By bringing

in the Supermind to work on the mind says Sri Aurobindo. Revered Babuji Maharaj calls consciousness at the U portion in the heart as super consciousness of lower type. He calls the super consciousness at the Ajna level as D1 consciousness. This consciousness also cannot change human nature as believed by Sri Aurobindo. Sri Aurobindo said that Overmind ('U' consciousness) is only an intermediary to get us the influx of the Divine and the Supermind is capable of obtaining the Influx of the Divine. He claimed that to be a fact. Revered Babuji says as we are seeking a life Divine or the transformation of the humanity to the higher plane of living in tune with Divinity, Supermind will not work and the task requires that the Central force or/and Centre itself has to descend. So the point he makes is that the Supermind cannot do what the Center can do. These are claims of Revered Babuji Maharaj.

I was practicing the system for a quite some time before I got clarity because the inner conflict between the 'L' and the 'U' continued fairly long. The lower seems to be enormously capable of pulling us down every alternative second. If we can maintain our thought at a higher plane, for example in the morning meditation, had we been able to maintain our thought on Lord Krishna whose Birthday we have come together to celebrate and understood the

identity between Him and our Master and also identified Him with the several avatars that have come earlier, we should not entertain any other thought than that of Him. But the lower had its own play however small it might be.

Most of us have a different understanding of our Master and think he is different from other expressions of the Divine. Avatars have been also understood differently. Some persons have expressed it from the point of evolution, which is a very gross way of understanding. But there is enormous spirituality behind the advents and avatars. Each one of them teaches a lesson in spirituality. If we are real sadhakas we would have known quite lot of things revealed to us.

The Center has to intervene and the Master says that Pranahuti that is offered in our system for the systematic progress of the individual is nothing but the Pranasya Pranah (ie., breath of the Center), coming either directly through the Master or through many other persons who work for him having submitted themselves to his will. The characteristic of a person who trains is that of having submitted to the will of the Divine totally having no will of his own. When one's will is totally that of Divine he will naturally work for others without any concern for his self without any discrimination of race or nationality or sex while discharging his duty. But we continue to

suffer from those lapses is a fact that we have to accept in our sadhana. Then only we will overcome that lapse. Unless we know the problem we will not rectify it. Revered Babuji always puts that due interest in work and due discharge of duties do not form samskaras. Duties we shall do, but with due attachment, not with undue attachment. Undue attachment comes to us because of various social patterns, apart from our own personal problems. That is the significance of the second line of the prayer 'I am yet but a slave of wishes', He has not used the word 'my wishes'. It is customary to say that samskaras get formed by the individual's own wish. It is not true. Our samskaras are getting formed mainly because of other person's wishes which we take on us as our duty to discharge. Spouses, sons, daughters, mothers, fathers and other relatives want something and they become our wishes. All those wishes are taken into our heart and they form the samskaras. Please kindly note the significance of the omission of the word 'my' in the prayer. "We are yet but slaves of wishes ", not 'our wishes'. All wishes in the world are ours. So everyone of them is casting an impression upon us. I don't say we should not be interested in worldly matters. We find something wrong, and we pray and that is corrected which is due interest. Talking about the correctness or incorrectness of the decision of some people is only wasting our time and it only

adds to avoidable formation of samskaras. We can only pray to God that wisdom may dawn on all. What is that wisdom. Please note that what we think as wisdom is zero, it is something that we do not know. Wisdom is something that is Divine. It will give its own solutions. It will come at appropriate time. Everything has got its own time and that is what Revered Babuji meant in the message in the diary book, two days back, when he said 'Time has got all the power, but you cannot use it.' Only God can use the kaala chakra. It is that power that the supreme personality is using when he said 'udarshana chakra is what Lord Krishna used and I am using the kaala chakra for the transformation of man.' We would like to know these powers. That is what I call as an itch - itch of viveka if we may say so. One sees in Sri Aurobindo the cry for human unity for the first time in the world. Sri Aurobindo was a person who was blessed by Lord Krishna, that he was asked by Sri Krishna to get out of the freedom movement, kindly note that he had the blessing of the Great Master. It was in the jail he had received the blessing of Lord Krishna who asks him to kindly leave the place and go somewhere else to do yoga assuring another person will come and lead the country into independence. Sri Aurobindo was also granted a boon that India will get independence on his birthday, the 15th of August, which we all cherish and are still striving to hold up.

Now let us revert to the promise of Sri Aurobindo namely the Divine life, for him the Life Divine is possible through the influx of the Supermind. Rev. Babaji radically modifies the method to achieve the same objective. We note that it is Pranahuti that we have to bring to the heart of the aspirant from the Center and assist the aspirant in his process of yielding to the Divine. This enables the Master to lead the aspirant from the Lower state of Mind or consciousness to the Upper level and gradually through various knots reach the D2 consciousness (located around the centre called Sahasrara). The power at that centre is also utilized for the purpose but beyond that is not our domain. But abhyasis clamour about D3 consciousness or D4 consciousness and I don't find anything wrong about that. That is the greed in spirituality in expression. Greed is something that is a common disease in all planes of consciousness. The entire humanity suffers from that but we unfortunately restrict our understanding to issues confined to monetary grounds. It is there in spirituality also. Without first of all entering into the Over mind we tend to think in terms of super consciousness of the super mind and without owning the supra mental consciousness think of the Divine mind and without entering into the Divine mind and yielding to it totally and learning not to lift our head we are talking about the realms of Splendour of the Center or Base. As a person who

has gone through all this I can say that every one of these levels of consciousness is a problem for us. If you ask me how much of the Over mind you have got, I would perhaps rate myself at the lowest because the more greater we advance, the dirt that we see in us even though nominal gets magnified as if it is a great blemish. That is why many feel that I over react to certain things and situations. The reason for that is magnification of a small defect. It may be a small defect, but I magnify it. I cannot help magnifying. That is the purity of the level of consciousness that Master has blessed me with that condemns me to such behavioural patterns. I call it a condemnation. The spiritual truth in the matter can be better understood if we study the book 'Truth Eternal'. Lalaji Maharaj says as a man advances, if he sees the smallest defect anywhere in this world he would consider that as a greatest obstacle to spirituality. Other people may kindly ignore such lapses or blemishes that appear trivial. But one on the Path would not ignore, because the perfection that we are asking, purity we are seeking does not permit it.

So if we talk about the methods these are the methods. If we talk about the methods from the ritualistic point of view of morning meditation, evening cleaning, night prayer and then say this is all about the methods, I would say it is very, very

superficial. That may be the way of explaining the system in the beginning. But as we advance we should understand what are the methods and what are the attitudes required to perform sadhana meaningfully. I know many abhyasis who come exactly for prayer on dot at 8'o clock, some come at 7.50, some of course may say that their watches go slow. Some come at 8.15, some chose to come at 8.55 also though such an occurrence is rare now a days. They do not understand that by coming late they are disturbing others. They have got from their point of view, the peculiar right to Divinity, superseding the interests of others for a similar claim. I have been exhorting people who want to meditate to get prepared and be in the state of mind to receive the blessing of the Master early, come to the place of prayer well in advance and sit quietly in meditative mood. We should yield to the Master, and allow the meaning of the prayer to sink into our heart. We are to meditate when we are asked to meditate. But some are eager to enter the portals of the Divine and would meditate in advance. We are to be in a meditative mood and not meditate in Satsang before the guide asks us to meditate. That is an expression of greed if we closely examine. We will not follow any of these. There are many excuses. A person who is not disciplined is least fit to be called a disciple. Methods are rigid. When we say rise before sunrise it has to be before sunrise. If

we understand it as a commandment we will follow it. If we understand from other clarifications given by the Master on other occasions and try to justify such flouting of norms on that account even as we have done in following the earlier Masters like the Buddha, Mahaveer Jaina, Lord Krishna, I can only say we do not have the determination to reach the goal. Please note how our mind is dictating terms. Our goal is not clear. Further our yielding to the Master which is the third step in prayer, is the most important thing. We don't know how to obey. If we don't surrender to him we will not be in a position to transform and assist others. That is the principle of pranahuti- taking the assistance of another person in our spiritual pursuit. Revered Babuji says almost the same sentence as Lord Krishna: "Matchitta Matgata Praanaha, Bodhayanthi Parasparam". The question is have we put our mind on his consciousness. 'Matchitta', note the specific mention of the word 'chitta', consciousness not other qualities of Omnipotence, Omnipresence nor other auspicious qualities of God/Master. It is Revered Babuji's consciousness or his chitta in which we have to dwell. The sentence belongs to Lord Krishna who says in another context that a person who can say 'Vasudevan sarvam Itihi' is rare. That is the beginning. We know that Revered Babuji is spread everywhere. But have we got into his consciousness? He uses the word Pranaaha.

Please note that 'Pranaaha' is the only plane where we can join, where we can have coherence. We cannot have it otherwise. At the other levels we will be not in a position. This is the only way we can have unity with the Divine manifestation and unity will be Divine based. It is only Prana that can do this. That's what Prana is. Prana, that is thought power, can extend during the day whatever we may be doing. It is necessary that we clarify for ourselves and do our sadhana in the way in which it has been prescribed and as already noted tapah is a must and it is mandatory.

Cleaning process is also tapah and even more important than the meditation we do in the morning. The Pudgala that has been accumulated as matter over the soul/mind can be burnt by austerity or penance. But our Master says no austerity is required more than the cleaning process advised and we know as sadhakas this is the toughest of austerities that is asked of us. It is easy for us to handle something else rather than our heart which has unfortunately got tainted, by omission or commission of duties to be discharged by us. These lapses may be out of our own choice or some body else is pestering us. Because of this samskaras are getting formed and it is an absolute must that we should move with only people who are attached to the Divine. We must know the company of people

we keep and we must also know whether it is necessary to have extended hours of work for the sake of few rupees or dollars.

We should maintain the satsangh and satsangh is best defined by Revered Lalaji Maharaj by saying, it is to be in the company of God. It is not a matter of number of persons that gather on an occasion. The point to note is that our Master wants lions in his satsang. A Pride of Lions is always few in numbers. We have heard a herd of sheep, we can think of a swarm of locusts, but we cannot think of a swarm of lions and a herd of lions is unheard of. But Divinity is asking for that. Revered Babuji is asking for herds and swarms of lions. But we know that the demand is some thing very great for us even to think of or conceptualise. The infight of gurus can be sought to be understood by this, saying a Guru does not want somebody to interfere in the work etc., But please also note that it is not exactly the quality of lion, not to allow others in its domain, it is also a quality of dog also, the grama simha. Not the simha, which can be transformed and that is what the Divine is asking. The lowest of minds think on the lines of shouting out at others that enter its territory. Lions need not roar at each other. They can accommodate. Only in a heart where 'U' is predominant and the 'L' is less predominant is this possible. Comparison leads to conflict, when we

compare ourselves that we feel that we are better than someone else, conflict starts. Comparison is the basis of conflict. There is a Sufi story. Some gentleman, some sort of a king, went to a Sufi's house. He said wherever he went he found that he was superior to others but the moment he entered the Sufis' he felt as though he was the most inferior person. He wanted to understand the reason from the Sufi. The respected one said "wait till the evening". When all the people have gone he said 'now I will tell you. Let us go out of the house'. They went out and then the Sufi said, "you see this big tree, it is a big tree next to the small tree. They are able to live together because they do not compare. You would also be at ease with me when you don't compare. Conflict arises out of comparison.'

Know that there are Masters who can teach us, those Masters do not come to us just because they are interested in us. Please note that that they come to us because of the blessings of our Master. Without our guru krupa we will not have knowledge about other gurus and that is one thing we must understand from the biography of the Revered Babaji. He says, all the great Saints and Prophets have come and blessed him. Because of his Master he had the blessings of all other Masters. To say our Master is right and some other Master is wrong is not correct. We get into a conflict by such

utterances. Master is only one and that is God. No other person has got that right and this is what in Bhagvad Gita we hear Lord telling, "please note that there is one person inside your heart". Know that He knows everything, know that he is your best friend, know that he is your guide, all that you have to do is fall at his feet". Arjuna was not convinced, he had his own doubts. Immediately Lord Krishna says, "I am here fall at my feet." Such an opportunity we also have got. Here is another Great personality who has come. It does not mean that those who have not seen will not understand because just as Bhagavad Gita was valid at that time and it is valid today. It is the same statement, because both of them are one and Sri Krishna says I am using you (our Master) and our people say that he is merged in him. No it is other way around because he grants this Avatar superiority over that of a special personality. Carefully note this, special personality brought by Nature is to mend. He has been utilised, Sri Ramchandrajji Maharaj of Shahjahanpur is utilised by Nature, which has already entrusted this work to an Avatar, to intervene and improve urgently certain things as desired by Nature and not to interfere with the work of the Avatar. Note the positions very clearly. Don't unnecessarily insult any personality of the stature of an Avatar because it can harm us. A negative thought towards such a personality as Lord Krishna can harm but, we know people talk like that

and we are helpless. I have been telling all the aspirants of Reality not to differentiate our Master with any of the Prophets or Avatars keeping in view the assurances of the Master and our own spiritual growth. We keep sticking to the body-form which we think some how we know. The Special Personality whom we know is Sri Ramchandraji Maharaj. We think we know him well but he said "I am not the body, I am not the person, most of you who come to see me go back without seeing me". He made the statement and inspite of it we think that we know Him. Because we have seen his physical body we think we know the personality and can understand his consciousness. We have got already five kosas and we try to add one more of the one whom we think we worship and adore. I see in this the play of Maha Maya. The Special personality and His greatness should not be restricted to the clothes he wore or the appearance he had or the body which he was adorned with by God even. Here we should know we are talking about a personality who is not to be confused with his body nor with the mind that we know, a little portion of his Infinite mind is what we know from His letters and His books. Only one portion of it and He Himself said "what I do in other planes of consciousness is not supposed to be revealed and will not be revealed". We should try and get out of all attachments to the Master- of course this is at the last stages of spiritual progress.

And the best way to kill an attachment is to yield to the attachment, by sublimation. There is no alternative. We satisfy the desire and then get out of the attachment. If we don't satisfy the desire, the wish continues to be in our head and haunts us every day. We have sentiments and we have attachments. But the attachment that we are asked to have is with His consciousness, to be with Him. This leads to one more question.

One and oneness are they the same? The goal of life as stated in the Commandments of the Master has unfortunately been misread as to mean to be one with God. We can have oneness with Him. This can be explained by the concepts of 'equal to' and 'identically equal to' in mathematics. To be identically equal to the Master is impossible, to be equal to is possible. Three aspects are out of our purview when we talk of oneness with God. Creation, Sustenance and Destruction are not our works under any circumstances. Under no circumstance any soul has got a claim over these functions and any person who claims that he creates something and thereby shows that he is capable of miracles is a dupe. Any person who knows these fundamentals of spirituality cannot fall but we do fall. We fall because we seek personal relief. Human Mind has come to that low level. Only when we confine our existence to the physical level and get chained by that thought, refusing to

understand that there are planes of existence like the vital, mental, aspirational does the question of a physical or a living Master arise. Living unfortunately is confined to the existence of the body but even in body we know that the vital is something that goes beyond the mental level and crosses into the aspirational level with all its load. The Master has to be at the Bliss level if he has to be the Master. To say that at physical level to the exclusion of other levels of being, we are going to find the Master in a state of Bliss or have found Him is unfortunately condemning him to the level of Kama or the sensory level. We are condemning our guru to a level by saying that he should be having a living body. But a Master is one who is the Master at all levels during existence here. He would be at this plane and during this plane itself he will clear the three levels of Vital, Mental and Aspirational & then enter into a Level of Bliss. The Master would continue his work of Nature with the powers and authority entrusted to him after his physical veiling also. It is that consciousness of Sri Ramchandra that we should think of. Anything less cannot be that of the consciousness of the Master. So the living Master is an unfortunate fixation to the body in our mind. A body by definition is something that will fall, "Seeryathe iti Sareeram". Many are not able to go beyond the concept of body as self and then people cling to it and this shows their level of Viveka. It shows their level of approach.

In order to make the physical permanent we create idols. Idols have come from the need for permanence of certain rituals for the physical body. These needs for performance, we cannot satisfy at the levels above the physical and therefore we convert some form of matter into an idol. An idol cannot be true to the original. When someone says that his Master has an idol, we immediately come to the conclusion that it is something to be got rid of. We do not understand that Revered Lalaji Maharaj is the person who has called even "OM" an idol while stating that it is the primary sound. It is true nada is a form of sound and is therefore not pure consciousness. To say the sound 'OM' is an idol is accepted but for that very reason we cannot throw it off because that is the path to the source. Revered Lalaji Maharaj goes to the extent of saying that nadopasana is linked to this Idol. The arousal of the condition of Ajapa and Anahad are linked to the primal sound "OM". Everybody thinks he knows and understands nadopasana. We are very clear about the path we are treading. But simply because something is called an idol it is not proper to throw it off. They have their own value. We think somebody else is less evolved because we think that we have been granted with the wisdom, of knowing the real path. We think that the people around us do not know the real path. Please do understand that God is a "samavarthi" and therefore does not

discriminate. We should pray that, the persons around us should also come to the path. That is the yajna that we have to do, instead of finding fault with them. If we see blemish in others, we should try to remove it. I know it is impossible because we have our own prejudices about whom we make judgement. Let us not make judgements about others. It is the worst sin from my point of view, because the other person about whom we are passing judgement is equally an expression of the divine and has got a purpose to serve, a purpose which we may not understand. We may not understand the purpose but, what is necessary is that we should understand he has a purpose. We go to the other extreme of trying to worship Ramana maharshi or Socrates simply because they said 'know thyself'. We do that because we know that two persons have said the same thought, one in the East and one in the West. So what? It doesn't look worshippable. At best they are only trying to tell us a part of sadhana. Know about ourselves before we talk about something else. But without doing so, we think that we can talk about the system. All that we have been asked to do is only trying to tell the system. In the process we seem to be condemning others who are the very people whom we have got to teach. We refuse the opportunity to serve given by the Divine by condemning others. We are no more wise than others whom we condemn.

We now come to the concept of Bliss? This problem comes mainly because in the cleaning method we say, Oh! Master thou art the ocean of Bliss. What is Bliss? Bliss is at several levels. In the 'Taitreeya Upanishad' we are taught about bliss in all the five kosas. In the 'Truth Eternal' Rev. Lalaji Saheb explains the same thoughts while dealing with the concept of satchidananda or ananda. But what is this concept of Bliss, we have during our cleaning?

This point is relevant to us, because aspirants say that they have attended to their cleaning, but nothing has happened. Bliss is something that we have got to understand very clearly. It is not anything that we know of. When we practice the cleaning process we say, that it is ananda. We get into a state of meditation. Obviously, because if we are having the thought of ananda at the level of our Jihva or, taste we are at the level of 'Annamaya Kosa'. In the evening meditation when we think that he is the ocean of bliss, naturally we will get drowned and there is no question of further cleaning. But if we negatively describe it as something we do not know just as the real goal of human life humility would be there and cleaning process would take effect. The thought of Master as the real goal of human life has been changed to the thought of Master as an ocean of bliss during the evening cleaning process. Because we have to pass through all the shades of

ananda in the five kosas this is a better idea when dealing with the dirt and disease in us that we have got at all the sheaths (kosas) to be got rid off. If we are not able to get rid off the dirt it would only mean that the concept is not clear. I do hope I have provided with the required clarifications about the methods to be followed in our system of sadhana.

Pranahuti Aided Meditation And Antyakalasmarana

—Sri.K.C.Narayana

When our birthdate appears in the calender it is customary to say one more mile stone is crossed in life. Similarly we may say one more birth anniversary of Revered Babuji is being celebrated today. There are certain rituals and procedures relating to the celebration formulated by us and we may go through them with all religious fervour. But if we see how irrelevant it is to measure years an unit of time in terms of mile stones, a unit in terms of distance, we understand that we are being too casual in our approach. If we ask ourselves when we started sadhana perhaps few will tell the exact date, month and year of starting the sadhana. However feeble the intention in the beginning of doing sadhana, we have continued sadhana of sorts for some time and later seriously. There is some thing unique in our practice of PAM that though we tend to commit lapses and are irregular yet some force pulls us back to sadhana. Again and again like a mother calling the child who is wayward we are called back to practice. The experience during meditation is such that the tranquillity however much not reckoned seriously by us it beckons us back to taste again.

If we take stock of our practice over a period of time we find that imperceptibly our attitudes have undergone a sea change, our behaviour tended to be more pleasant to others, our feelings and emotions considerably controlled. The degree of change may vary amongst us individually but the change is something that is tangible, that is more perceptible to others than ourselves. We have not been asked to practice specifically any sama and dama or yama and niyama; yet due to the effect of the infusion of Pranahuti or transmission into us considerable moderation in all aspects of life seem to have seeped into us, even as the rain water finds its way to the underground water bed. We are transformed imperceptibly by an alteration of the inner most core of our being. Our beloved Master stated that under this method of training in spirituality, the method to liberate the pining soul is "to divert his soul towards the Ultimate. The result shall be that he will go on developing till, by the last moment of his life, he will finally reach the destination and attain liberation". Of course he adds that this would be for those fortunate ones alone who are actuated by an earnest longing for liberation and are really destined for it.

While remembering these words of the Master, we should ponder over the effect of Pranahuti referred to earlier and then we are sure to find automatically the gratefulness to Master tends to develop.

Gratefulness to God/Master is a spiritual state that is attained by us very early in sadhana, provided we reflect over our condition often and record our feelings. However, if we have on the other hand tried and developed the discipline that has to accrue through the practices of yama and niyama, and other various means like, practices for development of viveka, vairagya and uparati before sraddha is developed we need to have spent enormous time before we developed this essential quality of gratefulness. In most of such cases where a person has gone through other methods than PAM there is the inevitable feeling that one has accomplished a disciplined way of life. However true it might be this feeling, unfortunately, is a real barrier in as much as it promotes egoism and a sense of being a doer of things. These two feelings are positive hindrance in the development of Saranagati or a state of Surrender that is a must in spiritual life. Thus, while sraddha has developed one does not proceed further to the stage of Surrender if we go alone in the path without the help of Pranahuti.

The point that is stressed here is that meditational practices as given by our Master should be followed strictly and we need not bother to practice other virtues advocated as essential to sadhana separately. Master is categorical in his statement that these follow as we practice. If we want to

evaluate ourselves naturally it is wise to see whether the qualities and virtues spoken of in religious and spiritual literature have actually developed in us. Then and then only we gain social recognition and that is a precondition to enable us motivate others to follow the path of PAM. What are the parameters by which we could say we have progressed in spiritual life.

The first and foremost thing to note is that we should have a sense of freedom. Freedom is a much abused word. Since the French revolution it has been secularised to such an extent that it has now come to mean almost licentiousness and irresponsibility. Freedom from bondages is our aim surely. But we cannot give freedom without restraint to wild animals however much we appreciate they have a right to live freely without bondages of the cages in Zoos or Circuses. Similarly we cannot give freedom to children to play with Gas/Electric stoves. We cannot give freedom to people to practice habits which are injurious to their health and that of others.

In spirituality no one has any right to impose his favorite God/Goddess on others. No one has any right to impose a particular form of worship on others. No one has any right to claim that he is the only Guru or Master. It is an entirely a different matter that an individual accepts some method or Master as his to the exclusion of others. That is his

spiritual prerogative. This freedom has been granted to all in our land from the beginning notwithstanding aberrations and that is the vital spiritual fountain that governs us.

In such a situation one is likely to find himself alone in spirituality and it has been rightly called Aadhyaatmika vidya—that is science related to Self. However in this land it has been the practice to get help from others in this para-vidya from the vedic times. Assistance through help from other co-travelers was most common. However Master says by the end of 1880's this spiritual atmosphere was tottering hopelessly and therefore the Advent of our Grand Master Revered Lalaji Maharaj has taken place. Our Country's soul is spirituality and that was in trouble. Materialistic values have started taking deep roots in the wake of the call for political freedom. There were of course voices like that of the great Master Swami Vivekananda that political freedom is not an end in itself and we should gain spiritual freedom. But his voice perhaps with that of others did not have impact on the saviours of the day in the political and economic areas save but a few. "Our leaders maddened with the wine of newly acquired powers, devoid of discrimination between temporary and permanent values of life, fierce like wild animals started cornering the benefits of the newly acquired political status and with their thinking

resting on matter and its various applications addicted to the aggrandisement of self by exploiting others wealth, having no faith what so ever in the life here after, which is the distinguishing feature of the spiritual and religious belief of this land, all in the name of scientific temperament, and condemning their soul to the boundaries of their bodies whose life is only in the senses and creature comforts. Thus the soul of India was getting invaded by our great reformers and their thinking and unthinking chelas.

We are all aware in our Country when we narrate stories to children we have mentioned that serpents have jewels on their head and so long as the jewel is safe the serpent does not die. Similarly we have been telling them that the life of a giant is in a parrot or similar bird in a far off forest inaccessible to others and till that bird is safe the giant is safe. That is how we teach them there is a soul which is essential for the existence of the animal or giant. When that is attacked the fall of the animal or the giant happens. The soul of India namely spirituality was thus in danger and it had to be protected. Thus along with the call for political freedom the call for spiritual freedom had also to be given. If we keep this in mind we understand the new Era of spirituality that has been ushered in by our Grand Master.

The assistance from others can come by way of sharing information. But in spirituality when we get

stuck up at certain points of progress it is necessary that some one has to give us a helping hand to come out of that condition or as Master puts it push us out of that condition.. This is what is done through Pranahuti. Spiritual regeneration in this Country has started with the restoration of the process of Pranahuti by our Grand Master.

This method has to continue by leaps and bounds so that the rot of materialism is cleansed from not only the minds and feelings of the people but from the fabric of Indian polity. For this purpose the Grand Master considered it necessary to structure a Personality with no mask or persona first so that Pranahuti offered by him and his associates would qualify to the status of having its origin in the Base that is Void. Such a structuring was difficult and indeed awesome. Yet the Grace of God or Divinity made it possible for him to structure a Special Personality out of the mortal frame of Sri Ramchandraji of Shahjahanpur. This personality is now charged with the task of reforming the spiritual life of this great country and in fact humanity in general. Spirituality in our country had to be saved from debris into which our scholars trained as they were by their counterparts of the occident have chosen to throw it, by their crafty and irresponsible interpretations of the para-vidya that is native to our

soil, unable to accept the supremacy of a nation that was wise much before they were properly clad.

Having been introduced into the system of PAM, we feel proud to say we have gained freedom or moksha in a sense. We claim we are free from the clutches of Orthodoxy and the routine rituals and religious practices. But are we sure that it is due to the effect of freedom we got from PAM or it is just a reflection of the materialistic and atheistic notions which we would like to palm off as spirituality. Our hearts know the answer better. The freedom from traditional systems is no mean accomplishment and naturally one would be judged critically whether the freedom claimed is not just irresponsible licence. The moral and ethical standards of the person who claims such a freedom will be weighed against the well established norms of ethics. One of such norms that is difficult to pass unless one is genuine is Tolerance and Fortitude not to speak of boldly facing ridicule. As one of our Masters said we have to pass through the tests coming to us from the feelings of 1.regretting joining the system leaving behind the conventional methods 2.feeling remorse and 3. feeling bad due to ridicule by others. When we pass through these tests we become respected and perhaps even revered. Precious achievements require great sacrifices and in spirituality it is the Self that needs to be pruned.

Freedom from want is what Political and economic scientists have been promising and to give the devil its due we must accept that in our country we have come a long way since we have been left naked by the plunderers who came to us few centuries back as traders from the West and left us in the middle of last Century. "Steal not" is a value that has been advocated by all religions. Surely no one will if he has enough - so say the economists. Social reforms are taking care of this to some extent. But we steal to hoard - this aspect the social reform cannot attend to and the ethics of economics cannot answer. Non stealing is a spiritual value that has to be inculcated from the beginning of childhood. There is another name for hoarding - savings? The idea of savings arises out of fear - fear of the unknown future. So long as it is savings to share it is wonderful. But most often than not, persons who save never share and if and when they share it is a insignificant portion of what they saved. The point to note is, it is not the freedom from want of material resources as such that needs to be addressed but our attachment to the material resource that has to be got rid off. That is real freedom as we understand in spirituality.

Our land has given many systems of realisation called darsanas. It is true the word darsana has been translated as a system of philosophy. Arm chair philosophy is the prerogative of the Occident!

We are practical and have yoked our mind and body to achieve realisation from times immemorial. Moksha or freedom from wishes has been our aim. All our darsanas spoke of that only though they gave different methods of realisation. There were Aasthika darsanas and there were Naasthika darsanas- those that believed in Vedas and those that did not- yet all spoke of Mukti as the goal. In our system also our prayer refers to our being slaves of wishes and our aim to become free from them and be Masters. It is attachment to materials that may or may not be wanted that is to be classified as wishes. Are we out of the clutches of such wishes because we practice PAM and our Master promised that?

We are told by our Masters that there is an influx of the Divine Mind at the time of introduction which goes on transforming us. To quote Dr. K.C. Varadachari "...we are working with the greatest and most sovereign principle in creation - the Divine Mind which has been brought down, thanks to the efforts of Revered Babaji, in such a way that it can be given or administered into almost every body, whatever the status of his evolution in any other system or in any walk of life. We are expected to train ourselves as house holders, not as renouncers". We are told that "We start with Yoga, we culminate in identity, in union.... we start with it. We grow more and more with it. All the sadhanas

become natural to us.....An omniscient, omnipotent force such as the Prana of the Divine, the Supreme mind, the Supreme thought, when it enters into our whole being, every one of the several parts of our body and mind get new force, new direction. They become truthful. They yearn for the infinite Brahman. They neither steal nor rob, nor cause injury. Their cleanliness is natural to them. Their devotion to Reality is perfect. And God almost dwells in them, because they are surrendered willingly, freely to be moulded by the Divine light and the Divine force." It is true that in many of our associates we observe slow and imperceptible change and they are able to practice without effort and strain the great virtues of speaking truth, being kind to all, being able to love God and Godly things, are devoted and committed to help others with Karuna and Maitri and practice Brahmacharya. They seem to have all the controls of the body and mind. How great it would be, that it is so with all of us?

Thus by the practice of PAM we have steadily moved towards control over the wishes. The wishes are no more our bondages. Think it over again and again. We find that we are at the helm of affairs or more appropriately we have the reins of the horses which are under control and their wild behaviour has been curtailed. It is futile to think in terms of annihilating them as the Sanyasins would ask us to

do. No sane man cuts off his nose because he has cold. It is difficult to control them. True. But with the Divine which is the Master of all and everything in the Universe assisting us nothing is an impossibility. Awareness of the Master and our Grateful attitude towards him being maintained in all the states of Consciousness - waking, dreaming and sleeping - ensures our victory over these wild horses. For a person who is not exposed to such an influx the problem is terrific, what to speak of the effects on those souls of the efforts of the media which projects the heaven of Nymphs and fairies, wine and women as portrayed in religious literature as the heavenly gifts, as an ultimate by itself. Saved are we that we have a method of cleaning ourselves and also a unique method of meditation on Point A. Which Master has given such a method to get control over Kama and Krodha other than ours?. Every Master in the past projecting them as impossible matters for control by a Grastha have told us to forget Moksha. Even Bhagavan Sri Krishna has been quoted wrongly to suit the purposes of the sanyasin.

Bhagavan Krishna in Gita said

There by saying that one who remembers Him at the last moment of his life will surely reach Him. This is the logic of many Hindus trying to remember God at the last moment and also the rather irrational rider that this may be done by proxy. So the stupid and

yet sentimental method of uttering the name of Narayana on a person who is dead or is in coma and about to depart from the body. The importance of remembering God at the time of death is mentioned even in the Upanishads. (Chandogya III.14.1 and Prasna III.10). Great saints discovered a practical problem in this. After all the body is prone to diseases and so the devout may not be able to utter or even remember God at the last moment. Is God that unkind and unmerciful that the devotion and surrender to the will of God that one has practiced all through life go waste because he is not able to remember God at the last moment? Saints of great stature like the King Kulasekhara prayed that his prayers when he is well may be taken into account as he does not know what happens at the last moment of his life. He prayed

They then thought a way out of this and that is the origin of the technique of Constant Remembrance. Constant remembrance done purely and solely for the purposes of the Divine alone qualify and not all and sundry prayers for relief from animal wants or elementary requirements of existence. Our existence is a gift of the Divine and it shall be used solely for the purpose of the Divine as the Divine wills. Dr. K.C. Varadachari. Asks "Some have emphasized they live in God; many of them have stated they live for God; but who lives by God? And with the very

force which God has given to us?... We mean to live our lives with the force, with the breath, with the vision, with the audition and with the conscience which He gives us as men determined to achieve perfection in this world and in the yonder worlds. Fear we have none" That is the consciousness of the Masters into which we constantly enter into and dive deep to unfathom the pearls Divine. That is the Constant remembrance which grants us liberation. That alone qualifies to the words. It is this consciousness of constant remembrance that grants us liberation and not remembrance of the Master with petty petitions and prayers. As we have seen earlier under the system of PAM it is the Master who seems to be calling us back again and again. With gratefulness established Constant remembrance is a state of being of most of the aspirants who practice this system. What doubts have they then that they are liberated. Master once remarked to me that it is a matter of minimum etiquette that every person who joins the system is given this relief. This is the work of the trainers; they shall remember the aspirants and induce in them the feeling of remembrance of the Master continuously. Pranahuti is infectious and is sure to percolate into the entire being of the aspirant.

It has been and continues to be the endeavour of our Institute to collect and compile data from the

aspirants about how they feel about their progress in spirituality. We have suggested that they contemplate over the meaning of Masters sayings provided in the Diary published by ISRC. We have suggested that they evaluate themselves against the Ten Commandments the Master has given us. We suggested a somewhat detailed questionnaire to be filled by the aspirants for their own self evaluation. There is more scope for better participation by all of us. Keeping in view the problem namely that of Freedom from desires and the hopeful journey we are making in that direction it is all the more necessary that there should be better participation. Even as we have developed many ways by which we loosen our knots of bondages there are many more we face which appear formidable. It would be wise to remember the Masters words that we are all His co-travelers. Our leader is the Master and there is no problem that we cannot surmount or overcome. As the motto of our Institute avers, we share that Jnana that we get during meditation and learn from others experiences also. Our Master said he had his own share of miseries and afflictions and said he had taken them as Divine gifts by which he is getting relieved of the samskaras. We should free ourselves from this type of reservation to share with others what we experience. Thus we can become live carriers of the message of the Master to the future generations.

Resourcefulness

-Sri.K.C.Narayana

The topic for this seminar is a very thought provoking statement by Rev. Babuji Maharaj in the article “**EFFICACY OF RAJA YOGA**” where he states “But the difficulty arises when we remain held up by our own resourcefulness applied for our advancement.” What is this advancement that Master is talking about and why, are the points we need to consider carefully. It is clear that we reached the feet of the Master to realise our true nature and seek to work towards a goal that is good to us as human beings and the entire universe. This means we are enquiring about the goal of life towards which we are advancing now while we are alive and hopefully thereafter. These obviously bring into attention the important issue of the purpose of being liberated from all the shackles that curtail our freedom, while alive or in other words reach the state of jivanmukti. Traditionally it is held that there are five purposes that will be served in this endeavour 1.jnana raksha or preservation of knowledge, 2.Tapas or penance or austerity performed in order to do Rajayoga sadhana 3.visamvada bhava, absence of controversy, 4.duhkha nasha or cessation of pain and finally 5.Sukhavir bhava or manifestation of bliss/ serenity.

It may be clearly seen the purpose of following the Ten Commandments of the Master is only to arrive at the state of consciousness where these purposes will be served. The lack of clarity in this regard makes many seek their odd notions and feel frustrated.

Master in this essay which is one of his master pieces states we need to follow his system without any deviation. In another context he said that it is the primary duty of man to realise. In this article he apparently contradicts the same saying that "But when we talk of duty we find ourselves enclosed within a sort of limitation." Duty is specific and it narrows down the sphere of freedom. It is true that our level when we start sadhana is finiteness which we cannot get away from without the practice as prescribed. The promised goal definitely arrives when we move on to broader visions losing our total self identity.

Master cautions that "... that depends mainly on the means and methods we apply for the purpose and adds 'If perchance we fall upon means which go on adding to our limitations and bondages, we shall definitely remain away from the vision of Reality - the Absolute.' There are many methods and Master dismisses them all as toys for the child to play with. He argues that while they may offer him a temporary lull, they lead the aspirant to further temptations for

more and more enjoyment of pleasures and happiness. That may perhaps be the charm to induce us further on the path of happiness. In this process the goal is lost and one becomes stagnant. In our system the Pranahuti offered inspires within us a consciousness of a higher type of happiness of infinite character and through imperience we get roused to the idea of going further into the sphere of limitlessness. I may be permitted to say that everything that we learn on the spiritual path is to make the aspirant feel the impulse of the divine through Pranahuti that enables us free even though it may be for a few moments in the initial stages from own oppressive ideas and if we are able to do that we start seeing and feeling something different. These few moments will never be forgotten as we all know and we start looking at things in a different perspective such that, the shackles of several fetters are either loosened or destroyed. This freedom or limitlessness should and generally does generate in us the required wisdom to achieve the goal.

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

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

Master says that "When it is so, the idea of freedom does not even crop up in the mind. That is really a sad tale of our own. Such persons ever remain a prey to their own thoughts which go on adding veil after veil to their thinking and practicing. They have, so to say, fastened themselves so rigidly into their own ways that they would never listen to the ways suggested to them for extricating themselves from the meshes. The thing with which we started in the beginning thus becomes an impediment to our advancement on the path. Master asserts that there is no limit or hallmark to the advancement in spirituality as our goal is to move towards the Infinity. Of course this becomes possible only when we can burn our dirt and dross in the single moment of flash

experienced during meditation. Flash or Lightning it may be noted is far too superior even to Phosphorus as the lightening though compared to Phosphorus passes off in a flash as it is graphically described in the Vedic lore- Vidhyullekeva Bhaswara.

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

But Master says the problem is with our resourcefulness. Admittedly being resourceful is one of the requirements for success. Lord Krishna in the Bhagavad Gita (Chap. Xviii-43) indeed mentions this as one of the duties enjoined on the Kshatriyas. Now that the castes have become meaningless in the lives of aspirants in this path these injunctions cannot be considered as binding in sadhana. Various methods are prevalent in acquiring Brahma Vidya and many self appointed and genuine counselors are there advocating different methods to be adopted by the aspirant. Dr. K.C.Varadachari states that "All these methods are counseled, but the primary one is the condition of surrender, or self-

giving or offering to the Ultimate. This condition prepares for all the rest. So much so, acaryas of the path of realisation had insisted on seeing the individual and his condition of preparedness to surrender himself, his ego, his possessions, and all including life itself to the Will and guidance of the Master. This is not as ridiculous as it might seem."

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

The exclusive devotion and belief in the power and wisdom of the Master, or God, is the essential feature of faith. It transmutes itself into love as it matures, which means a total self-giving to the Beloved even up to death. Life becomes unbearable without the presence of and union with, the beloved,

the Master or God." Master says that "For those who want to have at least a peep into the Reality the proper method shall, in my opinion, be that which touches the inner core of the heart. The external means usually adopted for the purpose are really of no avail and do not lead one towards the goal." Many of the aspirants do japa of name or some mantra and this they resort to as their mind is not coming to control as they desire and they do not have the faith in the method of the Master. They do in fact also go on thinking, ruminating and philosophizing on the sacred mantras or slokas. A few more are even capable of instantly composing their poems of praise and flattery of the Master also. There are many more ingenious methods adopted by them.

Let us first understand the human struggle as such. The very state of our being human is a problem because we find we are in an in-between state. Spiritual aspirants know that we have awakened from a lower state, a plant or animal form where we were in a state of being and in harmony, but without awareness. We have not yet reached a state of being in harmony with awareness. This in-between state is the human struggle, a struggle not only for those who are on any kind of path of attempting to find the self, but for every single human being, regardless of their state of development, their

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

During meditations it is common for many to loose awareness and many do confuse this state with that of nothingness or balance. I have on earlier occasions tried to share my knowledge about the differences between torpor and balance or equanimity. A child learning cycling is terribly concerned about the balance but as it matures in the art of cycling it is not even aware of the state of balance though awareness per se cannot be ruled out. Till we mature in a similar fashion in the science and art of meditation the problem persists. In our meditations we do struggle to overcome the obstructions which it may be better to express as 'knock outs' that come from unawareness. It is one of our prejudices to consider unawareness as unreality or untruth. In such a case our deep sleep will be an unreality and that is ridiculous. But deep sleep does not give the knowledge that the fourth state gives during meditation. This fourth state

intimates us the knowledge that all is simple and pure spirituality. The need to go beyond the state of deep sleep or unawareness may be expressed as the struggle between spirit and matter. Matter in this context is to be taken as the net result of unawareness. Humanity has attempted mastery over sloth or matter in many ways, but in the final analysis it always meant mastery over sloth, inertia and untruth in us, personally.

Admittedly many aspirants resort to means and methods that they learnt from books or other elders and some times there earlier Guru. As they say 'habits die hard'. We should realise our notions of our true nature borrowed from various sources have to be given up and discover our own reality through our anubhava. But this is possible only when we discover our own unreality, the wrong notions and wrong conclusions based on them and avoid pseudo-solutions and evasive solutions. As Dr. K.C.V. puts it, it is only when we become naked like that bereft of all our resourcefulness do we gain access to the realm of the divine. As our consciousness gets settled in such a nakedness and a recurrent awareness of our non being is gained due to Pranahuti we slowly but definitely begin to think and act from the core of our being or is it non-being? It is only when we think and act from the core our identity in the stream of universal consciousness

do we gain the capacity to reach and affect the core of others, regardless of whether or not they themselves work are in our path.

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

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

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

Master asserts that it is only when a worthy Master of calibre comes up to our help that we are able to tear them off the various sheaths that limit our freedom and make our passage to the Absolute Reality smooth and easy. We know that there are plexuses, centres and sub-centres which also bar our progress and we need to pass through these in our pursuit of Reality. Difficulties and complications arise mainly by the effect of our wrong thinking and practice, which we have to clear off through the process of cleaning. To sum up in the words of the

Master 'In short the help of the Master, who has himself travelled the entire distance and has developed in himself the Divine force, is therefore of immense value. It is then alone that the Divine force begins to flow into the abhyasi from the Divine centres. This subtle force is very strong, so much so that in higher regions even if an abhyasi attempts to go up he is pushed down by the effect of this strong flow of the force. In that case it is only the Master's dynamic force that pulls him up through the flow and enables him to have a view of Reality.'

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

To conclude in the words of the Master "It is really the state of self-surrender in which one, as a true devotee, surrenders himself completely to the will of God, the Master, basking in the sunshine of His Grace. That is the relationship between the Master and the devotee, which is to be maintained all through because that was the only relationship that had finally brought us up to that highest level of super-consciousness. It is only here that the true character of our being is revealed. But if the idea of freedom lingers still, or he has a feeling of it in any

way, he is not free from the shackles. When the consciousness of freedom is also gone, one finds himself lost in the maze of wonder. The idea of Reality even is not there. He feels that he is not keeping pace with Infiniteness. The condition can better be described either as having been dissolved in toto, or that Infinity has been poured into us in toto. When everything is dissolved, one finds himself nowhere. Absorbency in Brahman commences, but we push on still to attain the last stage destined for a human being."

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

Pranams

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

- Sri.K.C.Narayana

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

Some consider that diving deep into one's own heart to know one's nature is not a means to an end but rather an end unto itself. The goal being infinite the argument goes there is no goal to achieve. This is one of the fundamental fallacies in the thinking of persons who consider they are rational. Some may

argue that sitting silently has no value and would liken it to any number of rituals and techniques that seem to occupy the time of many who lack divine grace. These people are like those who will not challenge theories of the past and who try to find explanations for failures based on what is known.

Deep meditation invariably leads to a state of silence and in Pranahuti Aided Meditation such experiences are common irrespective of the number of years of practice one puts in sadhana. Silence some consider does not reveal any event or object but rather it reveals that identification with events and objects is false. This is a superficial understanding. The truth is that silence is a state of pure and simple feeling and those who learn to live in that condition never seek to be apart from that.

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

The flux of thought and sense data is not the self because the self abides in the midst of all flux; when the flux passes who we are remains. This scientific attitude is beneficial for even though we cannot

isolate and define a source/cause, we cannot deny that the self abides in the midst of all this coming and going of thought and perception. It also becomes clear that identification with all the activity of mind and sense is an error for it cannot be who we are if we abide without that activity.

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

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

This is neither religion nor philosophy but pure and simple Imperience or spirituality. If we dive into silence, all thought including ideas of god, religions, and ideas of ego or self (the illusions) cannot abide. They dissolve, for they were thought only just like

dreams in the night that fade in the morning and nothing can catch hold of them to make them stay.

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

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

The malady of the modern man is his habit of perennially polluting Silence with thoughts just as we pollute the world's great rivers with the vile waste of humankind. Many aspirants somehow think they can enter silence taking their prejudices with them and they cling to these preconceived ideas of what Silence is. As a result, they do not truly dive deep into the Silence. The reason is that to let go of such ideas is to let go of the sense of oneself, to let go of

identity, and that is death to the ego. Even the ideas of heaven and hell are a consolation to the ego, because in both heaven and hell the identity lives forever and is even important enough for eternal life or torment. It is divine grace only that can enable one get out of this illusory notion of self or ego or individuality or identity. Without such a divine grace one can only be deluded in his thoughts in silence or noise.

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

while will only be deluding themselves with their own resources of thinking.

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

Many aspirants hold that there is substantially no difference between what goes by the school Vedanta and spirituality. I was myself a student of a type of Vedanta and I have no prejudices against those schools. Spirituality aims at total freedom and every individual in the world wants it either consciously or unconsciously and that is why Master says everyone is moving towards his Homeland.

Many seem to resort to Vedanta and some times to religion and their terminology because they cannot imagine (imagination is a product of mind) anything else. They are raised around such stinking rivers and see its uses, and that is the end of the consideration.

The system of Rev. Babuji is entirely different and this is where the waters of the Divine Ganges pours into our hearts even as it entered into the matted hairs of Lord Shiva. It came rushing towards him while we are fortunate in having a Master who smoothens out the flow and make us feel refreshed as we receive the flow. There are no beliefs, creeds, superstitions, or dogmas in the state of Silence that is imperienced. All beliefs disappear in a moment of total absorption and a state of no thought. Our following this system grants us the divine grace that enables us to believe in a Master and a state of consciousness not vitiated by the selfish terms and conditions. My call is that all should inquire into the effortless Silence that is obtained due to influx of divine grace as an experiment without any preconceived notions and Imperience the Silence and see what the reality is.

Pranams.

The Unknown

- Sri.K.C.Narayana

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 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 impienced. 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 previous-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 saltiness 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 Elusive Obvious (The Sanatana)

— Sri K.C.Narayana

When some thing which we say is proved as wrong and we find ourselves exposed we often meet it with denial, blame, and when inevitable excuses. When we do not know, by consciously being aware of that we can avoid passing on something that is fraud as certainty. This internal decision is the criteria for Truth and is essential to be maintained strictly in sadhana.

Some thoughts can construct certainty where it does not exist. There are few absolutes but many more are merely presumed: though they are held in common in a group or society. For instance, we will all die. Another absolute is that freedom is not more or less based on one's awareness of it. When one insists that something imaginary is real, one can be standing in a pure river feeling thirsty and even leave the river to go to quench the painful thirst in a desert. This is how I feel about persons who are in this path and have the taste of the Real Ultimate for some moments at least, feeling that they are not having the real experience they should have. They have imaginary notions of the Reality or the Ultimate or Transcendental reality and find the real experience they have now as not tallying with their

imaginary and illusory notions and start searching for new means and/or unjustly dissatisfied.

The process of imagination and memory combined with the naturally limited perceptions helps us form a point of view of the world and the world then appears as such. The point of view that arises from this process may have fragments of relative truth. Real objects and events become the elements (information) that support our position and are emphasized and we tend to deemphasize or exclude those that do not. Misleading statements and even lies may be used to create the desired effect in others even as in a fictitious movie. This makes the fiction appear more real. These relative truths appear to give credence where it is not due.

One can take anything real and use it in propaganda for a fiction. It is common for the journalists to present the fact which can give a very undesired impression. If a news paper were to report that 'that groups of young protestors were defecating in the corner of a public building in which they were protesting', it can induce highly charged emotional reactions of righteous indignation from the herd that feels certain of the malevolence of the youths. But the truth might be just that the young people were defecating in the corner of the building because that was the location of the toilet. That is the way the truth is distorted often by the learned!

We should be aware of the stark reality that in our mind we maintain some egoistic notions held close to the bosom about objects, ideas and events: and whatever experience we may have there always is the possibility that nothing will be allowed to ever expose the fraud constructed and existing only in our mind. This obscures the obviousness of true freedom. There are a lot of things and events which are unknown to us but we should realize that the unknown does not limit our freedom because the freedom we are seeking is not relative to our knowledge. This freedom is really free of all knowledge: both authentic and erroneous knowledge comes and goes within like a breeze.

During meditations what we feel is, is awareness itself and not the objects or the perception within awareness. It is being. We should not mistake being for perception or thought because both perception and thought arise within being. One moment of 'no thought' reveals to us that being does not cease with the absence of thought and perception. Therefore we should encourage ourselves and others to enter into Silence without anticipating any illusory notion of what we consider as realized state and I consider that is the very essence of meditation.

We all know that all forms of energy follow the path of least resistance. These paths chosen by the energy can change naturally or manipulated

artificially. The path of least resistance for life energy is thought itself, and that is why it is also called pranasya prana. This thought (prana) constructs concepts of self and the universe in imagination. In imagination, one can direct energy in a myriad of ways, inducing feelings that have little or nothing to do with what is real. When this system of thought creates an experience, particularly one that is inducing strong emotion and using fragments of truth, one gets lost. That is how that which is obvious seems to be elusive.

True awareness during meditation will reveal a sincere longing to be free of any and every pretence all together. One can come to understand that as long as one is creating illusion, one cannot avoid the suffering of the delusion and of the consequent disillusionment. No illusion can withstand the force of being. If you have suffered disillusionment, then be grateful. When one is disillusioned, one loses what is, by definition, unreal. In reality, one has not lost anything. This can inspire a person to give up this endless chasing of rainbows and become sincerely interested in freedom.

The very peace and joy of being that people truly want is in fact being overlooked in all this chasing of form and the myriad strategies during meditation. Peace and freedom is not found in thoughts or forms that come and go. Peace and freedom is ones own

nature, it is what all form, and all perception of form arises from, the source. It is that we are faced with in Silence: it is for us to look and enjoy our freedom in such a state and even go beyond experience.

Only freedom can reveal freedom. A pretentious self (Observer or what goes by the word Sakshi) cannot be free for such an entity does not truly exist. It is only thought. In the absence of this pretentious self, all that one "is not" will simply dissolve like salt in the ocean. The ocean is the Masters consciousness which can perhaps be called as freedom itself. It is the Sanatana: the ancient and ever present.

Subtlety in Meditation

– Sri K.C.Narayana and Sri I.V.Chalapathi Rao

Practicants of Pranahuti Aided Meditation are often asked to describe their experience during a meditation session either during their daily sadhana or after a pranahuti session i.e after an individual sittings or a satsang. Many a times they say that the meditational experience was Subtle. The word ‘subtle’ is one of the many commonly used terms. It is very important for each sadhaka to understand and use such words so as to convey exactly what they intend to convey.

The word subtle means many things to many people. When asked to elaborate further, it is found that there are no adequate phrases to give a graphic description of the experience of subtle condition during meditation. This is not unusual as they are asked to describe something which is at the feelings level and most of us are not trained to describe the feelings, as we know that it is difficult to describe the taste of a pudding than eating it. Some of the common descriptions of the subtle condition during meditation are listed below. The list is not exhaustive:

- “As the meditation started, I felt some force or vibrations and after sometime I found that the

intensity of force or vibrations less, this I call as Subtle condition”

- “During the meditation session, there was total awareness, which means that I was aware of my own internal feelings and thoughts, but I did not find the thoughts disturbing. This state of awareness with thoughts is a subtle meditation”
- “There was absorption even in the presence of various thoughts meaning thereby a state of non concentration-concentration. This is a subtle meditation”.
- “Sometimes the transmission is so intense or forceful that the attention to it is sustained and one finds no distraction. This intensity is almost akin to the experience of standing under a waterfall. This kind of intensity is not there today, therefore I would call this a subtle meditation”
- We are asked to observe whether, “Do we feel deep calm/ subtle or we felt the intensity of Pranahuti. Therefore conditions when the intensity of Pranahuti is not felt are stated to be subtle.
- We are asked to observe whether there were thoughts on Master or related matters but are not tinged with any emotions. When the state of meditation is such where we are devoid of

any emotions, we call it subtle whether we feel calm or not.

- The word subtle is used by some even to camouflage a condition of mind which is not settled because they feel at that time the force of transmission also.
- From the above, it may be seen that different persons have different notions about the condition of subtleness. In this context it is relevant to remember the words of the Master that subtle force is very powerful and it pushes the aspirants down if he is not pure to the extent required. "Subtle force is very strong, and if an abhyasi tries to go further by his own effort, he is pushed down because he can not get at the subtle force" (Showers of Divine Grace page 43.)
- We may try to describe the condition of subtlety as a state of mind where one experiences deep calm with no emotions, but as one tries go deeper into it or try to sustain it by one's effort then the condition pushes out the person, as it is a subtle force, and one gets various thoughts which suggest to him that he needs further purification. The extent of inner purification enables a person to get absorbed in the condition for a longer time. If the feeling of the awareness of the Other than the self during this condition the abhyasi calls

it as expansion. In a state of expansion also the aspirant feels the vibrations are of low frequency and awareness of flow is not also felt many times. This is in contrast to the other deep experiences where one finds the meditation intense and one's attention is sustained on the object of meditation giving no scope to distracting thoughts and the abhyasi finds many a time benumbed. The intensity of the force is also felt as vibrations or flow as if one is under a waterfall.

Light on Meditation

– Sri. K.C.Narayana

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

It is obvious that all techniques and practices are in a way giving the mind something to chew on, something to do. That is the habit of mind. The habits of thought which in some cases precipitate into action (rites and rituals, mantras and tantras etc.,) are the ones that make us misunderstand our true nature even as, one mistakes a rope for a snake in twilight. During meditation one feels or experiences something and out of habit defines it and responds to that which finally tends to be not true or is non existent. But in the case of our method given to us graciously by our Master the aim is not to give some thing for the mind to chew and cuddle as the idea given for meditation is not something that we are habituated to play with. And through practice

we have found that the method is about dissolving the habits of mind that obscure our true nature.

In fact the problems of many persons who practice meditation relate to the problem of clarity of goal that one seeks. In spite of our being very insistent that the aspirants should be clear about the goal they have when they practice PAM many have their own penultimate goals. It is found that the oft sought-after benefits of meditation to the body and mind can only be secondary, if at all. But many aspirants tend to make them primary if not the only goal even as Master has clarified while classifying the types of disciples. In fact there are many who would pursue their old and habituated methods of practice along with PAM. But the fact that they are still seeking even after the practice of other methods, means that those methods practiced as beneficial methods have not freed them. If they had served the purpose, obviously there would be no need to continue seeking. This does not dismiss the benefit of such methods as they do recognize the hunger to be free.

The main habit of thinking that interferes with our sadhana is that of conceiving realization (of Master) as something to be attained by some means. It means such a realization (of Master) is something that not only comes and goes in our mind but also that (realization of Master) is something we don't already have. It means that we have through habit of

mind turned Master into an object that is desired. It can be seen that this seeking affirms a sense of separateness we feel in the mind. During meditation through Pranahuti we find that there is no separateness and everything is experienced as a vast expanse and most times of Void and we find that the separateness dissolves along with the collapse of time and space. That is the real experience of Silence where there appears to be no mind and habits of the mind are dissolved. This silence we experience is not relative to ideas or definitions about it. This silence abides while the thoughts come and pass unobtrusively which our great Master so pithily expressed as a condition of Non Concentration Concentration. Obviously the ideas about this Silence (which I prefer to call Imperience) out of habit of mind are not the silence any more than an idea of candy is candy.

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

renunciation of the results of effort and the renunciation of knowledge about both the effort and its result.

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

When we understand this we find that it is not a problem for us if the mind is agitated because our consciousness (or the nature of our being as experienced in the Pind desh) is free even in the

midst of such an agitation. If we put the question whether the thoughts we have arose from the chit we find that it is not so but is entirely due to the habit of our mind/manas/ahankar. That the thoughts did not arise from the silence or Void is clear due to our experience of the same despite thoughts during meditation. This is from my point of view a singular point that we need to note and throw out of our minds the habit of implicit acceptance of the aphorism of Sage Patanjali relating to the cessation of thoughts being the objective of yoga.

When we look into the vast Void of nothingness that is singularly characterized by Silence during our meditation and which seems to be always in the backdrop irrespective of the thoughts that we learn to feel as clouds and vapors and not necessarily as ideas and concepts, as we advance in the path into that Silence that is always present, we find no boundary between us and the Silence! Nor does it have a beginning or end.

It would be illuminating for those who have not tried so far, if they attempt to examine whether the thought of "I ness" is present during the moments when we feel totally merged in the Void. It is my experience that the Ego or "I ness" is totally absent and there is only simple awareness during that period. When I came out of such absorbed condition I was only having a feeling of flow towards the Atma

chakra very steady and smooth and no other idea than that of totally being with the Master was present. The true nature of consciousness as an awareness of dependency is a matter of experience in PAM and the question of whether the "consciousness" or "dependency" is the first condition gets answered deep in the core of heart as an inseparable unity.

What I have presented may appear to be very difficult to comprehend by some, but that is either due to their not having the states of absorbency (which is itself not rare under PAM) or not trying to get rid off their habits of thought. This is essentially due to the impurities of the mind of the mental and aspirational planes. More than anything else the problem is due to the habit of thinking that our true spiritual nature is Mind, a Cartesian fixation, which has permitted many to get dictated by the super boss Mind. We should remember as often as is necessary that our mind is our servant or slave and should serve us to solve our problems by analysis and synthesis. We are not obliged to obey what it says and in fact we do not where we give a over ruling based on a gut feeling or humane appreciation of the problem.

One more important factor that I would like to share is that many aspirants in PAM think they are not progressing because they are not only aware of

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

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

Spiritual Essence

– Sri. K.C.Narayana

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

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

In order to arrive at this condition it is necessary that our mind has to be controlled. It has been my experience that many aspirants repeatedly ask me about the thoughts that visit them and torture them

during meditations and otherwise. We are all aware this topic has been addressed by the Master himself and he has given a complete analysis of the problem and how to tackle them. It would be impertinent on my part to repeat them as I am sure you are all aware of the same. The problem has also been addressed to in many of the books of the Institute.

I think the problem arises from our identifying ourselves with the mind and its states. Masters' advice to ignore the thoughts that arise during meditations is in fact a call to ignore our conscious attention to the thoughts had during meditation. The supposition of the divine light given at the beginning of meditation works at the sub conscious level through out and the ways in which the sub conscious works is not known fully though considerable research is going in this area. The manner in which we can use the sub conscious mind through subtle suggestions in the field of education is going to determine the effectiveness of value based education. Our ancients knew much in this field and moral education for the infant started prenatally and during the child hood through stories carrying divine messages involving where necessary the religious beliefs. The ways in which Prahlad son of the asuric Hiranyakashipu learnt moral principles and the way in which Abhimanyu son of Arjuna of

the Mahabharata learnt martial arts prenatally are some examples I recall in this connection.

Many genuine experiences had during meditations are doubted by the aspirants entertaining the idea that perhaps it is all their imagination. Critical study of our condition is necessary however. But when we have not given any suggestion that we will be seeing an elephant or a swan or a lotus and if such a symbol appears on its own to think it may be due to imagination is not proper. It is here most of the times the mind plays its trick. It is not therefore said that all experiences are to be taken without question but the extra activity of the mind needs to be curbed.

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

When we lose our minds along with all its assistant sensory and motor organs we do, indeed, come to our essence. This is when the charioteer holds the reins of all the ten horses even as described in Vedic literature. It is then the present moment of our lives becomes infinitely richer and more satisfying. We are able to access deep peace and inner stillness, even amidst chaos and confusion. We feel

more connected to our guidance from the Master felt in the heart, as we inhabit a clear space within us, uncluttered by thought, in which abundant insight and creative inspiration are easily received.

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

If we do not choose to lose our mind during meditation or we do not adhere to the advice given by the Master to ignore the thoughts during meditation it means that we allow our mind to run the show. Left to its own devices, our mind will keep us busy not only during meditation or purification process or prayer but all the $24*7*365$ hours and

every second in that, with its incessant thinking. Most thoughts are useless distractions from the one thing that really matters- the work or task of the present moment whether it be meditation or prayer or reading or hearing the Masters' voice. When we just keep quiet attending to our task on hand and live in the present the rattle ceases and we have control over our mind. It is then we get to decide how and where to direct our own attention and we can choose to engage our minds when it is helpful to do so. This is a practical way developing our will and special will too.

By adopting the method of ignoring the thoughts during the meditation and at other times we stop practicing spellbound thinking. Spellbound thinking is one way our mind maintains control of our thoughts, and activates our negative emotions. Many of the aspirants who write to me about their thoughts and ideas during meditation and in their lives are bound by their thoughts as if they are spell bound. If they have contemplated over their thoughts they would have seen that they are:

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

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

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

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

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

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

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

It is not uncommon for us to hear many aspirants who gather on these auspicious occasions to talk about what they call their experiences in earlier congregations or their contacts with Masters and the

advanced persons. This type of input grants to the aspirants the stuff with which they engage themselves during meditations and instead of thinking of the present where they are deriving divine grace get into their rut of old habits of thinking. It is necessary that we should live in the present and be totally oriented to the grace that is oozing from the ever loving Master.

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

During the remaining three days of the Basanth celebrations I request the aspirants to keep firm grip on the goal they have chosen and be in the thought of the Master.

Pranams.

Path of Pain

– Sri. K.C.Narayana

One of the meanings of the Sanskrit word 'saha' is "to endure, to go patiently through hardships without rebelling." The process of enlightenment has always been held as an unquestionably painful process. This enlightenment comes only after disillusionment about the permanency of objects and relationships we have somehow got involved with. Sahaja therefore would mean that which arises from enduring the suffering process accepting everything as a gift of God. The attitude of taking miseries as blessings for our good is cultivated only through assiduous practice and this obviously is not a gift which many seekers somehow feel they are entitled to. Genuine spiritual life and progress in the same has never been popular, and never will be, because most people are unwilling to open to and accept pain.

I find Masters' greatness from a very practical angle is the acknowledgment of pain or suffering or misery in life and sharing his agony and pain. This was the first noble truth of Lord Buddha. This acknowledgment of pain and suffering as true of life is fundamental to the spiritual growth. That these sufferings arise out of desires and wishes is the knowledge one gains in the process of spiritual

development. Master says" There are miseries all around for the embodied one. Even then, we remain so much attached to the body that this thing does not forsake us up to the end, and we even wish to be born again. It matters little that the wish is for being born in a prosperous home or in a royal family, since, as soon as the Name (Individualized Existence) has arisen, my brethren, misery would start, in howsoever subtle mould, it might be cast."

For any sadhaka it is obvious that our pain is the breaking of the shell that encloses or covers as a veil our understanding. It is quite conceivable that not only is pain a necessary aspect of the spiritual process, but that to consciously enter into and experience suffering is the doorway to a more profound understanding of reality, something to be even sought after. This is what Master said: "It is good to be put to worries. The home is the training centre for submission and endurance. To put up patiently with the day-to-day events of life is the highest form of penance and sacrifice. So, instead of anger and resentment, one must cultivate in himself a meek temperament. Meekness refers to that feeling of mind in which, on being rebuked by others, one feels his own self to be at fault, and for which he has to yield to what is meted out to him. For others, aloofness, solitude and dissociation might be the means for cultivating contentment, endurance and

freedom from the entanglements of life, whereas for us, to put up with the taunts and rebukes of the family, friends and society, is the greatest form of penance and sacrifice."

In fact in spirituality we understand through of course a very painful process that the things which we considered as pain and that which we considered as cruel and demonic is infact the very thing that is the very door of liberation. These are the thorns that lead us to the flowers of the garden as Master puts it. "When we feel ourselves to be doer, difficulty comes in the way. Of course thistles and thorns also bear beautiful flowers, which please the eye and fill the heart with joy. Even so, in case, God is the flower of His own tree, we enjoy God and not the tree to that extent." There is in reality no other way out. The circumstances that we consider as generating pain in us in fact only generates 'heat' and that is felt as pain. It is heat of reality that is not pleasant to the uninitiated in spirituality. Initiation in fact actually involves the process of inviting pain through the most supreme consciousness of humility in accepting the will of Master in every walk of life. As Master put it to me once the process of initiation starts from the aspirant and the process of giving 'diksha' by the gurus is a farce and many times a fraud.

In fact all mental processes that we have in the states of Moodha, Kshipta, Vikshipta, Ekagra Vrtti and Samadhan, there is always a point of heat, and we experience that as pain or restlessness. It may be surprising to some that I have included in the painful process even the state of Samadhan or settled-ness. In the path to Infinity there arises a condition when we move on even after the state of peace to a state of restlessness in peace. Master puts it as "Many a man must have had a taste of the condition of peace. Let us now taste the former (restlessness) for a spark of which one might be ready to forego a thousand states of peace and calmness. This is in fact the foundation of the entire structure which brings forth rare personalities into the world." My revered father used to say that this is another Dawn. It's the place where reality is coming up above the horizon where it is at dawn, and that very Dawn becomes our point of orientation.

The point to understand is that the Master is infact not asking us to seek suffering, but is saying that we have to look for the heat. This is what was sought to be explained by him in his First Commandment and this of course gets understood only by those who are blessed with the condition of that heat at Dawn-a heat that is not that of the celestial star Sun but that of Reality. That is the heat of activity nearer the Centre or Tam. That state becomes totally

unattainable without going through suffering and pain: we learn that Pain is the great teacher or guru who through the lessons of tolerance and fortitude and Gairat teaches us to appreciate and love the heat of Reality. For those who are not advanced but yet get glimpses of the condition obtaining in the Central region it is common to feel the uncomfortable feeling in the Occipital prominence.

In a reasonably successful person there is a huge area of self-satisfaction and so far so good. But then when difficulties and miseries engulf him there develops an area where there is a crack in the door of ego. And it is through that crack alone does the bright light come and it is not all that pleasant in the beginning; it is in fact very irritating. Slowly when the cracks increase and more light starts pouring in through the crevices in the Ego we start learning to look for the same with eagerness and in fact we wait for such light beams as may drown us. From this state we learn that the light is really inviting us to find our way out and we find the doors of the Ego are now open to go yonder.

This is one of the most important lessons in sadhana: to look for the crack in the shell of Ego where there is a bright light coming through. It is too bright and it is irritating and it is painful, but that is the way out. If we do not do this exercise ourselves the masters help us making the cracks bigger and

larger through lessons that are equally painful to learn and understand. Many miss the opportunities provided thus because of the thickness and roughness of their shells.

Thus the very thing that spiritual aspirants, as well as all other people, should seek but tend to avoid is the exit path of light that is thrown open through the crevices and cracks in the shell of Ego. Paradoxically this is what every one desperately claims to want to locate. In the practice of PAM the experience of light is not uncommon even for the beginners. This is had by just sitting with an open mind waiting for the Divine light to find its way through the Ego shell. It does come, we know.

In the process all the dirt and unwholesome ideas and desires are basically thrown up. Instead of keeping quiet we seem to run in search of our broom to sweep them away. They are inconvenient and unpleasant but they are ours and we should learn to sit quiet in their midst and in fact live through it. This pain in meditation and in real life is something we should stoically endure. When Master said be unmindful of the thoughts that arise during meditation and treat them as uninvited guests he was asking us to develop this attitude of tolerance to our own mistakes and follies which fry up through the crevices in our Ego structure during meditation.

When Master said that in the past saints sought for pain as against the present day attitude of shunning it he was emphasizing the fact that this pain is so crucial to one's spiritual understanding that if one is not in touch with it their practice should be to intentionally look for and relate to the pain in any situation. When pain is understood as the means to develop humility which in turn makes us remember the Master so long as the pain persists, it becomes something that we earnestly seek for. Only then it gets treated as a gift from the Lord. Such an awareness of the pain as a blessing is what the Master was emphasizing in the fifth Commandment.

It may be surprising if I were to say that in our tradition, pain is the vanguard of enlightenment. Pain is ego's response to Reality. This should be understood well and the lives of our Masters are a lesson for us to contemplate and understand this basic truth. However if our life is in an environment that is ninety-nine percent happiness and one percent pain we should know that the pain actually represents reality to us and the happiness the illusion in life. The pain is what we need to look for and find.

If our meditations are disturbing it is really helping us to search for reality. If however it is always satisfying we should know we are stuck and we should find out how we can become restless. We should

understand the content of consciousness during meditations and in other situations and be aware of the whole context and should not try to perpetuate the blissful or peaceful condition. We may have to actually relate to the pain in the bliss. This is the call for the condition of non peace-peace about which Master talks so much. It is our experience that there is no perfect happiness, even in a so-called bliss state and there is always a shadow.

I know that every time I have experienced something like bliss, there was at least the fear or apprehension of losing it somewhere on the periphery of that experience. I have learnt to pay a lot of attention to the shadows in such situations I was in and always yielded to the Master in the most submissive manner. It is not because of any masochistic tendency to torture myself, but because such shadows represents the earth, that's the ground. No one can ever manage his own shadow and there lies the need to surrender. We find that Pain is not only the way out, but the way in and down. That is the reason thinkers like Plato have asked us not to look up the screen to which the light is getting projected where we see our own shadows but to turn back to the Sun from whom the light is emanating. Such a Sun is what we have in our Master and we should turn towards him and not the shadows.

Otherwise our spiritual life can easily become imbalanced and fixated at a certain point if the bright aspect of Truth or God is not balanced with its shadow aspect. In the story of Kunti the mother of the Pandavas of Maha Bharat we see her knowing the value of contemplating on her own misery, which brings balance and humility to the exalted states of communion with the Lord and in the end abundance-prosperity that is just and due to her.

This is the most important lesson that we gain from imperiencing our meditations: the knowledge of oneself and the cause of our bondages leading to misery. It is then we understand that all the favors which Master has granted us are invariably enwrapped in the knowledge of the emptiness of our faculties compared with the abundance which our psyche experienced. Thus we recognize our own lowness and misery, which in the time of our prosperity we were unable to comprehend.

When this humility and lowness of our being is imperienced then the sweetness and pleasures of meditation and prayer are found to give us some degree of strength in our connection with Master. In fact Master then appears to desire to lead us further, wherein we can commune with Him more intimately and abundantly. It is in such poverty of Ego that we commune and when we are thrown into circumstances where there is a play of great

pleasures, and we fool ourselves that we are then having the Divine favor shining most brightly upon us, we find that Master has in fact has set us down into darkness and has shut the door to the springs of divine nectar which we were tasting in the company of the Master whenever and as long as we desired.

The pain that God gives is His gift, and not His curse, as it is so often felt to be. This clinging to the Master is not an eternal feature of our spiritual life. Once we have learnt the lessons that poverty teaches and humility is firmly established we become capable of managing ourselves. The sadhaka then earns the privilege of being placed down from the safe arms of communion with Master and this is the stage of the Prapanna Prabhu. The communion is available, yet one feels one knows the mind of the Master in such a way he finds it easy to perform without permission.

One cannot have a full spiritual life if one has not come to terms with one's pain. Life is painful anyway. Pain can be temporarily evaded or drugged or resisted, but it cannot ultimately be avoided. There is pain in "neurotic suffering," which is the way we ordinarily think of pain, and there is also the pain of suffering for Master, or suffering with humanity. They are very different types of suffering, but both are suffering; and whereas neurotic suffering only

perpetuates itself, suffering for Master, or enlightened suffering, serves all of humanity.

Many harbor the belief that in order to serve humanity, one must know humanity: in fact one needs to know the Divinity to serve humanity. This is an important aspect of life that tends to be neglected by all. By realizing the potentiality for divinity in every human being we attend to the task of developing the divine resource in humanity. Verily in that lies the solution to the problem of human beings- almost living in continuous warfare, conflict and strife. We need to explore great depths of suffering and the causes there of so that the problem of life is squarely dealt: this is what Masters taught.

The Master said "Many of the associates write to me about their troubles and want me to remove them. To them, as also to all others, I would say that the trouble reminds us of its silent stage. We get comfort in the state of discomfort. We remember it when it's opposite is there. In this way, we develop forbearance and a little bit of peace also." Our sufferings are due to the binds that we have in the various planes of our existence. We have the divine realm of love and that is our plus point. We need to strengthen the same. We also have the human realm which comprises of jealousy, hatred, and host of other negative intentions; we have the realm of the animal, the hungry ghost realm and possibly a

hell realm too! The full range of human experience is included in such realms.

All civilizations so far have only tried to explore the realms other than the divine all these ages and we are still exploring them. The more we explored into the non divine realms the more we have ourselves got exposed to the dangers of those realms and we have as if put a time bomb on our pockets to annihilate ourselves. The modern day phenomena of human time bombs just to seek satisfaction of hatred and animosity are only a tip of the ice berg. This type of suffering grants no spiritual lessons unless we remember the pledge of our Master that the things will change for the better and he is there to ensure human progress into the divine realms. The limits of human degradation need to be known and felt before a conscious decision is taken to change for the better. And that is a quite a lesson for us to learn!

We have to go through all of those experiences in order to be helpful to other people. We need to know the limits of suffering and also the limits of endurance. Then only we can claim a certain amount of eligibility to help others. If we are resistant to suffering what endurance can we teach others? If we were looking for some kind of state of mind, call it a state of bliss only and do not know anything of the suffering during and after meditation we will be least

fitted for a serious study of the states in meditation and consequent exercises in 'imperience'. If some one were to ask me "Have you ever been in the state of confusion struggling with lower order mental vrttis?" My answer would be "Of course." If any one further asked me "What did you do then?" my answer would be "Tried to stay there ignoring all other thoughts than the divine light which any way was not there". I understood that attitude is staying with Reality whatever it might be. I have a lesson learnt there:" that if I can be settled in such a state I can be in any other place and circumstance."

To remain fixed on the thought of the divine light when we are bombarded with impulses emanating from the lower animal and ghost realms of consciousness is tough. This suffering is the worst mental plane suffering that we learn to endure with the help of the Pranahuti in our system. But that does not by itself nullify the suffering and in fact we learn to appreciate and evaluate the spectrum of suffering we have and thereby develop a stoic attitude along with the development of faith in the Master.

The lesson that is taught in such a suffering during meditations is to be in the thought of the Master: the only thing that is to be learned. We learn very few things that really matter: we need to learn only to be with our Master, as He wills, not as we will. It is

really all the grace of Master, that such experiences are given. That it is felt by us as pain or suffering is our reaction to the heat of such learning. In all this He reveals a part of Himself, and sometimes we are allowed to witness a little bit of it, a peep into it but most of the time nothing that we understand. Mostly it would be too difficult to make sense of such suffering which certain times border on agony and anguish. While reviewing our pettiness in our behavior, thinking and attitudes and treatments to fellow beings and hanging our heads in shame we find still the presence of the Master "There"- where we ourselves loath to live. There is so much love, so much intimacy, and then we wake up after the meditation. That presence of the Master that is imperienced helps us to go to work and attend to whatever we have to do that day.

It is often funny that when we get too far in this path and live in a state of constant remembrance where the Master's presence is felt we get a knock at the door and we are given a tax-bill that needs to be cleared immediately. We are also ordinary human beings who live in this world with all of the limitations of this world. During meditations/imperienced we are so free, it is so limitless, and here the concrete world poses problems that are not always easy to tackle. We learn that impatience does not work and stoic attitude alone saves the situation. Problems have a

knack of getting solved on their own and few realize this! Or more appropriately it is Time that heals all wounds and solves all problems.

If the situation is totally helpless all that we should do is to be helpless. We need to stand 'naked' before Master and he knows what to do. Many sadhakas entertain an idea that with the spiritual life, there will be an increase in the amount of happy experiences and a decrease in the amount of unhappy experiences in life. Most often it is the other way about. In fact there is nothing like happy and unhappy experiences: for a sincere seeker the difference is in the way in which he lives those experiences. In such cases the whole mental sphere is oriented to the Master with no concern for the self and its pains and pleasures. The roots of pain then remind us of the Master as also their result the 'flowers'. The pain then is no torture and the fragrance is no pleasure. In such a state of balance; and only in such a state we can say that the fragrance of the flowers of Chit Lake (Manasarovar) which is turned towards the Divine always, is experienced.

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

– Sri. K.C.Narayana

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

Our mind, Master has clarified elsewhere, consists of four parts: chitta, manas, buddhi and ahankar. He asserted that a purified mind (with its constituent parts) only will give correct understanding and it is the instrument that we have to use to know our true nature: in fact it is on this axiom the whole of Rajayoga is explained by him. Yet he makes the statement that mind can know mind and divinity the divinity. There is a clue here to understand that

infact they are not polar opposites but is made so by many depending on mind exclusively to know reality.

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

This is the point that Lord Krishna tried to answer when he said that human beings are of two types one of the divine (Daivi) nature and the other demonic (Asuric). We who practice the Sri Ram Chandra's Rajayoga know that our lower mind denoted by the portion marked as 'L' in the heart as explained in the book Efficacy of Rajayoga has to be transcended and move to the higher mind marked as 'U' to start knowing reality. We have on earlier

occasions noted that the duality exists not only at the mental (astral) level but at the physical level of brain also by noting the different functions of the right and left hemispheres of the brain. In the message under consideration we have to naturally think that the mind referred to by the Master is the lower mind.

Explaining the power of mind, Master has said that it is of the same nature as Kshob and has its roots in the divine. "A powerful will made at the very first step and maintained all through shall never fail to achieve complete success." However the problem is that we really do not know how to make that 'will' and we always found ourselves no wiser for the advise. The lower mind has its own logic and reasons to give us not to work for achieving the objective.

We know while making this statement Master is revealing the power of the Mind. He was saying that we can achieve our objective if we instruct our mind and subconscious mind properly. Unfortunately most of us do not know how to instruct the mind or subconscious mind though all that is required is simple suggestion. However our mind is accustomed to complicated ideas and beliefs and therefore the easy task becomes very difficult. Therefore we end up getting the mind and subconscious mind creating things we really do not want. That is the problem of many aspirants which the Master himself has

clarified when he said “The thinking has become so rough that they always add their own impure thoughts in the span of Nature. Complexities after complexities are there and it is the creation of the human brain.”

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

What we should believe is the Master, whose presence is felt as peace (balance) accompanied by an awareness of ‘Nothing’ and many a time non awareness of anything. When Master also advised us to think or imagine that there is a Divine Light without luminosity and meditate he advised that we should ignore all thoughts while meditating. He assured that the suggestion given at the beginning

of meditation will continue to work at the subconscious level throughout the period of meditation. The unregulated mind has its own way of making us doubt the Master and we seem to get active with our ideas generated by the mind which has got clouded through carnality and relationships. We do not give importance to the presence of the Master by believing him; instead we give importance to the unwanted thoughts and believe in their reality. We thus do not choose our beliefs based on experience and instead we merely accept what our lower minds tell. That is how the impure mind fails us in our task.

'Mind is its own enemy' said Lord Krishna very emphatically in the Bhagavad Gita. Master also says this but adds the same mind has to be used to control the mind. When we hear sadhakas who are intent on being successful in their spiritual pursuit and try to analyse their thoughts we find them entertaining thoughts which are in their very nature exact opposite of what they seek. While they want to be successful they do not show any evidence of having thoughts and beliefs that promote their cause. Master when he asked us to have yearning he was only hinting at this; we seek but do not yearn!

If we want to achieve success in our endeavour then we have to create thoughts and beliefs that will allow us to achieve the goals. We can think of our mind as

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

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

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

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

In any enquiry into the nature of things three aspects are to be remembered. One, the object sought to be

known should be clearly defined. Two, the instrument of knowing should be pure and clean. Thirdly the knower should be objective. In any attempt to know the workings of mind the instrument and the knower happen to be the same and many times the object of observation itself is an aspect of mind or one of its processes.

I beg your pardon to repeat my old example to explain this. Imagine a 'bee' somehow entered a room which has closed doors and window panes. The bee tries to get out of the room; it sees its freedom through the glass window panes; but however much it tries it is not able to get out of the same. Similarly the seeker of freedom sees the opportunities for freedom through the window of mind but he is not able to get out of the window. The seeker like the 'bee' can somehow sense the freedom and even experience it from time to time but this he does only through the window of the mind. The seeker may truly be sincere in the longing for freedom. The misfortune is that regardless of what is attained or experienced one remains inside the mind and continues to search with the mind. This is one of the tough problems we face due to our formal training and education. We have had occasion to discuss this aspect while we discussed problems of sadhana in Vijnanamaya Kosa.

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

For an individual the way to Divinity is silence and in that silence the window of the mind disappears. This is what happens when we receive Pranahuti and imperience the real Silence beyond all comprehension of the mind. We realize it is our true nature to be free and all the bondages are our creation having no reality content. In fact there are no windows or window panes and they are all creations of our individual mind. Even as Ether and Air all that exists is free and it is our mind that creates the boundaries. Boundaries of Earth and Water are human in origin and are illusions created by us. That is why disputes about them never abate. We cannot conceive of the Defence Ministry without

these boundaries of dubious origin and sanctity. Perhaps human mind requires many a ‘Tsunami’ to understand this. In fact all our inquiry or search into the nature of our being through mind is an exercise similar to the blind man searching for a black cat in a dark room which is not there. We erroneously look for something that is never lost, our true nature, because our nature is not a thing!

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

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

move into the realms of the Divine where no individuality breathes. That is his love and blessings.

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

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

Let us start out by taking a look at a description of reality put forth by mystical philosophers. For thousands of years, mystics have said that there is 'One Energy' in the Universe, that the Universe and everything in it is the play, the dance, and the vibration, of that 'Energy'. Underneath the seeming multiplicity, they say, everything is made of the same substance. This Energy, they say, is everywhere, and at all times. This principle is sometimes

described as Omnipresence, or God. The Hindus call this principle Sat, and it is everywhere, making up everything of past, present, and future. The mystics in addition to noting that this one energy is omnipresent also said that this 'Energy' is aware of itself being everything and everywhere and at all times: that it is conscious, that it has consciousness and this they called Chit.

We should note that the word consciousness, used here does not carry the same sense as what we would ordinarily think of as knowing, in a cognitive sense. This is not the same sense as our senses and our brain knowing or recognizing something, though that is one of the reference points we have, intellectually, for understanding the term consciousness. Ultimately, we have to experience being it. So, we have this Energy, this oneness, this Unity conceived as in and behind and over and around and through everything and this energy of Unity is aware of itself being everything.

Now, just for a moment let us pretend that we are this One Energy. If we were everything, there would be nothing outside of us to seek. Then what is our original question of mind knowing the mind and divine knowing the divine? There would also be nothing to seek and know and get, nothing we would lack, because we are everything. There would also be no where to go, since we are already

everywhere. So, here we are, everything, always, everywhere, with nothing to want and no where to go. The mystics who had this awareness of who they were, were naturally happy, peaceful, and blissful. This they said is the third characteristic of Reality and called it Ananda, which means bliss. This, according to the mystical view, is who we really are: Satchitananda.

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

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

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

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

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

However Master stated that Satchitananda is not our real nature and our true nature is one of total "Nothingness". The Master said that at the moment of creation, this One Energy or Centre of all and

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

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

When we see ourselves as an entity sharing both these principles we know who we are. That is the reason why Master asked us to meditate in the heart where both activity and inactivity meets. When we do see who we really are, we relax. Meditation, while helping us in balancing ourselves helps to get the mind out of the way, allowing us to experience reality, directly, and when this happens, everything flows. When we see reality directly, when we directly perceive who we really are, without the mind getting in the way and imposing the world it created on top of everything, there is nowhere to go, nothing to get, nothing to fear. That is how we in the initial stages of such experience relax and experience happiness, love, peace, and bliss. As the state advances in its depth we move on to the state of balance and further on to a state of "Nothingness." Nothingness then is Divinity at the time of Origin as well as when we reach our goal or know our real nature. Sadhana then is Nothingness knowing itself! And what is the purpose? Happiness unbounded and eternal peace.

When we describe things in this way, some persons think that if we were able to see reality directly in the way we have described, then we would have no motivation and no connection to life as we know it. This however, is not at all what happens. When we see who we really are, we are still aware of the world the mind creates, the world of things and events,

and we still participate in it. We know, however, all the while, that it is all a game, a play, and nothing, really, can go wrong. Or, rather, that whatever happens, we and everyone and everything else is still that One Energy of all and everything.

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

The other way or the divine way of seeing things involves accepting that all the seeming opposites are one system, one organism, and that everything "goes with" everything else, and that fighting to make one side disappear or lose is futile. Now this does not mean that we do not strive to be good, or to stay alive, but it does mean that we realize that this striving is not to be taken too seriously, and that we do not need to suffer over it. It is often said that

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

The only way by which I think we can lead this type of living is to meditate as advised by the Master without any changes and modifications. His system is integral and can be practiced only fully. To practice some portions of his system and think that is also doing good will not help us develop the integral living.

It is likely that some persons may try to see the similarity in Vedic passages in Kena Upanishad "na tatra caksur gacchati na vag gacchati na manah na vidmo na vijanimo yathaitad anusisyat /3/ But it is obvious the Reality here, is only stated to be beyond the instruments of Cognition and not Mind as such.

Our Master stated that we go much beyond this condition and move in the realms of the Mind region of God before entering the Central region and the Centre itself. This is where one of the powerful belief systems affect us and the Vision of the Mind region of God itself get blurred and one is left repeating the words of the ancient sages and seers. Many victims of this notion are there and that is because they do not leave their dogmas as Master put it.

Master summarized beautifully the system when he wrote "In short, just say: every honest genuine practicant is bound to comprehend and experience spiritual advancement in the right way. In the beginning, mostly there may be emphasis on the importance of physical and material experience. However, comprehension concerning health and peace of heart and mind should develop gradually. Miracle, jugglery, black magic, machination, fraud etc., producing effect through such means, is entirely against spirituality and Brahma Vidya (Divinity); and anyone after these can never be a deserving vessel for this superb science. Certainly there remains so much beyond and above the reach and grasp of heart and mind (intellect), but proper comprehension and experience of that too is possible only through the ***heart and mind, which is oriented to soul and God***. Just due to this, then, there is special emphasis on cleaning and training of

heart and mind in this science. The finest Divine gift, which is patrimony of the entire progeny of mankind, stands reserved just for the human being, residing in the state of moderation in all respects. However, proper form of orientation and effort for that is difficult to be ones fortune. It is rightly stated: 'To be Real Man is hardly available even to human beings!'

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

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

Let me conclude by stating

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

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

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

**Lion hearted men alone can dare
approach Reality and men are made so by
Natural Path**

- Sri K.C. Narayana

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

Master states in this message that majority of the people think of God to be just as they are (in the human form having human emotions and feelings) and resort to gross methods to attain the subtlest. He adds that a bit advanced persons ask the same typical questions just to exhibit their capacity for putting such questions. Master gives a very interesting answer to prove the purpose of God's creation stating that otherwise He will be frozen. After such amusing sentences he comes to the crux of the problem saying that "A number of people merely ask questions pertaining to Divinity. But how to attain it is not generally found in the minds of such people. If we go on talking about the taste of mango it will not help us unless we eat it and know for ourselves its taste. I may say here that Reality is not the field for cowards. Lion hearted men alone can dare approach Reality and men are made so by Natural Path." The claim of the Master is not just to

show the mango but to enable us taste it and all that is required to achieve this is the courage, confidence and unflinching faith in the Master and our self.

Lack of courage means essentially that we are half hearted in our attempts. It is obvious that all half-hearted actions are the children of fear; this explains not only why such attempts fail us as they do but also how they sow the seeds of indecision that, in turn, completes the dark cycle of self-compromise. We need to have the courage and if necessary roar at persons who try to ridicule and repress our efforts at realisation of our true nature. This is some what easy but the real problem is our own mental tendencies. Brushing aside all irrelevant ideas with courage and confidence we should during meditation look closely for all of the inner wisdom and efforts to pay us handsomely. If we cannot see some thought or feeling as it goes through us, then we do not have the choice whether to be that thought or feeling or not.

So, before we can choose not to compromise ourselves, we must first become acutely and intensely aware of those thoughts of ours that may be holding some secret seed of self-defeat. If we do not know that we are doing this kind of compromised thinking or acting out the emotional counterparts what else can follow but defeat in our endeavour. For example, the lower mind through its harmful

inner voices and emotional forces may tell us to resent someone or to hate our life; or to give up, and accept fear as a way of life. Our own thoughts may instruct us, without our ever knowing it, to cling to doubts; or to jump headlong into pools of self-pity. And because we do not know that there are alternatives, we do as we are instructed by our lower mind.

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

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

within themselves. And they find themselves confused as to what is happening.

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

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

There are many mistaken notions dwelling there in the darkness of the unawakened mind. To think they

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

Once this courage is developed in us and we start feeling our freedom however preliminary it is, the higher mind or the upper mind quietly receives us. The five pillars of spiritual life namely, Truth, Non-Injury, Contentment, Non-jealousy and celibacy become possible to be implemented in our life only because of this courage. Without courage none of these can be practiced. This is the stage we gain early in our sadhana and is experienced as a thoughtless condition. We should then step up into this thought-free realm by allowing the following higher facets of spirituality to help us develop our practice of meditation.

i) We should naturally but definitely, consciously defy any feeling that tells us that we are stuck with the thought process. The practice of ignoring the thoughts that arise during meditation suggested by the Master is a very important step in our progress. It may be noted that stepping back from our own thoughts and learning to watch them is the same as stepping up to a free mind. Being receptive to higher facets about ourself grants us the insight that the facets once feared are no longer facets that frighten us.

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

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

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

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

It is obvious that to heal ourselves, we must realise our true nature. To re-experience our natural state, we must purify ourselves through removing all our defilements in thoughts, words and actions. The more we purify, the more we can re-experience our true nature. Admittedly, all these beliefs are not new beliefs. There are many masters who have written truck loads of books about these. But the singular contribution of the Master Sri Ramchandraji Maharaj Shahjahanpur is to suggest ways and means by which we can cross over the strands of our own making easily and feel our true nature every day

during meditation. We are on the throes of new civilization based on spirituality and awareness of this makes us work hard to make it possible earlier. We are in the midst of a spiritual explosion and I believe we are in the exciting transition to become more spiritually aware. We will continue to gain more spiritual awareness as more and more people evolve spiritually.

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

iii) We do not have enough faith or courage that we can achieve the ultimate liberation from our desires and wants and cravings and drives, the Master speaks of. It seems so far-fetched and impossible to achieve. Therefore, we do not even try.

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

Yet if we do not try, how can we realise? If we want to achieve lasting happiness, we must give it a try and try with full honesty, persistency and courage. And all those who have seriously treaded the spiritual path have achieved a higher level of self awareness and contentment though it may not be the ultimate state and stage. In fact, I believed so strongly that the Masters' path is the only path worth following and I consider myself duly rewarded. The courage with which we put the first step shall be the same courage with which we move, ignoring difficulties in the various situations that arise in the path. We should remember the old adage that "The journey of a thousand miles begins with a single step."

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

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

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

The ability to let go of all our clinging and attachments, or as Master puts 'ignoring them as uninvited guests' is another skill that is equally important in our spiritual transformation. We collect and carry too much garbage with us in our lives. It is only by letting go of this unnecessary burden that cloud our Essence that we can eventually experience the Essence in its natural and pure state. It is important to note that these two skills that a true aspirant develops, namely self-awareness and

letting go may appear simple, yet they are the hardest skills to cultivate. That is because in our daily lives, we hardly ever sharpen these skills.

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

Then he called his second wife to his sickbed and begged her to follow him in death. She expressed herself rather coldly stating that since your first wife refused you are asking me and so far loved me only for your own selfish sake and she will not go with him.

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

Now he recalled that there was his fourth wife, for whom he did not care very much. He had treated her like a slave and had always showed much displeasure with her. He now thought that if he

asked her to follow him to death, she certainly would say no. But his loneliness and fear were so severe that he made the effort to ask her to accompany him to the other world. The fourth wife gladly accepted her husband's request stating that whatever happens she is determined to stay with him and that she cannot be separated from him.

The story is philosophical and is explained generally as follows. The first 'wife' is our body. We love our body day and night. In the morning, we wash our face, put on clothing and shoes. We give food to our body. We take care of our body like the first wife in this story. But unfortunately, at the end of our life, the body, the first 'wife' cannot follow us to the next world. The second 'wife' stands for our fortune, our material things, money, property, fame, position, and job that we worked hard to attain. We are attached to these material possessions. We are afraid to lose these material things and wish to possess much more. There is no limit. At the end of our life these things cannot follow us to death. Whatever fortune we have piled up, we must leave it. We came into this world with empty hands. During our life in this world, we have the illusion that we obtained a fortune. At death, our hands are empty. We cannot hold our fortune after our death. The third wife stands for the relationships of our parents, sister and brother, all relatives, friends, and society. They will

go as far as the graveyard, with tears in their eyes. They are sympathetic and saddened... Thus, we cannot depend on our physical body, our fortune, and our society. We are born alone and we die alone. No one will accompany us after our death. The fourth 'wife' is our mind. When we deeply observe and recognize that our minds are filled with anger, greed, and dissatisfaction, we are having a true look at our lives. The anger, greed, and dissatisfaction are karma. We cannot be separated from our own karma.

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

However that demands courage and confidence in our part. Fear prevents us from doing what we know we should be doing. We lack courage and faith. If we truly have faith in our spirituality and the courage to live it, then we will experience the transformation.

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

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

Master asks "What is the call of the present day? Nothing but the energy issuing forth from the centre. Either it should burn us or it should embrace us.

That should be our thought if we really want our transformation, for which we should come forward like a warrior in the field to test our own bravery for the task." (SDG-112) He also states that "If you want to taste the real nectar of life, come forward into the field with undaunted courage, not minding the ups and downs of fortune. That is the thing needed for our life, not charity and alms." (SS-329-30) He affirms that "The courage starts when confidence is there; and confidence is there when you have willed to reach the destination."(SDG-31) He bemoans that "Firm resolve and dauntless courage are the essential features of manly character. That is what is required for the final success. My advice in this respect usually goes unheeded." (SS -264)

I do hope the sincere followers of the system of Rev. Babaji Maharaj do not fall into this unfortunate category of unheeding disciples. We are conscious that our fears are not walls, but only hurdles. We also know that courage is not the absence of fear, but the conquering of it and we are determined to conquer the same with love and devotion to the Master. We expect trouble as an inevitable part of life, and when it comes, hold our head high and squarely looking in its eye say "The Master is greater than you and you cannot defeat me". One small truth before I end this paper, courage is not absence of fear as stated earlier but it is fear that has said its

prayer. The strength of courage is proportional to the intensity of the prayer of the competent. Those who are surrendered are not incompetent but are those who are brave and humble simultaneously and they are courage personified like Hanuman or Arjuna. They are the Prapanna Prabhus. The claim of the Master that his system makes us such is evident to those who have the ability and humility to observe.

Pranams.

Meditation is not enough

– Sri. K.C.Narayana

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

But there is much more than the routine meditational practices in the system advocated by our Master which we call satya pada marg. The truth is that there's a lot more in authentically liberating and transformative spirituality in satya pada marg than just meditating. The most important point to take into consideration is the way we spend the remaining period of time of the day when we do not actively do the meditational practices. Many of my friends and relatives even ask me as to why I meditate and even suggest that much time need not be wasted like that.

I used to think why should I meditate at all and waste my time on this rather amusing exercise for

the sake of enlightenment or realisation of what I really do not know and while clarifying escape into the word “ Nothingness”. I wonder what my motivation is. What am I looking for or even lacking, for that matter?

To think that our system is all about meditation is to misunderstand it. Many of us think even as our Western country brethren attracted to Eastern thought and practice often make the mistake of seeing meditation in the narrowest sense of going into a quiet room and closing our eyes. In fact, there's a lot more to these things, both externally, internally, and ultimately the process of spiritual development is an integral and holistic endeavour. The concept of constant remembrance in our system is more similar to the mindfulness of Buddhist thought rather than the concept of Bhajan that is popular in our Country and this is not the same as meditation. Constant remembrance can be practiced formally while sitting and while walking, or informally in whatever activity in which we may be engaged. Being present, wakeful and efficient in all aspects and walks of our life, beaming with the awareness of the presence of the Master in the core of our being, is more important than any particular posture or set of words of prayer in which we are engaged.

Master asserts that finally we find the Ultimate is in us and adds further that it is ourselves. He wants us

to understand that we are masters in essence and that it is only the coverings that need to be removed to bring to light the true nature of our self. In fact we are all masters by nature, and through sadhana we only have to recognize and awaken to that fact. In reality what we seek, we are; that realisation is not far away, in future time or in another place, but in fact is inseparable from samsara (the cycle of birth and death governed by karma) and found hidden in the here and now. The lives and teaching of our Masters Revered Lalaji Maharaj, Revered Babuji Maharaj, Ishwar Sahaji, Saint Kasturiji, Revered K.C.V. Revered Kumara swamiji, Revered Parthasarathy and many more apart from many tales in the classical enlightenment literature about karmically ripe individuals experiencing awakenings --while engaged in all kinds of ordinary activities prove this point more eloquently than any logic can.

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

performance of purification process and offering prayer.

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

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

From my understanding of the Masters instructions gleaned through books and through the inter communions, I have found several factors that

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

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

According to my understanding there are actually three liberating trainings in the path of the Master: the ethical self discipline, the meditational practices, and wisdom.

Without the moral discipline and wisdom I may state that meditation alone is not enough for enlightenment. If we ask how to undertake and accomplish in the path of enlightenment, and how to implement and practice these three trainings, we only need to study in depth our Masters' books particularly the one relating to the Ten

Commandments he has given us to follow. That is the practical guide in a book form while other books give us the philosophy and his modified Rajayoga systematically. The book Towards Infinity is a description of the path he has taken to accomplish what he accomplished and eventually the same is the path we take to become just like him. I have tried to explain how the experience during meditation becomes our guiding spirit in the path, in the book Imperience Beckons. True seekers would have noticed that in these Ten Commandments, the steps to enlightenment. They would have also noticed that there are practices that suggest ways and means to enrich ourselves with Wise Livelihood and Sagacious living. These practices are not solitary or/and contemplative in nature but engage us fully in daily life, through constant remembrance that may be considered as mindfulness and loving kindness expressed in all our actions and tasks. We should note that spirituality is never learnt through books. Master while writing about this book said “ In this book I have endeavoured to put up in words those spiritual secrets which have up till now come down from heart to heart...” and also added that “ it is not only difficult but almost impossible to express them adequately in words.” One needs to live with and understand the masters to understand the WAY. But it is almost impossible without having the proper attitude as simply staying with the masters never

help much. Physical proximity is good but spiritual nearness is what is required.

Love at work, compassion in action, spiritual and social activism, efficiency in discharge of duties without undue attachment as well as devoting ourselves to the welfare of the world is an important part of spiritual practice in the system of Master. It is the practical wisdom that we observe in the master that really guides us. It is an age old wisdom that we may not do great things, but can do small things in a great way. For that the path given to us by the Master has been very efficacious for many seekers.

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

They seem to ignore the fact the above mentioned characteristics are in reality off shoots of small gains in the path and they need to be nourished and

developed by sincere and conscientious efforts through constant remembrance. Sincere attention to them may even be called as yogas, and in fact they enable us to connect with divinity on a firmer basis. They then reveal to us an inherent beauty and sacredness of life which otherwise presents a picture of meaningless detachment. Yoga that means union, then only can be said to yoke us to the highest and deepest form of spirit in expression. Nowadays wherever I am, I meditate and attend to purification process and in a sense continue to live in constant remembrance. One thing I would like to state is constant remembrance is really sinking roots deep into the present moment and living in the present and is not trying to think about the Master or Goal (whatever that might mean) as an object of achievement in either the near or farther future.

Another important factor that I feel like sharing is that there are innumerable ways to worship and awaken. "There are countless ways to kneel and kiss the ground," sang the Sufi poet-saint Rumi. Especially in our diverse, multicultural, pluralistic era, I feel we must be respectful and tolerant of the many options people have discovered for pursuing spiritual development, even within each faith, not to mention among the different faiths. Moreover, we must be patient with ourselves and our karmic condition, and we should try to be more kind to ourselves and avoid

indulging in expressions of guilt, shame and self-bashing in the name of deep spiritual aspiration. Surely we need to repent for the wrongs done but we need not kneel so low as to totally lose our awareness of individual endowment and end up in self pity.

We should learn to understand that the spiritual weapon of self-purification, intangible as it seems, is the most potent means of moderating our internal and external environment and to a large extent loosening the external shackles. We find the purification process works subtly and invisibly; it is an intense process though it might often seem a weary and long-drawn process. Purification process given to us may appear too simplistic but to practice this we require faith—an unshakable rock like faith that flinches from nothing.

Though I have many times stated that I am a slow learner few agree with me. Otherwise why should I be doing sadhana for over four decades? As Master has stated if only we enter into his consciousness he would deliver us within a few months. May be many of the aspirants in the path can gain such an entry into his consciousness. One of my sincere prayers has been this that all should somehow sneak into his consciousness to solve the problem of their lives. Getting into Masters Consciousness is tough enough but living in the same is tougher. The purity

of the consciousness of the Master does not permit any blemish in us of any kind. That is the real problem. Total vaccination of our selves is not possible. The goal of reaching the state of Nothingness is always a never ending journey to the Infinite. Infinite humility is the real goal. That is the real enlightenment.

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

Only when we understand that single factor of our acceptance into the path by the Master, which he expresses through the influx of His Blessing Splendour that we call Pranahuti, do we make

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

When patience and tolerance is developed the way to develop compassion becomes easy to tread. Karuna is a very special quality of the Divine. The lowness of the other is not a matter of ridicule but a matter of sincere awareness of our own deficiency. The flaw in others is a flaw in us. This is the key to move in Universal consciousness or Brahmand mandal. Accepting these handicaps of our real being, is the training required to attend to cleaning of others. We need to develop the capacity to Evaluate others than Judging others. Evaluate, recognise the problem and solve the same is the way Masters teach us when we observe them. No book does this. Guru Kitabis can never reach this stage.

When compassion sprouts in the core of our heart the seeds of altruism are sown. A small digression

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

What goes by the phrase ‘practical wisdom’ is not many times compatible with real wisdom. The laws and codes of the Lower human nature are different from the laws and codes of the Higher human nature. Regressive tendencies and Progressive tendencies are infact the same line. The moral code of Sukra or Sukraneethi is entirely different from Brhaspatineethi or moral code of Brhaspati. We know the former is the code of conduct of Asuras and the latter that of the Devas. No wonder there has been confusion in the minds of many who do not differentiate between these two sides. But it is worth noting both are spiritual masters. Which side to extend our choice and seeing the masters one can decide.

The book on the Commandments of the Master is His Master piece. I have found that reading the book is being with my Master in every sense of the word. I

hear his voice as audibly as I hear the voices of others here and now. The sound reverberates in the mind and I lapse many times into a state of deep contemplation as if I am by his side. His advice on the book on commandments- "Read it again and again. You will find each word and each sentence commendable and when you begin to understand, I am sure you will be greatly pleased." There are no important sentences and unimportant sentences in this book. He adds in the same context that "It is a virtue to make (correct) oneself and to make (guide) others." Virtuous living is the key and there is no virtue greater than the understanding that we are infinitely insignificant and Master is infinitely significant. As I have expressed above getting into Masters Consciousness is tough enough but living in the same is tougher. It is obvious when we live in his consciousness we have none of our own. I pray that this may this happen soon and we live and move in a world of non possessive abundance. It is obvious that we can live like that only when we make a conscious choice to be with the Master.

Meditation is just one aspect of the problem solving. As far as my knowledge and understanding goes meditation on the heart imparts the basic message, that we should maintain the delicate balance of the system: first in the individual, then in the cosmic and there afterwards in the para-cosmic realm. In the

three realms three different laws apply but the principle is the same: be aware of the insignificance of individual being and the absolute need to maintain the law of balance in each plane. One more factor that we learn is there is a progressive reduction of self awareness and simultaneous awareness of the inviolability of the Divine Law or Rtam.

Part – II

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

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

keeps looking in sophisticated ways to fix "it" when ideas and circumstances fail.

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

A conversation with a dear friend has brought to light a preconceived notion that many entertain and I am share my knowledge with you here. This notion or belief is that the mind is a gauntlet that is impassable. This idea that governs so many is not true. Master has asserted that mind is the very instrument we have to use to reach our goal and it plays monkey only in undisciplined persons. The veil of thought is so thin that all one has to do is look at it and it disappears. Try to catch a thought and you will be unable to hold on to it. Just try and you will fail.

This is what many persons complain when they say they have too many thoughts that are disturbing. They all disappear like dreams in the morning and nothing you can do will stop it. This is what the abhyasis tell when they say they are not able to recall the thoughts and they feel they miss a lot of them. This is due to the habit of identifying oneself with the thoughts, the alleged thinker, or what the thoughts are about (what you call 'you') and then struggle as that falls apart which it will in any way sooner or later. What can be said here is that doubt is a fundamental trick of the mind, it is the flip side of faith and both faith and doubt need belief to exist. In other words doubt and faith are all just nothing more than thought. Neither has anything to do with who you truly are. Doubt and faith are NOT clarity. They are both the minds pathetic substitute for the absence of clarity.

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

- 1) First: that anyone not bound in the mind is higher or gifted in some unusual way.
- 2) Second: that the mind is powerful. Truthfully it only has the power that one endows it with **in the mind**. Mind is a self appointed despot.

- 3) Third: that what goes on in the mind actually stands as real.

It is but proper that we should test these assumptions. If we are in fact who we think we are, then consider who we thought we were years ago, or even yesterday. At that time we had the same confidence in those ideas that we have in the ones today. Yet they don't exist anymore. In fact life has shown us that they were utterly false. We may think that the ideas "about" us today are more accurate than in the past, because we have more knowledge but the fact is that today's sense of self is made of exactly the same substance that it was years ago and that substance is thought. Therefore the sense of self can't be any more real today than it was in the past. Thought can't be who we are. Mind is like any other part of the organism with specific functions and it need not be deferred to beyond those functions which are useful.

The veil of thought is so delicate that if we look at it directly it dissolves before our eyes. The unfortunate predicament of the human condition is that the perceiving of reality through the veil of thought distorts everything that is perceived. This is called delusion, maya or samsara. This problem gets worsened for all those who dwell in the virtual images of the small or the big screen and surely the computers. The more we get accustomed to the

virtual plane the more farther we move in reality and poor mind need not be accused for this.

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

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

We need to meditate in the silence of our being that persists in the midst of the most tormented or pleased or any state of mind. When we do meditate on the Divine light without luminosity and touch the core of the Reality in expression (that is our heart) we see that it is untouched by both

pleasure and pain. We see who we truly are and then enjoy our freedom.

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

I shall try to share some more thoughts on how meditation is not enough. During meditations one of the factors we should appreciate is that there is enough inertia of mind. Looking at the problem from a new perspective we find that the highest state that can arise in the mind is the mind's ability to see its own limitations. Master had to many times tell me and also on certain occasions warn me of the intellectual approach in sadhana. It is not that by that time I was not aware of the Divine possibilities of my little self and to be fair to my Master I had considerable recognition of my mental powers. But understanding the limitations is from my understanding of spirituality, far more greater than mere recognition of mind powers. Because of this understanding that arose in me, I consider myself a blessed person. The mind can never take us beyond the mind, but the mind can recognize this fact utterly. To be able to understand what the mind can

do, and then to understand what the mind can't do, is what is attempted to explain here.

I found enough reasons for feeling blessed. When I understood there is no-room for the mind and its doubts and beliefs and faiths I found there is no deception because this is a no-mind condition. The head is gone and that is a great freedom! When I found myself not working hard with mind I found that all that I am left with is truth because I found truth doesn't change as a result of my effort. Truth naked is the reality that I encounter and there is no deluding in this no-mind plane. This is so simple it is no wonder I missed it for decades in spite of Masters guidance. Many may not understand me when I say that we have to work hard to get deluded. Delusion is not a natural state. It requires rationalization, fantasy, denial, and various other forms of artful self-deception to essentially rewrite and replace what actually 'IS' namely our small identity. When I started thinking about the Autobiography of our Master and found how unmixed it is from any type of fantasy or imagination, I understood how hard I have been working to find a meaning to my individuality mixed with real and contrived notions about my self and was desperately creating a story of my life. This lesson in insignificance is a blessing splendour of the Master.

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

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

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

INDEX

- Abhyas, 194
Abhyasi, 15, 18, 21, 52, 90, 92, 201, 260, 271, 286
Absolute, 10, 12, 22, 36, 59, 86, 101, 137, 140, 145, 163, 174, 182, 223, 250, 259, 267, 271, 279, 325, 329, 360, 370
Absolute Reality, 259
Absorption, 24, 36, 38, 43, 268, 276, 285, 291, 329
Advaita, 80
Agni, 118
Ahankar, 126, 164
Ajapa, 109, 230
Ajna, 21, 215
Ajna chakra, 21
Almighty, 19
Anahat, 110
Analogy, 270
Ananda, 232, 332
Anandam, 276, 78
Anandamaya, 160, 193
Andal, 210
Annamaya, 160, 193, 232
Anubhava, 15, 29, 137, 257
Arjuna, 145, 226, 297, 356
Asan, 9, 87
Asana, 22, 23, 45, 46, 48, 56, 86
Ascent, 23, 41, 46, 77, 213
Ashram, 196, 213, 341
Astral body, 294
Atma chakra, 104, 107, 293
Atman, 126, 127
Atoms, 13
Attachment, 21, 27, 88, 120, 123, 137, 138, 150, 159, 162, 166, 209, 217, 228, 242, 243, 337, 363
Attributes, 70
Austerity, 207, 223, 249
Avarana, 12, 86, 120, 122, 124, 159, 160
Avatar, 60, 62, 197, 202, 226
Awareness of the Master, 245
Babaji, 80, 81, 82, 85, 87, 89, 90, 95, 98, 101, 103, 106, 108, 110, 114, 121, 123, 125, 126, 128, 142, 143, 144, 146, 147, 151, 154, 182, 191, 193, 197, 198, 201, 202, 204, 205, 206,

207, 213, 214, 217,
219, 222, 224, 225,
234, 243, 249, 262,
266, 268, 355, 359
Bali, 197
Being, 6, 52, 62, 152,
154, 170, 205, 259,
274, 294, 329, 346,
358
Belief,, 19, 353
Beloved, 176, 182, 209,
235, 254, 341
Bhakti, 30, 33, 254
Bhoga, 78
Bhuma, 102
Bliss, 53, 107, 118, 119,
166, 209, 229, 232,
249, 259, 311, 315,
332, 335
Bondage of Attachment,
136
Bondage, 39, 60, 61,
122, 125, 136
Brahm, 275
Brahma, 30, 34, 56, 205,
253, 338
Brahma,, 34, 205
Brahmacarya, 244
Brahman, 101, 126, 127,
131, 244, 261
Brahmand, 93, 94, 123,
181, 259, 367
Brahmanda, 42, 94, 95,
97
Brahmi - Muhurta, 34
Bramhajnani, 195
Brhaspati, 368
Buddha, 222, 266, 304,
337
Buddhi, 126, 164, 182,
291, 294, 319
Calm, 20, 43, 89, 102,
155, 158, 275, 285,
286, 329
Calmness, 49, 55, 58,
65, 67, 79, 84, 133,
147, 159, 259, 307,
325
Causation, 210
Cause and effect, 210
Ceaseless flow, 76
Center, 215, 216, 219
Central force, 19, 21, 25,
215
Central region, 32, 42,
308, 338, 132
Centre, 3, 9, 16, 18, 19,
20, 21, 36, 39, 50,
57, 85, 110, 133,
188, 201, 213, 215,
219, 305, 307, 320,
333, 338, 354
Chaitanya, 210
Chakras, 18, 20, 32,
165, 274
Chandogya upanishad,
36, 246
Change,, 114, 235, 371
Chit, 164, 291, 292, 294,
318, 331
Chitta, 126, 158, 222,
319

Cit, 42, 43, 47
Cleaning, 12, 45, 77, 86,
112, 116, 117, 119,
120, 122, 125, 147,
150, 153, 154, 156,
158, 159, 162, 165,
166, 167, 168, 178,
186, 197, 220, 223,
232, 245, 259, 302,
338, 357, 367
Cleanse, 112, 122, 166
Cognition, 17, 270, 337
Coherence, 140, 223
Colourlessness, 27
Commandment, 1, 13,
34, 42, 47, 48, 80,
84, 86, 90, 92, 156,
165, 168, 181, 222,
307, 310, 346, 360
Comparison, 10, 14, 22,
224
Complications,, 271
Concentration, 18, 26,
28, 49, 55, 56, 67,
69, 71, 73, 146, 285,
290, 361
Confidence, 33, 106,
111, 120, 167, 342,
353, 355, 361, 373
Conscience, 141, 247
Constant Remembrance,
29, 191, 246, 317,
358, 360, 362, 364
Cosmic consciousness,
180

Courage, 107, 203, 298,
339, 342, 343, 345,
348, 349, 353, 355,
361
Coverings, 12, 17, 160,
164, 271, 359
Creation, 2, 6, 9, 16, 19,
36, 37, 38, 39, 43,
78, 80, 81, 83, 84,
111, 136, 155, 172,
173, 228, 243, 275,
295, 320, 322, 327,
328, 333, 341
D1 consciousness, 215
D2 consciousness, 219
Dama, 235
Dana, 121, 138, 200,
204, 214
Dance,, 330
Darkness, 7, 53, 146,
147, 271, 313, 344
darsana, 242
Death, 40, 95, 135, 142,
246, 254, 266, 336,
351, 352, 359
Dedication, 136, 138,
161, 177
Descartes, 269
Descent, 11, 41, 46, 48,
62, 145, 212, 213
Desires,, 332
Destination, 3, 29, 235,
272, 355
Devotee,, 260

Devotion, 32, 123, 125, 163, 181, 190, 244, 246, 254
Dharana,, 68
Dharma, 138, 254
Dhyana, 25, 48
Discrimination, 17, 216, 238
Divine Being, 65
Divine centres, 260
Divine evolution, 37, 65
Divine force, 65, 244, 260
Divine Force, 65
Divine grace, 11, 23, 262, 263, 266, 268, 286, 303
Divine help, 339
Divine light, 71, 75, 145, 152, 166, 209, 244, 309, 374
Divine Mind, 243, 259, 340
Divine mystery, 5
Divine Nature, 40
Divine play, 81
Divine Vibrations, 55
Divine will, 35, 246, 349
Divine Will, 35, 134, 349
Divinity, 26, 81, 86, 87, 106, 110, 118, 119, 130, 138, 161, 197, 202, 214, 215, 221, 224, 240, 288, 314, 319, 325, 327, 330, 334, 335, 338, 339, 340, 341, 364
Dreaming, 245
Dreams, 150, 213, 265, 266, 294, 372
Druda Sankalpa, 193
Ecstasy, 192
Efficiency, 363
Ego, 35, 62, 87, 135, 136, 143, 161, 164, 173, 182, 213, 254, 264, 266, 267, 277, 278, 291, 292, 308, 309, 310, 312, 328, 332, 377, 378
Elements, 13, 132, 189, 280
Energy,, 9, 208, 259
Enlightenment, 181, 183, 184, 288, 304, 310, 347, 358, 359, 360, 361, 366, 371
Essence of existence, 189
Eternal,, 35
Evolution, 135, 181, 216, 243, 254, 354
Existence, 9, 12, 13, 16, 35, 36, 39, 40, 44, 45, 62, 88, 91, 102, 142, 164, 189, 208, 209, 210, 228, 239, 246, 264, 269, 275, 276, 291, 296, 305, 314, 320, 334, 344

Faith, 33, 62, 125, 132, 143, 171, 185, 239, 254, 316, 324, 325, 339, 342, 343, 348, 353, 364, 365, 372
Fallacies, 178, 262, 366
Fanaticism, 30
Finite, 59
Finiteness, 250
First Mind, 320
Flux, 263
Formless, 62
Freud, 147
Gita, 50, 162, 198, 201, 226, 245, 253, 275, 323
Goal clarity, 91, 99, 194, 198, 253
Godlike, 347
Grace, 46, 47, 48, 56, 88, 122, 132, 156, 174, 176, 179, 182, 213, 214, 240, 260, 262, 266, 267, 268, 303, 317, 330, 363
Grand Master, 175, 238, 239, 240
Gratification, 360
Great Master, 98, 175, 176, 218, 267, 354
Great personality, 226
Greed, 160, 219, 221, 353
Grihasta, 112
Grihastha, 136
Grossness,, 69, 270
Growth, 2, 31, 95, 227, 304
Guide,, 226
Gunas, 44
Heart, 8, 14, 18, 20, 25, 26, 30, 31, 32, 33, 42, 46, 47, 48, 49, 52, 53, 56, 57, 62, 71, 73, 74, 92, 100, 109, 112, 116, 125, 140, 144, 145, 147, 149, 166, 187, 188, 197, 199, 206, 207, 209, 211, 212, 215, 217, 219, 221, 223, 224, 226, 255, 262, 271, 273, 275, 288, 293, 296, 299, 306, 320, 335, 338, 362, 366, 367, 369, 374
Heart region, 20
Helplessness, 129, 144
Hierarchy, 175
Higher Mind, 197, 208, 320, 325, 345
Holistic, 138, 186, 358
Home land, 164
Humanity, 19, 60, 129, 175, 176, 185, 187, 215, 219, 240, 257, 313, 314, 348
Humility, 59, 130, 145, 148, 203, 232, 306, 310, 312, 313, 324, 356, 366
Ignorance, 6, 252, 267

Impudence, 84, 133, 134, 251, 259, 264, 268, 273, 278, 290, 316, 317, 327, 350, 362
Incarnation, 192
Inconscient, 44
Indriyas, 17, 182
Inference, 269, 270
Infinite, 51, 62, 84, 136, 210, 227, 244, 251, 262, 272, 366
Infinity, 252, 261, 307, 362
Inner Light, 55
Inner voice, 160, 343
Integration, 140
Intellect, 135, 164, 291, 299, 338
Invertendo, 4, 6, 40, 44
Jainism, 123, 206
Jiva, 94, 95, 126, 160
Jnana, 30, 104, 123, 182, 248, 249, 254
Journey, 84, 182, 248, 349, 366
Judge, 367
Kama, 183, 208, 209, 229, 245
Karma, 30, 38, 182, 210, 254, 275, 353, 359
Kena, 337
Knots, 39, 42, 219, 248
Knowledge, 5, 7, 15, 61, 123, 148, 176, 177, 183, 211, 225, 249, 252, 256, 270, 272, 273, 281, 291, 304, 312, 369, 371, 373
Kosas, 193, 227, 232, 233, 349
Krodha, 183, 208, 245
Kshipta, 307
Kshob, 81, 83, 188, 321, 334
Kundalini, 46, 57
Lalaji, 109, 110, 126, 193, 220, 224, 230, 232, 238, 266, 296, 359
Laya, 36, 37, 38, 39, 43, 46, 112, 115, 167, 214, 265
Laya Avastha, 214, 43
Layer, 2, 9, 349
Liberation, 40, 61, 78, 97, 180, 235, 247, 306, 348
Lila, 83
Lobha, 208
Logic, 41, 86, 245, 321, 359
Lord Krishna, 33, 65, 89, 141, 143, 162, 192, 193, 197, 199, 206, 207, 210, 215, 218, 222, 226, 245, 253, 266, 275, 320, 323
Lotuses, 18, 20
Love, 33, 65, 117, 122, 125, 133, 134, 144, 174, 175, 176, 181,

185, 187, 190, 205,
209, 244, 254, 258,
270, 273, 277, 308,
314, 317, 330, 334,
335, 339, 347, 349,
352, 355, 357, 363
Love and devotion, 33,
181, 205, 355, 357
Maha Maya, 227
Mahabharata, 298
Mahapralaya, 82
Maitri, 244
Mala, 12, 86, 120, 122,
159, 160
Manana, 117
Manas, 46, 126, 164,
182, 291, 292, 294,
319
Mandukya, 46
Manifestation, 6, 35, 38,
39, 40, 47, 104, 189,
223, 249
Manomaya, 160, 193
Mantra, 93, 191, 193,
255
Mantras, 205, 255, 288
Materialism, 30, 240
Maya, 6, 20, 61, 164,
373
Mediation, 180
Memory, 86, 149, 151,
178, 280
Metaphysics, 88
Mimamsa, 127
Mind region, 338
Miracles, 228
Moderation, 163, 235,
339
Modes, 136
Modifications, 337
Moha, 208, 209
Moksha, 241, 243, 245
Morality, 363
Motion, 1, 9, 14, 16, 19,
22, 44, 80, 81
Motivation, 99, 175, 176,
177, 179, 180, 181,
184, 187, 190, 191,
335, 358
Mystery, 5, 9, 16
nadopasana, 109, 230
Nirguna, 51
Nivrtti, 37
Niyama, 48, 235, 236
Nothingness, 39, 157,
169, 174, 187, 189,
256, 292, 330, 333,
335, 347, 358, 366,
378
Null, 277
Object of meditation,
154, 185, 287
OM, 230
Omniscience, 222
One real, 47
Origin, 3, 9, 14, 20, 62,
80, 81, 86, 92, 134,
139, 240, 246, 301,
320, 327, 335
Overmind, 212, 213, 214
Pain, 249, 304, 305,
306, 307, 308, 309,

- 310, 311, 313, 317,
 318, 375
 Pancaratra, 34
 Para, 180, 238, 240,
 272, 369, 374, 378
 Parabrahmada, 42
 Patanjali, 182, 292
 Peace, 5, 21, 36, 38, 42,
 43, 45, 47, 59, 67,
 78, 102, 139, 140,
 147, 187, 259, 282,
 298, 307, 311, 314,
 322, 325, 335, 338
 Penance, 153, 207, 223,
 249, 305
 Perception, 6, 16, 203,
 263, 264, 270, 278,
 281, 283, 294, 374
 Perfections, 186
 Personality, 16, 32, 63,
 66, 101, 132, 141,
 143, 186, 192, 226,
 240
 Philosophy, 7, 15, 17,
 25, 44, 49, 56, 80,
 81, 115, 137, 143,
 182, 189, 200, 242,
 264, 269, 332, 362
 Physical body, 95, 227,
 230, 353
 Pind Desh, 93, 94, 95,
 123
 Pinda, 95, 126
 Plato, 311
 Plexuses, 259
 Point A, 75, 86, 132,
 147, 245
 Point B, 263
 Prajna, 58, 162
Prakriti, 81, 82
 Pralaya, 10, 16, 20, 22,
 39, 86
 Prana, 110, 223, 244,
 282, 374, 377
 Pranahuti, 49, 62, 65,
 93, 95, 97, 98, 103,
 106, 108, 110, 117,
 119, 127, 132, 133,
 134, 135, 136, 137,
 153, 165, 168, 172,
 173, 175, 176, 178,
 179, 216, 219, 222,
 234, 235, 240, 247,
 251, 257, 262, 263,
 274, 284, 285, 288,
 290, 294, 316, 327,
 329, 360, 366
 Pranamaya, 160, 193
 Pranasya Pranah, 216
 Prapanna, 313, 356
 Pravrtti, 37
 Pundarikaksha, 201
 Pure consciousness,
 150, 230
 Pure Spirit, 257
 Purification, 13, 18, 50,
 118, 153, 156, 157,
 169, 286, 299, 301,
 302, 360, 364, 365
 Purity, 1, 5, 7, 12, 34,
 45, 80, 90, 106, 112,

114, 120, 154, 165,
168, 180, 184, 220,
259, 270, 320, 365
Quality, 70, 75, 91, 104,
129, 133, 180, 224,
236, 367
Raja yoga, 25, 34, 49,
56, 149, 206, 249,
319, 320, 362
Raja Yoga, 17, 18, 21,
33, 82, 128
Raja yogi, 28
Rajas, 4, 42, 43, 44
Realisation, 27, 154,
181, 184, 185, 242,
254, 264, 271, 276,
324, 339, 342, 358,
359
Realms of
consciousness, 316
Renunciation, 136, 138,
179, 290
Sacrifice, 154, 273, 305
Sadhana, 28, 80, 89, 91,
92, 93, 101, 107,
144, 147, 153, 164,
168, 176, 179, 180,
184, 191, 194, 200,
202, 212, 213, 217,
221, 231, 233, 234,
236, 243, 249, 250,
253, 263, 270, 276,
277, 279, 284, 289,
308, 325, 326, 335,
345, 359, 365, 375,
377
Saguna, 51
Sahaj samadhi, 38
Sahasrara, 219
Sama, 54, 235
Samadhi, 38, 68, 73,
277
samavarthi, 210, 230
Samsara, 359, 373
Samskara, 160, 164,
165, 166
Samskaras, 83, 86, 121,
122, 147, 150, 155,
158, 159, 160, 164,
165, 166, 206, 217,
223, 248, 275, 301,
344
Sandhyas, 37, 43
Sankalpa, 128, 144
Santhi, 36
Saranagati, 162, 236
Sat, 5, 6, 42, 44, 331
Sattva, 4, 42, 44
Satya, 44, 357
Sayujya, 83
Self-transcendence, 136
Sense-organ, 46
Service, 12, 94, 139,
175, 181, 363
Sheaths, 39, 233, 259
Shiva, 268
Shri Ram Chandraji, 40,
42, 44
Socrates, 231
Soul, 17, 35, 37, 40, 62,
81, 122, 141, 164,
206, 213, 223, 228,

235, 238, 239, 275,
338, 363
Space, 114, 290, 299
Special Personality, 132,
175, 203, 226, 240
Spirit, 42, 78, 176, 257,
334, 362, 363, 364
Spiritual evolution, 298
Spiritual experience, 89,
157, 169, 171
Spirituality, 6, 29, 30, 33,
59, 70, 77, 122, 136,
183, 211, 216, 219,
228, 235, 237, 238,
239, 240, 241, 242,
248, 252, 264, 265,
266, 267, 272, 306,
324, 338, 345, 348,
353, 357, 362, 368,
375
Splendour, 219, 361,
366, 376
Sraddha, 236
Sri Aurobindo, 193, 212,
213, 214, 218, 219
Sri Krishna, 37, 46, 64,
184, 192, 193, 194,
197, 199, 201, 202,
207, 208, 210, 218,
226, 245
Sri Rama, 64, 197
Sri Vaishnavism, 162
Srishti, 39
State of negation, 5
Stillness, 84, 174, 187,
259, 298, 329

Substance, 27, 75, 266,
271, 330, 373
Summer, 2
Super consciousness,
132, 215, 219
Supermind, 212, 213,
215, 219
Supreme, 62, 65, 190,
218, 244, 306
Supreme Being, 62
Supreme
Consciousness, 65,
306
Supreme Personality,
218
Surrender, 40, 61, 123,
162, 182, 198, 222,
236, 246, 253, 254,
260, 311
Swami Vivekananda, 30,
238
Tam, 3, 5, 36, 42, 43,
44, 47, 111, 307
Tamas, 4, 42, 44
Tamasic, 348
tapah, 223
Tapas, 165, 201, 249
The Mother, 117, 140,
312
Thought of the divine,
316
Time of Creation, 1, 9,
16, 36, 82, 86
Transformation, 77, 103,
132, 134, 181, 199,

215, 218, 350, 353, 355
Transmission, 18, 31, 47, 52, 54, 96, 97, 104, 235, 285, 286
Transpersonal, 149
Trikuti, 50
Truth, 30, 42, 44, 51, 56, 66, 161, 200, 220, 232, 244, 263, 267, 279, 280, 282, 304, 310, 312, 344, 345, 355, 357, 363, 376, 377, 378
Ultimate, 3, 11, 13, 22, 23, 27, 36, 37, 38, 39, 40, 42, 43, 44, 47, 48, 51, 52, 55, 58, 62, 65, 70, 85, 91, 100, 101, 109, 110, 140, 150, 152, 157, 165, 180, 185, 195, 206, 212, 213, 235, 245, 254, 276, 279, 348, 349, 358
Ultimate Being, 37, 52, 63, 150
Ultimate consciousness, 185
Ultimate Goal, 51
Ultimate Reality, 43, 44, 51
Unity, 47, 218, 223, 293, 331
Universal consciousness, 181, 257, 294, 367
Upanishads, 54, 127, 137, 144, 246
Vairagya, 123, 136, 194, 236
Values, 116, 138, 142, 238
Vamana, 197, 211
Vasista, 195
Vedas, 243
Vidya, 204, 214, 238, 240, 253, 338
Vijnanamaya, 160, 193, 326
Vikshepa, 12, 86, 120, 159, 160, 162, 163
Viswamitra, 195
Viveka, 109, 123, 195, 199, 218, 229, 236
Waking, 43, 46, 245
Wisdom, 17, 180, 181, 186, 209, 210, 218, 230, 251, 254, 298, 299, 342, 361, 363, 368
Worship, 1, 2, 34, 38, 63, 65, 80, 85, 112, 165, 210, 227, 231, 237, 364
Yajna, 200, 204
Yama, 48, 235, 236
Yatra, 47, 53, 88, 93, 165

Yoga, 9, 21, 25, 37, 38,
48, 56, 59, 68, 88,
115, 126, 163, 198,
218, 243, 292, 364

Yogi, 5, 33, 44, 97, 145
Zaat, 10, 13