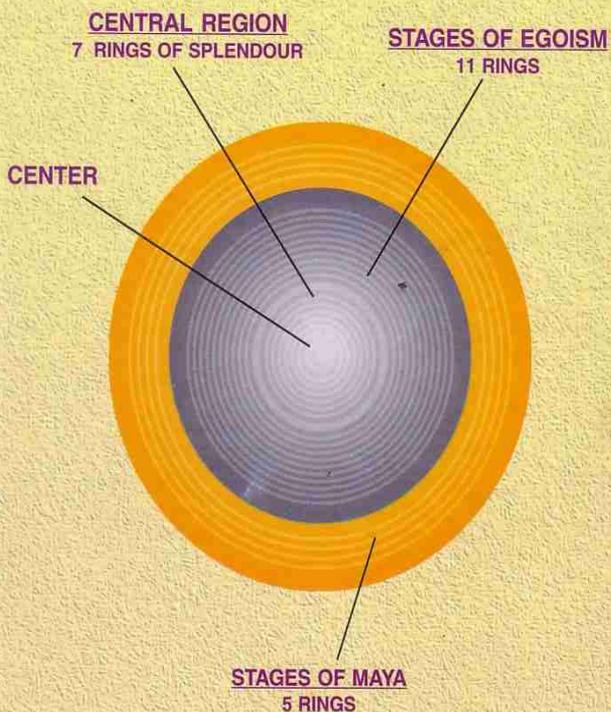


# **BODHAYANTI**

## **PARASPARAM**

VOLUME - II



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# **BHAGWAN SRI KRISHNA AND SRI RAMCHANDRA'S RAJAYOGA**

Lord Krishna whose birthday we are celebrating today is one of the greatest personalities who ever came into being. Some vested interests try to brush his existence as a myth and all the episodes and stories about his life, which keep everyone in this country in awe, and ecstasy as only fiction. It must be made clear that other religious institutions tried to make fun of the life of the Lord and some even now continue to do so. Be that it may. We have a hoary tradition and no one can simply ignore it unless one wishes to live in his ignorance which grants him certain amount of happiness if not bliss! No part of Indian culture and its art forms – may be drama, dance, music or

literature etc., is uninfluenced by this great personality.

Historically Sri Krishna belonged to Vrsni clan of the Satvata sect of the Yadavas. There is ample evidence of the historicity of Lord Krishna. The *Chandogya Upanishad* refers to Krishna, devakiputra, the son of Devaki and speaks of him as the pupil of *Ghora Angirasa*. Sage Angirasa is priest of Sun God according to *Kausitaki Brahmana*. It is just possible that Lord Krishna himself composed hymn 74 of the 8<sup>th</sup> mandala of *Rg. Veda* as he is called in *Kausitaki Brahmana* as *Krishna Angirasa*. Ghora Angirasa after interpreting the meaning of sacrifice and making out that the true payment for the priests is the practice of austerity, charity, uprightness, non-violence explained to Krishna the son of Devaki that at the final hour one should take refuge in the three thoughts. 1. That the self is indestructible, 2. it is achyuta and 3.the self is the very essence or Prana. It is not our intention here on this happy occasion to recount various stories about the Lord.

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How can we identify a historical individual with the Supreme God? The representation of an individual as identical with the Universal Self is familiar to our thought. In the Upanishads, we are informed that the fully awakened soul which apprehends the true relation to the Absolute sees that it is essentially one with the latter and declares itself to be so. Lord Krishna himself says in the Bhagavad Gita “Delivered from passion, fear and anger absorbed in Me, taking refuge in Me, many purified by the austerity of wisdom have attained to My state of being.” It may not be difficult for us to see the similarity between the teachings of the Lord Krishna and our beloved Sri Ramchandraji Maharaj.

I bring to your kind notice that Lord Krishna is the Head of our Samsthan – the Institute, it does not matter much. For all that is there in spiritual life, He is the Head. The purposes for the descent of the Avatar are entirely different from those of the descent of the Special Personality. There is also some confusion in the minds of some people that

the mergence that is talked of, is a total mergence. This will be remembered by all of us here and you will try to be in the thought of the Master, in whom Krishna is expressing himself as on date. All the powers of Lord Krishna are vested with him and perhaps something more if you have read this in “Towards Infinity” properly. You will then understand that not only the power of Sudarshana Chakra is there, but something more is also there with which we have nothing to do. All powers we have nothing to do with at all. We are here to be submissive all the time.

I must also inform you that Krishnastami was being celebrated and continued to be celebrated by the Master as late as even 1981 when I was with him. That it was not a formal function is a fact after 1968 or 1969. Peculiar reasons were given that people may identify Krishna with Hindu religion and that we need not get into this controversy. This is inspite of the fact that ISKCON has been able to propagate the Sri Krishna Consciousness in its own way according to its direction. The main point to note

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is, it is something universal and it has nothing to do with any religion. Krishna himself transcended all religious barriers. If you kindly think over, from his childhood, the phenomenon of lifting Govardhanagiri itself, is an act against the ritual to be performed to Indra or Varuna for rain, and he said that it is better to worship the mountains which have the trees and in turn give the rain. Some sort of a scientific approach and He said that we need not bother about these functionaries. It does not mean that he was trying to throw away all religion on that day. I am not here to argue on all that but I only try to tell you that he was not for it. So, if you look at it from an entirely different angle, you will find that even the principle of Pranahuti, Babuji says, was something that was practiced by Lord Krishna and afterwards somehow, the theory of Love has taken over and Bhakti has taken over. Now, we say that we got into a state of absorption, deep absorption, enjoyment etc. These words we are using instead of thinking about the grace of the Master or the love of the Master in having given us the benefit of his company. We talk

about ourselves only. So, we are here to think about our Master and our Master alone. We do not, even for a single moment, think about Lord Krishna in the sense of having access to him or giving more importance to him as a Superior Being. For us, the Master is all. If we go through the pages from 140 to 150 or so, of the autobiography of Ram Chandra; Part II, Volume 3, there you will find the seeds for the article of Bhagavad Gita (By Revered Babuji Maharaj in “Silence Speaks”) and how he had communion with Lord Krishna at that time. I appeal to you again to kindly remember the sloka of Bhagavad Gita which was given in our Patrika which is published quarterly. “Madchitta, Madgatah Pranah Bodhayanti Parasparam”. The idea behind it is that we shall all share the thought of the Master again and again so that our faith gets confirmed, more than anything else. We are all trying to remember our roots – call it home, call it Master, call it Lord Krishna, call it whatever you like – that is the root. The root has to be known and Lord Krishna was definitely one, meant for it and you will find that the Special Personality that is our Babuji Maharaj

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Himself shares this with Lord Krishna to a large extent. We have no reason to think about Lord Krishna in exclusion to that of our Master Babuji Maharaj. Don't try to commit this mistake. When Dr. K.C Varadachari tried to differentiate between them, Babuji Maharaj, in his greatness and kindness, told him that "I am ashamed that I have to bring this to your notice". This was mainly because Dr. K.C Varadachari belonged to earlier generations. Fortunately we do not belong to that generation and we do not get confused with the goal of life with other things etc that are described elsewhere. It is for consideration that on Krishnastami or even Babuji's birthday or Lalaji's birthday, in the afternoon, we do not generally meditate. The two times meditation given to us by the Master is an abridgement of the three meditations that are required according to the Sandhya. Those of you who read the Commandment Number 1 of Babuji Maharaj's commentary will understand that there are three timings for doing meditation and in the afternoon, it is impossible for the modern person to

do so and therefore it was abridged like this. Now that we have found some time to gather and to share our thoughts, I think we may have a Satsang around 12:00 noon so that we also take advantage of the timing and see the Glory of the Master who is now shining bright over the sky. This we should do on all these three sacred occasions.

The slokas that are there in Bhagavad Gita, they are around 700 – some add a few more and some people delete a few. The number of slokas given for Dhritarashtra and Sanjaya; Dhritarashtra puts some questions and Sanjaya answers them; there are around 110 or 120. So you have to minus that from the total number. Why I am telling all this is, Babuji talks about the duration taken for delivering the Bhagavad Gita and the counter argument you will find that some other person gives is this. It is not 700 and odd but 700 minus 120. All this is not going to make the point of Babuji less important. I am only trying to tell you what are the arguments that can be advanced, insisting that they were told in so many slokas. It is not only Arjuna

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who asked Lord Krishna to take the chariot inside, afterwards Dharma Raja goes and offers his pranams to all the great people on the other side - Uncles, relatives, gurus to seek their blessings. One more thing that we should remember is – on one side Bhishma Pitamah was fighting and the other side his grandsons; one side Drona and the other side many of his disciples including his most favoured Arjuna; close blood relatives were divided on both sides. Even the other four Pandavas were faced with similar dilemma. So Dharma Sankata was not only for Arjuna but for many more. But they were not sensitive enough to put any question to God. Perhaps they had the answer by birth. People think they know.

The most significant aspect to be noted is that nobody can gain Brahma Vidya by reading the slokas. Nobody can come to the condition of attending to his duty without any attachment or with due attachment to Dharma just by hearing the slokas. Just as we have been hearing for quite long

time many of these slokas, many of these stories, not only of Lord Krishna, but of Revered Babuji, of Revered Lalaji, of every person, but nothing has promoted us to act in the way in which we were asked to. This I think is a matter of Sadhana for all of us. We have been reading Babuji Maharaj, we have also heard him. People have been hearing. But how many of the people have got the conditions that Revered Babuji was talking of in his book or in his tapes? If you put this question, it has not. One will come to his own conclusion, which I think he knows. I don't have to tell what it is. It does not make any sense to say that. So the question is that Arjuna could not have been prompted to act in the way in which he did if those conditions were not infused into him. That surely cannot be done by just preaching through the slokas. And this is one of the points Revered Babuji makes that several people have sung but not a single person has understood what it is. This is the most important point you should catch in that message. It says that people have been singing but what use is it? How many of the people have become That? They could not

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become That because that particular thing was not done. And that particular transmitted power was not there. I do not know whether you have appreciated that point when he starts with the first paragraph, he says that things have become so very colourful now a days. This colouring is not of today's doing. It has started from the very beginning. Our individual identities – Revered Babuji makes a reference in one of his talks that have been recorded and are available -- have no form of our own originally; we never had any form when we were in a balanced condition, nor a name but we got all these things later due to the passage of time as he puts it. This is a very very eloquent statement presented in the most appropriate etiquette without accusing us of anything else. He simply says, that is what it is, and that, these conditions we never maintained for whatever the reason. The ego is the beginning of all these coverings. 11 Rings of egoism is what we go through before we enter into the Mind Region – onto the Central Region through Seven Rings of Splendour. So in the higher realm itself, 11 sheaths

are there. 11 various types of egoism are there. And they are the colourings of various hues. Once we go through them, then we get into a state of what one may consider the most powerful region of God. So, while everybody sings in praise of God, the song is remembered, the tune is remembered, God is forgotten. The casualty in singing is, we remember the taala, raaga etc and also the words but in the process, we miss the essence because of it being sensory in its knowledge. Senses take over and they dictate terms as to how we should experience and such a thing has happened even for Bhagavad Gita. That is what He says. Even for the song of God, the same thing has happened and that has led to various commentaries given on the subject. Now, why commentaries were written is a question. Not because they wanted to write commentaries. If any person were to propound a new system, they have to somehow or the other, integrate the meaning of the Upanishads, then the Vedanta sutras and also the Bhagavad Gita. If the common philosophy is not built keeping in view the statements given here, it will not be accepted as something that is right.

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These are called the Prasthanā Thraya. So the people have commented on all these three. Some of them commented consistently; some of them did not comment consistently. For the first time commentaries on Gita have come without reference to the need of integrating it with the advent of the spiritual renaissance that we had in the last century, followed by the political freedom movement. Tilak wrote his commentary, Aurobindo wrote his commentary, so did Mahatma Gandhi. These are the three very important persons who have written the commentaries on Bhagavad Gita without bothering about integrating it with either the Upanishads or the Vedānta Sūtras. For the first time, Revered Babuji goes further in this process and doesn't even give the commentary on Gita but only tells us what the crux of the matter is. If you had at any point of time read an essay on Bhagavad Gita of Aurobindo, or that of Gandhi or Tilak, you will really be feeling the understanding they had of the whole subject and how their movements were dictated by the meanings they generated from

Bhagavad Gita itself. They were all inspirational. Significantly, Revered Babuji does not refer to all these three though he must have been aware of it. He must have thought, they were serving a different purpose than that of establishing the importance of Bhagavad Gita and each man has worked out his own theory out of it. This is my guess because there is no mention at all about this. The philosophical perfections that several matacharyas have been able to establish through the Bhagavad Gita is not a matter of importance for us. For a philosopher; for a person who constructs the system, it becomes necessary. For a yogi, for a person who practices the path of spirituality, it makes no sense at all. We do not gain any inspiration spiritually. We get intellectual clarification on many points. This is followed by another commentary by Dr S. Radhakrishnan after independence. I would not like to comment on his motives for that but I can tell you that it is a comprehensive work he has done as a student of philosophy. But if you try to seek any spiritual inspiration from that, you will not find it. He tries to expound it from several angles. Good work

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– Intellectual work. But all are agreed on this point that there was Dharma sankatam. In this connection, a few days back I was reading a small book. It seems there was an Indore Maharani called Ahalya who was not literate. So she asked some Purohit to read for her the Bhagavad Gita and he starts reading “Dharma Kshetre, Kuru Kshetre “ and she says “stop it, no need for reading further”. He was confused because he was a scholar himself and asked her “What makes you say this”. The message of Krishna is understood in this, she said. What is it that you understand Madam? I understand the sentence as, (in Sanskrit this is permissible) “Kshetre Kshetre Dharmam Kuru”. That is, in every field of action, do your duty. That is the meaning of the whole of Bhagavad Gita. I don't have to read the remaining portion. Illiterate she was, I think she was more illumined than others. The spiritual aspiration of the person was met with, without going through the commentaries. Why I am saying this is – so long as we retain our Viveka and our thinking capacity, we will be in a position to understand the real

meaning of this. But if this is given up, it is here that we fall most of the time, we tend to be attracted by presentations – extraneous, which appeal to our senses in so many ways. They are all religious. This is a beautiful icon of Lord Krishna we say. Perhaps, after a few years we will say it is a beautiful icon of Babuji Maharaj. I understand, one of it has already been installed. So the remaining things should follow. It is a matter of time. But before that we have gone to the two-dimensional presentation of the Master and yes, some of us would say that this photo is more beautiful than at other centres. That is the worst statement. The way of looking at it, also appreciating the photographic capacity is a different issue but if we try to put Revered Babuji there, then go on saying that this is Revered Babuji, the most beautiful way of presenting it, I think we are getting into this colourings. Revered Babuji uses a very interesting phrase for this, why I call it interesting is, it is that which attracts you most. And for people who cannot see or cannot appreciate like me the difference in colours, I think the sound appeals. If the sound does not appeal, the taste appeals

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through *prasad*. So this *prasad* is more tasty. So, this particular desire to stick on to the lowest level is the basic reason why our sadhana does not proceed. To move from the lower portion of the heart to the upper portion of the heart. We have tended to philosophise it because there is no other way of explaining. By saying that from self-orientedness to others-orientedness is what we are talking about. Basically it does not make any sense if you are looking at it from a practical angle, it does not make any sense.

In the course of yogic practice, we generally aim at freeing ourselves from the bondages in our being by means of various practices. When you are free from these inner bondages and coverings, you begin to feel something higher existing in yourself. This is the indication for his later statement in “Efficacy of Rajayoga” where he talks about the lower and upper heart. You have to move from this to the other. So he is talking about the inner coverings we have got. What are the coverings that

we have got? We had occasion to talk about it several times. It means that you are loosening the ties. It seems that you are feeling as jumping into higher state of yourself. The point to note here is, we have to free ourselves from these inner bondages which are all coloured. None of them have an existence of their own, we have given them the importance beyond a limit. So this can be achieved only by continuous process of receiving transmission, several times, and unless this is done, the proper attachment or detachment will not come. What disables us from having proper attachment or proper detachment to things is the inner coverings. In this case, Arjuna says “I am now faced with the problem of Dharma Sankata” “Dharma sammoodha chetaha” and what does he do? He says “Sadi mam tvam prapannam”. I seek your refuge. You alone can sort out this problem. And the answer to this is, what you find in one of the last slokas of Bhagavad Gita “Sarva Dharman Parityajya, Maamekam Saranam Vraja” which is really an incongruous statement. In the sense, in the beginning he says I have already fallen at your feet “Sadi mam tvam

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prapannam” I have taken refuge and at the end, the Lord says “ You take refuge in me” so what is it that has gone in all these 18 chapters? If you look at it, you will find that just as you and I are sitting here, saying that “Oh Master! that we have surrendered unto thee” from this state of consciousness to the state of consciousness when you say “I am now accepted by thee” and “I accept whatever you say” intermediary stages are various; doubts we have got, clarifications that we require. All of them are the products of our coverings. There is no exception to any one of them. All our doubts are due to these five coverings we have got. We will not be in a position to start the journey unless you start with the prayer “Sadi mam tvam prapannam” and end the prayer with the statement “That I have now surrendered unto thee”. That is what is summed up in our prayer “Thou are the only God and Power to bring me upto that stage”. That is the prayer for the beginner and that is the prayer for the person who has realised. There is no difference between these two. The prayer is same. It takes care of all the

people in this world, at all stages of development. That it has been followed by Babuji Maharaj in his own lifetime. You will understand when he says “whatever I got is due to the grace of my Master and there is nothing that I have got on my own”. This prayer is not only told to us, but it is also something he has asked us to practice and he himself practiced it and shown whatever may be His state; He said that it is due to the grace of his Master, he has got. This helps you to come out of this cloak of Gurudom that seems to get thrust on every person who knows a few slokas or perhaps who talks about a bit of Vedanta. Not to speak of people who say that they practice spirituality! All these people are gurus of various kinds. Unless we understand this *saranatva*, we really don't understand anything of spirituality. It is the beginning and the end of it. So the seven slokas that are supposed to have been referred to by the Master, refer to the Six knots and they should not be confused with anything else. What Lord Krishna did was, he was able to activate the five knots of the Pind Desh so that sufficient release is had by him and he was in a state of really

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surrendering and not just crowing surrender. We all crow surrender, but he was able to come to that state. And why it is not beyond six and why is it not something that is Ultimate? We ask the questions because Advaitans will definitely ask this question. Bhagavad Gita will give the Ultimate knowledge. Revered Babuji says no – no, it will give you only this; and he explains it saying that while he had the entry into the Virat, he was given the full scheme of things of the Brahmand and he was not able to swallow the condition and therefore he says kindly withdraw. He gives a very significant explanation to the statement of Arjuna because you and I seem to be aspiring for that condition which he was granted namely that of the real state of the Master and the man who had it, said “please withdraw”. Others who never had it seem to be seeking after that but the man who had that said that “please withdraw”, I am not capable at all. Why is it in that state? Babuji gives a very significant interpretation when he says he knows he has got the entry only upto Virat whereas the scheme of things at the entire

Brahmand was given to him and he was not able to swallow that. He was not able to accept it. His condition was not such as to understand the particular state and so it shows that he has not gone beyond anywhere near this state. So this is to say that it gives you the Ultimate knowledge etc doesn't mean anything. They are all philosophical constructs in order to establish the importance of the system of either Advaita or Visistadvaita or Dvaita. They have given umpteen number of interpretations. One more thing that has happened due to this colouration is the misfortune of the Chaitanya cult. They have taken to more of music, more of bhajans, more of reciting, more of mantras, more of rituals, because these are all sensory problems. We can have a *rath yatra*. You have got several rath yatras and one more rath yatra can be started. There is nothing wrong about it. Only thing is, I am now waiting for the day when ankaalammas and mahankaalammas will also have the *rath yatra*. A day will come. You will have it soon because the way in which we are proceeding is so very odd, and all that is going on in the name of bhakti, nobody can do anything about it.

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In the midst of this our aspiration here is to talk about the Spirituality proper and not fall prey to these colours. This is the basic point. Three things Babuji stresses most while explaining the Bhagavad Gita is that you do not have *Kartrutva Bhaava*, i.e you are not the doer under any circumstance. This is a very significant point that we should understand and you will appreciate it only when you come to the minimum state of consciousness or developed consciousness of the *Atma Swaroopa Jnana*. Viveka and Vairagya will lead you to this condition. So it is paramount that you should come to this and until you come to this state Revered Babuji says, you accept me as the person who does everything and he gives so many suggestions saying that please think that I am the person who is going to the office, I am the person who is brushing your teeth, several things he gives and he says in the beginning it is only mimicry but still do it. It will do you good. We have been hearing it. I would leave it to you people to decide whether you have been following it or not. While eating you think that it is the Master

who is eating. While you are discharging your duty in the office, think that it is the Master who is doing it. While coming it is he who is coming. You go to a cinema, think that it is the Master who is seeing the cinema, second time you will not go. But then, since we will not go the second time, we refuse to think in this manner the first time itself. This is a peculiar logic which we apply ourselves, and that is the hold of the sensory things. Sensory and sensuous things hold so much. So this doership is something of an illusion. It is not correct and is of no advantage spiritually? If you see this, it enables you not to form further samskaras. When you don't own an action, then it does not form a samskara. And accumulation of samskaras if you can stop, half the journey is over. That is what Revered Babuji has said in some other context. This, I think, is what we should learn from the fundamentals of Bhagavad Gita and he says that it is not you who is fighting and I am the person to do it. And when you do really, it is a Divine dictate that happens. Now it leads us to the question which is answered in Revered Babuji's works, namely, are we condemned to such a

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fatality? Is fate something that will govern you to that extent that ultimately everything is what he has planned for? The fact is, while it appears so, but that is so only when an Avatar comes for His purposes. That is what he has planned already for the solution of the Indian race problem on that day. Similarly, today the plan is, whether we like it or not, that we will be coming out of this competitive world, we will be coming out of this aggressive world, and we move into a world where there is cooperation and coexistence. Sharing and sacrifice will be the governing principles of life. Solid materialism governed by the civilisation backed on magnetism and electricity – civilisations, not magnetism and electricity – they will continue to be there, but the importance given to that will come down and there will be a balance that will be struck. The most important thing that you and I should understand here is, while Arjuna was the only person to whom this particular vision was shown, and he was not able to swallow, he has made explicit, the vision now and he says this is my vision. Vision is a very

peculiar word. People have interpreted to mean, vision as some sort of an idea, some sort of a dream, some sort of a picture that somebody is presenting to us. Now vision is something that is what I see as future. Some sort of a principle that is given to us to understand. Babuji Maharaj makes this clear in the chapter of “My Vision”, very few predictions, very few. Some of them have come true, the remaining will come true. That is the concept of vision here, that is my perspective, that is what I plan for, this is what I am planning for and I want you all to cooperate with me in achieving this. That is His call. If we surrender to Him totally and think that you are not the person to have that vision but we are only implementing it, then I think you will understand. So it is not that as though each one of our life’s action is dictated by the Divine in the sense of that something that is coming from above but what is to be noted is, that your own samskaras will be governing to a large extent and you are accumulating your samskaras. So stop accumulation of samskaras so that I will take care of the remaining things. He also gives another vision here. You are

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not condemned to fate or those things, but you can form a fate of your own, namely by attaching yourself to me, you will be forming a fate of your own. To some extent, life in the microcosm will affect the macrocosm also. It is time that macrocosm vision descends but it is also time in this case that the microcosmic vision and microcosmic existence will be in a position to influence the above. Not that it influences to the adverse, it will influence to the positive. That is, we will be in a position to strengthen the hands, if at all it is required, to participate in the programme of the Divine.

So this is the crux actually of the doership concept that he talks about. Why should we feel that it is the Master who does it? Because you will be strengthening his hands thereby. It is a matter of participating in the Divine function not only for your advantages, it has got its own advantage at the higher level. The second thing that he talks about is the Nishkaama karma, about which several books have been written, in so many ways, so many people have interpreted it. Some extremes are

there particularly in the Mayavadic Advaita saying that action itself can be abandoned and sanyasa can be taken. That type of interpretation will not work. We have to do our duty. What is the duty that is there, that which is governed by the social laws. The social laws on that day were different from the social laws today. Whatever may be the social law, there are four things that govern all action. Any society if you want to structure it, there must be some people to plan, some people to execute. This is a must, some people to supervise. If you understand the caste structure from this basis, you will be in a position to understand, it is mostly a class division and not caste division and the plan, the vision of the Master is, as you can see in the Reality at Dawn first chapter itself that eradication of caste is the first thing that nature has taken up. It is happening. It will happen. There is no point in our resisting any one of them. If you resist it, then you will suffer. If you accept it, you participate. That is how we should understand the whole vision. So this Nishkaama Karma is about what is the karma that you have got to do and that has to be in accordance

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with your Dharma. The Dharma in that case of the Bhagavad Gita was one of that of a warrior who had to fight. And he said I will not fight and he was not prepared to do his duty. And he had to be told that you better do your duty without attachment. If you don't do, I will anyway get it done because this is a plan that is already laid out by me and if one *Partha* is not there, I will find somebody else who can do that job. That is what is the crux of the message given to *Arjuna*. Revered Babuji says, things will anyway mend, they will change, if you participate, I will be happy, if you don't participate, I will anyway get things done. The call is very clear. You should understand that our duty is to participate, not to discuss about whether it is possible to lead a life of cooperation and co-existence? Is it in any way sensible to lead a life of sacrifice in a world like this? Is it possible also for us to serve without any motive? Incidentally, one can't help remarking and this should not be taken as a judgement on the person, I read recently in some article in which the claims of Mother Theresa as a person oriented to service are

questioned. They say, it is motivated with the missionary zeal and specifically oriented to the beggars of Calcutta. There was the depiction of the entire country of India as one of beggars. An attempt was made and then that had to be saved, salvaged. This being the motive, it is devilish in pattern and therefore she doesn't deserve the saintliness that is sought to be conferred on her. Why I am saying this is, most of the external services can get into this particular argument, when you try to do some good to others. There is always the question why this person is doing this service for me? There must be some motive behind it. Without motive how is it that this fellow is helping us? Now, without hitting at any one of your conscience, I must tell you, this seems to be governing our thinking in many, many ways. That the Institute has been publishing books and also meeting with certain amount of loss in the matter is known only to some people. Majority of the people think that unless there is money how can the institute be spending it? The point to note here is, our thinking is so very clouded that we think always on these lines. And it

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is clouded mainly because of our attachment to either *Dhaneshana* or some other eshana that is there.

The country which has talked about sacrifice, as a way of life for a *grihasta*, today has come to a condition that sacrifice is a difficult word to find in a *grihasta's* life. The fourth God is the *Athithi*. And I don't think, of him, the first God himself is not welcome, where is the fourth God? Fourth God is not welcome. This is the unfortunate state to which we have descended .One has to understand that this life is a product of the sacrifice of the divine. That is the essence of the Veda itself. The *Purusha Medha* has happened and therefore this existence here. If God has not sacrificed Himself, there would be no existence at all. So the principle of life itself, the principle of existence itself, is based on sacrifice and we do not seem to fall in line with it. This is one country which fell in line with that particular thing. But I think, thanks to the coloured view of things that have been presented to us, by our brothers and

sisters elsewhere, made our vision also blurred. If it is not due to glaucoma, it must be at least due to cataract that most of us are suffering, something like that. There is some pressure in the eyes. That is what I mean. Glaucoma, I was told is the pressure in the eyes and these pressures are the *eshanatrayas*. That is what makes you really confused. And these were the *eshanatrayas* that were in question in Mahabharat. Attachments to my people – kith and kin. This attachment to kith and kin – That is the problem there. Undue attachment is what is not wanted. And that is the first state that we are asked to develop in sadhana and that is the state of consciousness that we get around the Knots ONE and TWO provided we do the sadhana properly. So this state had to be brought into him. Why is it that we are not able to do the *karma* that is given to us without desire for result? If you look at that question, what makes us not to, perform our duty just for duty sake? It is because of our attachment to these things. If I do that, this will harm my man, or harm my interest in some way. Nishkaama karma becomes an impossibility mainly

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because of that, not because of anything else. So if you want to come out of that, naturally, it is the preliminary stage that we have got to cross over. This attachment must be crossed over. So however much we go on arguing about the Nishkaama Karma, it is not possible to have it. You can go on telling the importance of the objective work without any subjectivity, without any self-interest, there is no difficulty in talking about it. But how to have it? Unless that particular condition is with us, and so you must know that ultimately Arjuna takes up to arms and then he fights. That means he has made a decision to do a Nishkaama karma. This is the crux of the whole issue of Bhagavad Gita. He is making us understand, Krishna is making us understand that you have to NOT own up the doership but work with due attachment to everything. And what is the due attachment? The attachment is always to Dharma; that which maintains the universe is more important than our personal attachments. So it is the dharma that becomes superior and in the dharma today as I told

you, is to participate with the Divine for the working for the transformation. The dharma that we are talking about individual clans or castes etc, things about which many people go on arguing, is no dharma at all. Where society has evolved considerably, and nothing will happen now if somebody is not going to do this or that, somebody else will take over. It will still be done. The thinking process will go on, the planning process will go on, and maintenance jobs will be done. Anybody who is in the maintenance is considered as the lowest of the level. Anybody who plans is considered to be the highest. And today, we have also refused to accept the difference and equality of pay structures, and difference in wages we don't accept more than 10 times or 5 times or 15 times – I don't know, whatever is the rationality behind it. Something is governing all of us. Things have changed considerably on that aspect.

The social order will continue to function. Nothing will happen to society because of that. But everything will go haywire if we don't understand

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this. And it is already reaching that state. A selfish, motivated activity is the present day bane. We have to come out of that. So He gives you a picture of what are the things and what is the type of things that is likely to emerge and He says you participate in it. I enable you to do that. The transmission that was given to Arjuna alone would have impelled him to do his duty is very obvious when we look at it from this angle and that is what Revered Babuji talks about in his essay on the Bhagavad Gita. It is a much more profound commentary than the commentaries given earlier. They have tried to get inspiration from a few sentences this way or that way. Most of them were poetic and none of them wrong. If you take them independently, none of them is wrong. So, state of surrender has to be developed and this develops only by the Grace of God. And grace of God comes to you only when you seek it. Unless you say "Sadi mam tvam Prapannam", you don't get that abhaya in the end. So the seeking is our job and giving is His job. But in the process the transmission technique that he has

brought in here, which was something that very few people enjoyed those days and he made it available to all, is another new thing that has come. It is changing the order in a different way. The urge of the Centre or the Divinity to transform all of us, to make this creation of His more beautiful, because He is naturally interested in keeping it beautiful and not make it more and more dirty. That is the motive of the Divine now. To help us in the whole process, the principle of Pranahuti is the most essential thing that we should understand and these are the states of consciousness that every one of us is entitled to have. And we are assured to have them. It is for us to work up for that. That is the article there. This is followed by the Stages of Realisation which of course is not our topic of consideration. But anyway, it is not something that Arjuna had. That is more than proved, even according to tradition because he never went to Brahmavidya. He was a victim at Mahaprasthan and he was the third to fall. So there is nothing spiritually great about him. That is in spite of the transmission that he had from the Master on that day and in spite of the clarity that he

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had developed to perform his duty, he could not move further. This is one point that we should understand more and more in the context of Sri Ramchandrajji, because the assurance talked about here is that of a non-return. Simply because a man goes to Swarga doesn't mean that he will not come back. He will come back. Arjuna must have been born several times afterwards, so did Yudhistara. He should have. What they were all is not of any interest to us. Maybe he is one of us here. We really don't know. We don't have to make idle search. What was promised in Bhagavad Gita is not any state of Realisation. It was meant for a specific purpose of making you understand that you have to discharge your duty without attachment. And due attachment is what is emphasised. That is the crux of the whole of Gita. And in order to make you understand that he also must have told you a bit of Atma jnana, make you understand that you are dependent upon God. Don't worry about people who die, because death is going to happen. It has happened to you several times. It has happened to

me several times, He says. The thing to note is I know what had happened to me, you do not know what has happened to you. That is the sloka. The point to note is we should know that the states of consciousness relating to the Brahman, or the Virat that he was given are not that of the Ultimate. The Ultimate, that is something that has been already stated in Upanishads and the Vedas as something that cannot be described. It is described as *Neti Neti*. So it is not a vision. So the Ultimate doesn't grant you a vision of the type that Arjuna had. If you know a bit of tradition also, you know that very clearly, It is not that. It is not the Ultimate that was shown to him. We do get the visions of the Master. We are also granted that, certain times, if we are blessed and if we are really attached to him, in the real sense of the term. As one who had such a type of vision, I can say yes, we are also blessed. But that was not Ultimate. This much of clarity was also coming along with it. Though this is my state of consciousness of performance, the real state is something that is behind, far far behind. That is *Neti* and what is it? What is it like? If you ask a question

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what is it like? Then it is like the one thousandth part, of one hundredth part of the width of the hair. That is how it is described and that is how it is experienced also. Babuji also writes it to be a pulpy substance. Still the journey is on. Does it end there? It is towards Infinity we move because there is no limit for this humility that we have got to develop. We start with surrender; our surrender is accepted, we move on and on and there is no end to this. As He says it, the first person who has got into this region, is still swimming, after so many lakhs of years. The reason for that is, till the *Mahapralaya* happens, that person cannot merge. Till that time the identity is maintained. It is a very complicated conception from a mundane angle, because we try to put one triangle over the other triangle and then say that they are identically equal. This identical equality will not work. It is the consciousness that we share and the extent to which we can share.

The Being or the Centre is not something because that is Null. There is no end to Null. There is no end to Void. We have to move on. Always

certain identity is left which when gets grossened becomes individuality. A very very intellectual way of looking at it is that. But real experience says that it is very difficult to know what exactly happens to you. I can tell you, in the first stage of our sadhana, we get all sorts of thoughts banging around our head, very confusing, disconnected, all sorts of thoughts. That is the beginning stage. When you loose your consciousness of identity of individuality, you are forced to reckon with umpteen number of thoughts with which you have no connection at all. They are all individual existences. Each one has got its own individuality and identity of its own. And there is a very bizarre condition which really is something one has to cross again but then is never crossed. Imagine the identities in the Central Region, so many are floating around. Each one of them is not capable of being aware of the other for the only reason, he has lost his capacity to see. His only point of concentration is the Centre or the Base towards which he is moving but he is constantly aware of the impact of the other people. People who are parallel to him, or opposite to him, who are

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behind him. Everyone of them will be affecting. It is a matter of experience. I will not be in a position to explain more than this but that is the extent to which we can move towards Null. Even in a state of Null, this position is still there, because several people have moved on there. It would not be only your good self who will be moving there, but several good selves have gone there. Each one getting attached to the Centre have moved there. At the most grossest level, you will ask what is that? What is this? Who is the next person by your side? The misfortune is, no such attention is there. There is an interesting remark by Babuji Maharaj about Sri K.C. Varadachary's condition when he compared him to that of *Atri Maharshi*. Your condition is like that of that person and people who know a bit of tradition know *Atri* is the most revered among the saints. And he is given the task of maintaining the seasons, the world order, so far as the seasons are concerned, it is under his control. Revered Babuji records on this elsewhere about this. So when he says that you are like *Atri*, he is only referring to the participation in

such a similar Divine function entrusted to him and the line will be in accordance with that. So humility is taught, simultaneously the work is entrusted by suggestion. A person who develops Viveka understands it, a person who doesn't understand he will go on talking whether *Atri* is still supposed to be living in Himalayas, supposed to be, and what happens to him if this person is that? A sadhaka asked me this question. Though I knew the answer, I was not prepared to tell because the place in which such a question was asked is not something that was sublime because people seem to ask all questions at all places and the decorum and the amount of reverence that you have for great saints will not permit us to talk about these things everywhere. This may get reflected in a statement that so and so person is arrogant and he does not answer. That is also possible. You must be prepared for that because we cannot afford to offend higher ups for the sake of satisfying the interest of some people, which is mostly based on curiosity and not on sadhana. Then there are some others who will confuse this with the *Atri* and the *Dattatreya*

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conditions and they go on talking about it. One person talked to me also, I said I don't know anything about it, because my Master did not teach me that. About *Atri*, I know that he is in charge of this. I make now and then, jokes saying that *Atri* must be sleeping when the seasons don't come in time. We will miss stations if guard is sleeping perhaps we may get into some accidents. We don't know what happens. Now and then we can definitely make jokes at our Masters with that much of intimacy we have without any blasphemy.

At the higher conditions you really don't know who is who, but you are told certain times to fall in line with somebody else. And you should have that thinking. That is the purpose of such statements of the Master. Now that He is not audible to us in sensory terms, one has to develop the capacity to hear, without words, and that is the beginning of the language of the feeling. If the language of the feeling is understood, you really grow in spirituality. That is all. Whatever we are, we are. What is there

to talk about it? The states of realisation that Revered Babuji talks about are far far higher than this. And one need not get confused for the simple reason that, He explains to you that these are the three things that exist and this is the purpose of that and He explains. Now the order that is supposed to be maintained after restoration of such order by Lord Krishna, the Dharma that has been established by Him should normally be maintained for many more years to come. But somehow, some inertia has developed somewhere, you want to understand this, you should understand the theory of parallelism of Babuji Maharaj. The line of Divinity goes, moves on. The line of Humanity is also there along with it and this is definitely influenced by the line of Divinity, but for which there would not be this much of progress is what Babuji makes it. This parallel line which was there, line of Humanity has taken several curvatures not maintaining its parallelism with the Divine. The parallel lines got twisted and umpteen number of waves have come in and the Divinity is not able to accept such unparallel things here. It wants the human mind, the human existence to go parallel with

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it. The creation must go in tune with the Divinity. The line of Humanity is nothing but the line of Creation. The line of Divinity is nothing except the essence. Since the essence itself cannot exhibit, it comes out through the line of Humanity, creation. And creation cannot go counter productive to the purposes of the Divine. And when it develops certain aberrations, as it has already developed, it needs to be restored. It is not simple atheism that is being questioned, there is nothing wrong in atheism. It is trying to develop certain amount of possessiveness of Nature itself, natural resource itself that is running contrary to the purpose of the Divine. What is supposed to be something that is shared by all, if it were to be cornered by a few, whoever they may be, definitely it is not in consonance with the Divine. So the principle of sharing has to come back. The principle of sacrifice which is the basis of the manifestation itself, the basis of the parallel line itself, needs to be restored. Parallel lines came into existence because of such sacrifice. If there is no sacrifice, there is no parallel

line. So that gets affected, and that has to be revived. The parallelism must be restored. The amount of curvature that has developed is such that there was a need for bringing in another force. To satisfy that norm alone, our Grand Master, Lalaji Maharaj has structured a person in such a way that He exhibits the Centre Itself. Just as the *Purusha* was capable of bringing in this creation, you require another Personality here to rectify the situation. And that Personality should be almost of the same nature as God himself. That is why Babuji says “I bring in *Zaat* or the Base”. The Base is now in action. Because it is the Base that has created and it is the Base that can rectify. Lesser than that will not be in a position to rectify. Avatars come from the field of *Mahamaya*. That is the power of God. Powers of God will not be in a position to maintain this order today and the Essence of God has to come. So, in a sense, you will find the SPECIAL PERSONALITY who is working, is more than the Avatar and at the same time He is subordinate to the Avatar. The Avatar has come according to a scheme of things already set in and he has restored it on that day, and

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has gone back to work from the higher plane. But the vehicle got into troubles again. It was not moving well. So influx from a higher level than that had to come. But still subservient to the order of the present day; Avatar is required. Such a thing is possible only and only when a person becomes Void. If the Special Personality were to maintain certain amount of identity, certain amount of awareness of His own existence, he will not be in a position to foot this bill. That is what exactly the wonder that has happened. And here we find a Special Personality in action. Is it going to be a permanent feature is a question. And that has to be answered as NO. It has to be only an intervention for a period of some time. You call it a millennia, you call it more, you call it less, does not matter much. The Person has to work. The Personality has to work to rectify the things. And he says, I have done most of the work now itself and completed it and I have done things which will be enough for another 1000 years; rectification process. In all, that is the time gap. That is required to rectify the whole

thing. Please note this stupendity of the task. It is not for our individual realisation that you find a Special Personality. The individual realisation, is an integral part of the social transformation that is required. The order has to be established and the individual realisation will happen. Unless you realise, you will not be in a position to perform like that. So the obsession with individual realisation, as some of the Vedantins would argue will not give the result. It will not. As a matter of fact, that is one of the most sensuous desires of the intellectual people. Most sensuous. Because the realisation is not a state of awareness of the Divinity, but one of losing your Identity. Nobody will seek that. So in a sense, if you look at it, the statement of Bhagavan saying that “trigunyavisaya veda nistraigunyo bhavarjuna ...” He was talking about the Pind Desh and you have to go beyond that. Why is it? Vedas were confined only to this Pind desh. They were not capable of going beyond that. So, unless you go to a consciousness level above this, you will not be in a position to appreciate the functioning of the Divinity itself. Functioning of the functionaries that are there,

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you can easily understand, the five elements, you can definitely understand. But beyond that you cannot. I had occasion earlier to mention how the Ravana Brahma himself was an authority on the vedas. And he is the basic exponent of Sama Veda itself, supposed to be the most dearest to the Lord “Vedaanam saama vedoham” is what the Bhagavad Gita talks. It doesn't talk about the Rig Veda etc, Saama Veda is supposed to be the superlative of the vedas. And who is the originator of the same, it is Ravana. Pulastya Brahma's grandson, yes. But you have to go beyond that. You will yield only when you go to the higher plane and this Revered Babuji has made it possible today. He says “Now, I make it possible for you to live at higher plane, yield to me, leave your jealousies, leave your animosities, try to start sharing, service, sacrifice” is what he is talking about. So if you look at it from this angle, an entirely different angle, ours is, this system of Sri Ram Chandra's Rajayoga is an extension of the principle of Lord Krishna. Why I am saying it is principle of Lord Krishna is, it is not a person that is

there. It is the Sri Krishna consciousness that is rightly called. But then the Sri Ramchandra consciousness supercedes that, at least temporarily, to rectify things here so that the purposes of the Divine are served. And when I say this, I do not mean to say that we are either trying to circumscribe the operational ambit of either of these Personalities. We dare not. This is what we understand. If we maintain our humility and proceed, then I think we understand more of this system. So the Stages of Progress that we are talking about is not a state of absorption that we seem to be having now and then. That is only an intimation that the Divinity is with us. It is an intimation that He is with you. And some people always tell me “yesterday it was more deep, today it is not”. This is again a sensuous orientation to your sadhana itself and you would like to evaluate it. If you keep the view that you have to become Null, I don’t think that you will make this statement. Such a clarity in sadhana itself is a must. Goal clarity is a must and the goal can be understood as one of participating in the Divine function which you cannot do unless you also simultaneously realize

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concurrently, not one after the other. Through service you progress, through progress you serve. They are inter-related. You will be in a position to perform without any motive, only when you don't have motives. So long as you have motives, how will you work without motives? So the responsibilities that we have got to do of the Divine, where trusteeship is understood in very mundane terms very well. This trust which has been given to us, in spite of the fact that it tells us, please note that you are my trustee. We don't seem to live upto the expectations of trustee of being a trustee. Does not matter much. He has given each one of us a trust. But then a trustee is the one whom he can trust. But the betrayal seems to be more often the truth. In maintaining the trust, for the first time, he has used such a big word and that is the anticipation. If you don't fill up that aspiration of the Divine of behaving as a trustee, then the vision of the Divine itself gets affected and He refuses to yield there. If you don't accept, I will find some alternative. If nothing happens, I will end up the whole thing. That is the

importance of understanding the Special Personality along with the role of Lord Krishna. Our attention shall always be on our Master and how much we can make ourselves a trustee, a person through whom He can function. A trustee is one who accepts the philosophies of the person who uses, or the aspiration of the person who trusts. That means, we have to live in the consciousness of Sri Ramchandra in order to be a trustee, otherwise you will not. If we are slaves of our habits, our thinking patterns and refuse to change them, inspite of the influx of the Divine, we will be the losers. We will not be in a position to perform the task given to us. And this is one of the main reasons why people drop out of sadhana after sometime or they don't take interest in doing sadhana even though they accept that they are abhyasis and certain times also take higher responsibilities than that. There are lapses in sadhana in people, who are supposed to teach sadhana to others. It is a very ridiculous situation and most unenviable fate of the Master is that, but this has to be rectified. My appeal to you is only that much. It has to be rectified. There is no point in

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finding fault with others, perhaps the faults are more with me than with you, but what I would strive to point out is, we have to rectify. We cannot afford to waste or squander the little span of time every one of us is given and during which the onerous responsibility of behaving as a trustee to the Master has been given to us. If social transformation has to come, it has to come from everyone of us. All of a sudden, one good day, you are going to find the whole of humanity transformed, is more a cinematic illusion than a possible reality. Such was the expectation or anticipation of great people, let us say, we have got one standing example recently is that of Meher Baba. He said I will break my silence on such and such auspicious day and the whole world will be realised. As the misfortune would have it, even before the day dawns, Divinity thought of calling him back and he was no more. This is all bragging. It doesn't do any good. Similarly Sri Aurobindo talked about the advent of the Divine and he said once I am bringing down the supramental consciousness here, every person will automatically

be enlightened and a new race will be ushered in. Maybe, he has found some super consciousness some place somewhere, I don't know. But surely we have not become any better after 1951 after he left. The task of bringing it was given to the mother who also became a victim of the Kaala Purusa. None of us are going to stay beyond the time fixed. The clock is there, ticking all the time. And however much we try to wind it back, you cannot do that. The clock moves on. Every second wasted in other than the Divine, is a criminal waste. It is a crime. I don't have the guts to call it a sin but it is a crime and definitely it is a mistrust. We have been given a trust, we have to keep the trust. The pledge is sacred and the sacredness of the pledge must be maintained. That is why, when the supramental consciousness concept was posed to Babuji Maharaj, he says, he talks about supramental, it is not going to change anything in this world. We require, the Base itself has to come. And it has already come and is attending to its duty. He was in a way referring to Himself. He was in a way referring to us saying that you please have the

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confidence and proceed further. So it is not Krishna consciousness, it is not Aurobindo's supramental consciousness that is going to help us. And he has hinted at it when he said that Krishna used the *Sudarshana*. I am using the much above – the *Kaala Chakra* is being used. While he maintained the etiquette of saying that Lord Krishna is my Lord, he also simultaneously says that I am using the *Kaala Chakra*. In this you have to find a real meaning. Are they two in one, one in two, or two and one, – these are all intellectual questions. It is a matter of your experience to know that both can be had, both can be worshipped. Elders must be respected and there is no alternative to that. We must understand the role of the Avatar. There is no alternative to that. We must also appreciate the fact that we are born at a time when we are being governed by the Special Personality. It may not be the fortune of many people, after about considerable time, 1000 years is a very big time from our point of view but from the point of view of the Nature, it is no time. So we should take advantage of this and live

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in his consciousness as far as possible and live upto the expectations without in any way neglecting any one of our duties to the society, to the family, or to life. So this is how I would like to interpret and personally this is how I have integrated both these in my life. If it is of some value to you, please take it. Otherwise, think over and find out your own solution. You will get at it. So long as you trust the Master, so long as you proceed, each man is taught in his own way and I have been taught in this way. So I share it with you. I can only plead with you that this is the way to do.

## **MEDITATION – METHODS & PRACTICES**

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 Babuji'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**

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**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

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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

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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

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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 durlabhah*". 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.

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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 Babuji

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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, Ramchandrajai 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 Ramchandrajai 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

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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

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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 Babuji 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.

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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 Babuji 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.

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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

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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

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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

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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

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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 *Vidyadana*, 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,

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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

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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 a 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 '*Sudarshana 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

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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 15<sup>th</sup> 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. Babuji 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

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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

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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 Omniscience, Omnipotence and 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

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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.

*BODHAYANTI PARASPARAM – VOL 2*

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

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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 Babuji. 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

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(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 Ramchandrajī 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 Ramchandrajī 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 in spite 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

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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

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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

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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 worshipping. 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.

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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.



## **AN EXPOSITION OF THE MASTER'S ARTICLE ON GITA\***

There are quite a few occasions when we had discussed about the importance of Lord Krishna in our system and tried to dispel the notion that we have nothing to do with the tradition and we are some sort of independent people. This is a system which assimilated everything good of the past and we have come to a system which can be considered as unique and which integrates everything of the past throwing out of course in the language of Babuji Maharaj -refuse. The refuse of rituals, rites, keeping only to the barest minimum of what is required for our sadhana.

Before I go to the topic of Bhagavad Gita, I would read out what the Master has to say regarding

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\* This article contains the original message of the Master Revered Babuji Maharaj in Bold Letters.

The Avatars, **"I do believe in the theory of Avatars and Lord Ram Chandra was one of them. He was of immense help during his own regime. But with the advent of Lord Krishna the regime of Lord Rama was over"**. It may appear that this is something new but it is not so this is the tradition. When the new avatar comes the old avatar ceases to have relevance. For historical reasons the worship of Lord Rama was restored sometime in the 12<sup>th</sup> Century and our first temples of Lord Rama were constructed only then. Many people may not be aware of these facts because we tend to accept what is generally believable. Goebbels theory applies that a lie told several times becomes a truth.

**"It is now the regime of Lord Krishna who is to continue till the next avatar comes to the world. This is the phenomenon of Nature which I bring to light for your understanding"**. The position of The Special personality with reference to the position of Avatar was explained in the earlier occasions and I can only say that this is some ushering of a great personality to better the quality of

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human life. I think this distinction must always be kept in mind. Yesterday I told that there cannot be any difference between Lord Krishna and Babuji Maharaj. Yes! I hold that opinion even now and perhaps forever because that is the truth. Lord Krishna is working through the agency of Sri Ramchandra of Shahjahanpur. There is something like an agency in work and training is only one of the many things that He does. That is on record elsewhere. So He is not just confined to being our Master in the sense of a trainer. He has got many things to do and it is for us to follow what ever He has said.

Now coming to the Bhagavad Gita, this is a very very critical article which must be understood in its proper perspective. The same approach was taken earlier while going through the message "Solution to the Problem of Life" I adopt now also. Before that because most of us think that we know something about surrender. Surrender for me would mean in the language of Dr. Varadachari when we wait on God with our words and seek Him only in

silence, that is surrender. Then He takes hold of our hands so to speak. Surrender means being naked before God. *Gopikas* were taught the lesson. Most of us like to hide many things and then place it ourselves before placing with the Master saying He ought to know. So let us yield to Master with all our naked eyes and hear without any further notions, preconceived notions about Bhagavad Gita because then only you will understand its own logic. There are very many preconceived notions that we have got in our head not due to our mistake but that is what environment has provided us.

The Master starts not with Bhagavad Gita proper but with the nature of mind. **"The simple unassuming character of mind has changed with the march of time and has assumed a colourful disposition, and begun to shed its effect on everything in us, both outer and inner"**. It seems to be quite a philosophical sentence, not all philosophical, but it only means that over a period of time we have developed so many ideas, so many notions. What was a pure state of mind because

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mind is basically pure, it is just like child, new born child. We went on imbibing all impulses by putting in our head and assimilating it and that we started accepting some and rejecting some. That is what He means by colourful or colouring it. By itself none of them have got any colour, we grant it a colour. We accept some and we reject some.

**What ever therefore we take into our thought or action exhibits colourfulness in all its phases.** So our thinking gets vitiated because of the colours we have accepted. Certain things appear to be correct and certain things appear to be wrong not because they are right or wrong or good or bad but, because we think so.

**Our excessive attachments to the environment and other the surroundings of a similar nature create heaviness and grossness.** Excessive attachment - please note the word. Attachment, we can't help because we are attached, existence means attachment. We have got to live together, we can't help there - environment.

**Subtleness is lost and everything that comes to our view is interpreted in the same light.** We don't accept the thing as it is and then try to give our interpretation, our view of things.

**This not only veils our understanding but the heart and brain also get affected by it.** Not only we don't understand properly in proper perspective because we have a pair of blue glasses but it also affects the future understanding. It affects our brain, it becomes the part of our future samskaras in our head. We read some story of Krishna and then it gets into our head and we think that that is what it is from our angle.

**It was the same of tendency of mind which displayed itself through all the writings of men of knowledge and learning.** Now here it is a revelation to all that whoever is trying to write and we are also writing and, they give their opinions the way in which one has understood the subject, it sometimes helps and sometimes spoils. But simplicity is our approach, behind everything there is

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a nakedness of silence and that is the Ultimate God. Moments of such silence is what we experience everyday, the nakedness of our being we understand everyday maybe for a few seconds or for some minutes. Ripples are there and so long as we don't have waves it is all right. And when we talk about the Ocean of Bliss I don't know how many of you have really understood what exactly we are striving at. If it is a wave we definitely, but, to keep you calm it has to be some sort of a ripple. Perhaps for the want of words we use several words and then each word we use has got its connotation in your head, your own understanding of that and then it vitiates your understanding further. It colors it.

**For thorough understanding of things one must have practically attained the state of mind required before one can go out to explain it to others.** If we don't experience during our sadhana the states of calmness, any amount of our talking about the books of Babuji Maharaj is not going to make us wiser or the person people who hear wiser. Academic approach of the subject is of no use.

Experiential approach is what is required. Our academics is based on our understanding, the concepts that we have developed and the inputs that we have got, the language that we have developed and all this are going to affect our explanation or understanding. But experience is simple, direct. Anubhava is direct awareness. The same was the case with our sacred Gita and that is the statement that must be understood well and perhaps it must be taken with a pinch of salt by many, because it affects the commentaries that have been given by great people on this subject. I may say here that Bhagavad Gita bhashyas given by the great acharyas are attempts to substantiate the relative points of view of the acharyas whether it is Advaita, Visistadvaita, or Dvaita or the Bheda-Bheda. Each one of the commentaries that they have given is only trying to substantiate their point of view and not to tell what exactly is the truth. That is the misfortune. We inherited it. Some get attached to Ramanuja, somebody will get attached to Sankara and third person to Nimbarka and what shall we do? We fight, we go on arguing saying that, this is correct and that

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is correct. We don't try to understand what Lord Krishna has said.

**There are numerous commentaries and more are still being added.** That is true but I must tell you both my self and brother Parthasarathy had an intention of writing a Gita Commentary, we wanted to write the Sahaj Marg commentary for the Bhagavad Gita. Then we went through this article and both of us came to a realized position that better we keep off it. The exercise was something that both of us thought very seriously about it. In this article you will see some points which made us think that perhaps, we should do some research on this. But then we left it there. It doesn't prevent anyone of you to try.

**Almost everyone attempted it from his level of learning and reason.** Please note that learning and reason, **for the people to understand it from the same level of thinking.** You come to a level and according to that you expect, other men to understand.

**But though their physical labor in this respect may be appreciable to some extent, the actual purpose is not served at all.** Because Gita commentaries are very voluminous, they run to many pages. Quite a lot of physical effort has to be gone through. Those days poor people, who without any computers to type with, without any light, they must have put lot of physical labor, in relative darkness without light, without the medium of ink, writing on some leaves. It must have been quiet an effort. And he says he is not very charitable here. He says to some extent physical labor is appreciable. I would have been happy had he left it there. My mental tendency is such, that he could have atleast left it there. But he added to some extent. Almost denouncing their approach, because what is it that they have done to merit this type of statement. If you put that question, you know they tried to misinterpret Gods version, and that is something that nobody can accept, and it requires to be denounced. So the denunciation is not because we accept the learning or reasoning, but because there is a total

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preservation of what the Great Master and the Gitacharya were telling.

**The actual purpose is not served at all; and to be more frank, the commentaries have made the original text all the more complicated by putting the bare truth under Coverings or misconceptions.** This is the mistake that warns us to take a very critical view.

**In other words we increase our own limitations by adding more and more complexities to it.** I can in this connection tell you a very good feeling that was expressed by one of the abhyasis, accustomed to sing stotras or hear some songs - all Divine. He said, those things are affecting my meditation and therefore I am leaving that. Very few people have got that much of wisdom to arrive at. Because we try to continue to recite those slokas or poems, songs etc all in the Divine name. During meditations you can surely do it otherwise. But his objection was not that of doing it otherwise. He says because I do that and that is grossness and that has

come and is affecting my meditation. Because during meditation it affects me. Here it is a very practical experience most of the abhyasis must have had it. But they have not got that wisdom, the tinge of wisdom to leave it, because grossness clings. It gets itself attached. It may be Hare Rama - Hare Krishna or something else. It does not matter much. I don't want to go into the details nor mention the name of any person. But the dairy was something which made me feel, here is a viveka of different order, which is generally passed on as sattvic nature. Yes it is passed on. Nothing wrong about it. We generally take it. Who said it? My tradition said it, that is the colouring that I have got. That is the notion that I have got from somebody else. Over a period of time I developed this.

**Similar is the case for the worship of God, who is represented as physically similar to man, with the only difference that he is a superior Being and has a bigger sphere in proportion in his bigness.** This perhaps is a very indirect reference to what we call the *visvarupa darsana*,

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that was given where you have got the portrayals today made of *visvarupa darsana*, saying that He is a very mighty Being with the head touching the heavens and the feet touching the *patala* all sorts of things. All these are our notions. So many Gods and all put together as heads. Sahasra Sirusha Purusha as been told. Reality has been distorted to such an extent, that we are lost in the unreality.

The Great Acharya gives a message. It is not for realising the Ultimate that he gave but there was a need there. Somebody was suffering from dharmasankata. The problem had to be solved. So let us understand the context in which it is given.

**It was in accordance with the need of the time that Lord Krishna revealed the truth depicted in the Gita to Arjuna. Need of time. We must be highly indebted to Him, for all that he put forth for our benefit. Which in course of time has become the guiding light for us all.** So here is a positive assertion that what tradition has been saying that the Bhagavad Gita is a source of which

we can draw inspiration. He never said no. If you read the earlier paragraphs only you will come to the conclusion, that he has objected, what he has objected to was the commentaries. Not the Gita proper. Please understand the difference because that is what exactly is our difficulty.

**It was not merely an ideal discourse. But the actual revelation of the very thing needed for a true pursuit of the Divine path.** Not for realisation. The Divine path is to be in tune with the Divine. Here live with Divine. Express the Divine. Show his greatness. Nothing to do with realisation as such. The Divine path ultimately leads you there. Here the point is the thing needed for a true pursuit of the Divine path. Kindly note the words.

**They relate directly to the various conditions which an abhyasi passes through, during the course of his march.** We will have an occasion to talk about it. **It related to the practical realisation of those conditions which can be attained through proper sadhana.** We must in this

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context remember that Arjuna was always having the company of Lord Krishna, in his life. He was one of those fortunate persons. His exposure to Krishna is something that was continuous and constant and it made him a devotee. There was sadhana going on simultaneously which the Mahabaratha may not talk to us. But if you apply your head and then start thinking, if a person has been living with the Master all the time he could not help at least certain amount of effect of fomentation. There was sadhana going on. At least he had the wisdom to seek guidance at the appropriate time, and this he has been doing all the time, that viveka is there, that I do not know. He knows more. God knows more. Let us seek his guidance. Babuji said if you are in difficulty why do you think of difficulties, think about me. The difficulty will be over and I will also be there with you. But most of us keep worrying about difficulties during meditation and other times also. At the other time I can understand but why in meditation also. This is what we do. We do not want the company of God though he is very much available. But Arjuna had the wisdom. He was doing his sadhana.

**There may however be elevated souls present in the world today, who may be able to give you a glimpse of it, or create instantly the same state in you by the application of their own inner powers.** My own approach is to think that it refers to Him, and to certain other members of his clan. The conditions that are infused by the trainers on to abhyasi is something that I have experienced, with my own revered father, and with certain others also. They used to put us into certain conditions and say do you feel this now. I have been dealing with all my colleagues in this aspect. Please own up the conditions so that you can foment others. That will give them the awareness of the various conditions and will motivate them better. It is not that it is not being done because there is another prefix here earlier which went namely the sadhana. He says which can be attained through proper sadhana. You must have proper orientation. You cannot have reservations. And there are few people who have expressed such awareness, when conditions were infused into them. They expressed their awareness. Here even amongst us here. But I would like that

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number to swell and you should have the whole community of people who believe in Sri Ramchandrajai to say yes this is what it is. I only pray that, this prayer of ours is granted. I proceed further.

**Let us here consider how much time Lord Krishna could have possibly required for speaking out the total text of the Gita as we find it today. The armies were standing face to face on the battlefield, and the war trumpets were sounding loud announcing the Zero hour for action. How much time was there at the disposal of Lord Krishna to bring Arjuna round to the proper course of preaching a sermon to him? The recitation requires atleast a few hours.** Here I can say people have been reciting generally taken of as one and half hour. I have come across one great gentlemen who was able to do around 45 minutes, very sincerely, because he knew it thoroughly up. But it used to take 1 1/2 hours for majority of the people.

**How could that be possible at that critical moment? Evidently he could have taken more than a few minutes for it.** This is of course one of the commonest criticisms against Gita. I don't have to say that this is something new. But then he comes down with a different answer. He doesn't say all these things to prove that Gita was a false thing like Christian missionaries who will ask me to believe, or some Sanskrit scholars who will say, that this has been interpolated later into the Bharata, into the parva. This is how these are all the various view points taking into consideration this point, that it will take a long time. That approach is different, the answer is different here.

**The fact is that Lord Krishna actually transmitted to Arjuna within a few minutes all those mental states necessary for the purpose at the time.** Here again, for the purpose at the time is the transmission. Not the Ultimate, as the bashyakaras would ask me to believe.

**Really they were the very conditions which an abhyasi passes through during the course of his march.** We will have occasion to talk about it now. **The process brought Arjuna instantly to a higher state of spiritual consciousness and purged out the feeling of undue attachment from his heart.** So far the only purpose Gita has served on that day for Krishna was to get some vairagya. He was having undue attachment to so many people, brothers, sisters, uncles, grandfathers and fathers, gurus, children and all these problems were there in his head. And he had to have certain amount of vairagya to act. That is what he has done, he says and purged out the feeling of undue attachment from his heart.

**This can as well be possible today if a personality of that calibre is there.** I would ask you to note the condition of Arjuna is something that is a must. If you want to have such a condition given to you. Do we feel the need so much, is there a dharma sankata problem for us, to that extent that Arjuna was having. Don't compare yourself to

anybody who is an Arjuna. Have you not compromised yourself earlier on all such *dharma sankata* issues. You have found your own answer. You did not feel the *dharma sankata* then, where is the question of getting help. Where is the question of getting the *vairagya* who is to grant whom? Do you ask that? “UCHAMI TWAM DHARMA SAMMUDATHE TWAHA“. But is that what your condition is. You have compromised. Your *dharma* says that you should. There is a basic *dharma*. There is a duty. But then circumstances do not permit. But at that time did you ask this question of *dharma sankata* to God and then say please tell me what am I to do? No you took a solution on your own. You took a decision on your own. And we say that you sit in a particular place for meditation, have a separate seat for that. But one prefers otherwise. All your *dharma sankata* problems are being solved. You have got your own solutions. Your *viveka* is such. But then that Great Man because he was an *abhyasi*, he was a *sadhaka* himself, Arjuna asked Him, What is it I am supposed to do. I seem to be facing a big problem. Was that an incompetent

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warrior, who was asking, pleading for mercy from God, saying that please support me so that I can fight the war. He was not asking for help for fighting the war, that was not his request. He was not saying please give me the confidence to fight the battle. No he did not ask for that, because most of our misunderstandings are like this.

**But as it is too commonly witnessed, people hear and recite Gita for the whole life without taking the least effect thereof.** I don't have to say anything more on that. None has so far ever turned round like Arjuna, inspite of hearing the Gita for years together, nor attending the Gita yagnas that have been very ritualistically being conducted now and then by our brothers. They do it. Yagnas, Gita Yagnas. I really don't know what it means. But then they do.

**The reason is that those who recite to others are not capable of transmitting its truth in their hearts, on account of which no effect is produced upon the hearers.** Please note this is the

point that I have been trying to drive through whatever modern gadgets we have got. We are fortunate to have the messages of the master recorded in some CD's. When you hear it you feel the transmission is coming to your entire being, you get affected. You get into the state that is being expressed there. When you listen to Dr. Varadachari you get into that state. Perhaps we do not get into that state with others. Have that wisdom at least to listen. One did not have these facilities earlier, fortunately somebody recorded and it is available. I have been pleading with all of you to hear, read if can, but hear, at least those who can afford to, I don't think it is too expensive now a days. Please kindly hear Master everyday. Some message at least. It helps a lot. This is the point that I am stressing. The reason is that those who recite to others are not capable of transmitting its truth into the hearts on account of which no effect is produced on those hearing. But if you hear the Master the effect is felt. Why do you want to lose that opportunity? It is a positive aspect of it that I would like to present.

**For that purpose it is necessary that the reciter must have a practical approach up to the conditions related therein, and should possess a strong will and a spiritual force necessary for making his own voice vibrant so as to carry the effect of the sound right into the hearts of the hearers through the process of transmission. I know majority of you do not heed to my appeals and requests but as I told you I am a condemned optimist. I go on repeating. I have enormous patience and I thank Lord for it. Sometimes it is not to your liking also. It is not want of something that makes us not hear. It is the want of our desire, our will. The will to improve ourselves. Our will to hear our Master, because our noise is too loud. The inner noise is too loud, more than the outer noise. Then alone can the recitation be useful to the hearers. Lord save us. If you are capable of reciting, recite.**

**As for the teachings of the Gita we are ever being told by teachers and preachers of high rank and repetition that man should never consider himself to be the actual doer of things.**

This is true. **But at the same time it a quite evident, that mere reading or hearing of it is of no avail unless we take up means to achieve it practically.** Take up means to achieve it practically.

**But we are always in the dark about those means which are necessary for the purpose. Nowhere can the slightest hint be traced out in all other discourses. The result is that the hearers are wrongly led to the conclusion that only the frequent repetition of the words, ‘I am not the doer’, is all and enough for them.** Of course this is again a hard hitting on the *mahakavyas*. Go on repeating the *mahakavya* you get the knowledge. I don't know how? Truth is buried in the name of courtesy, etiquette. In the name of trying to be kind to others, one is causing more harm because he is doing more offence not only to me but to the truth in that matter and one need not be kind to such people. But then that leads to civic, would that be a civil age, that we are responding, is that social manners to say so? I don't know. Maybe I am not a social being. If frankness is

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something that makes me not a social being, I would prefer to be that. Why should I give up frankness? Why should anybody give up frankness? Any way that makes you think.

**It is in fact an inner state of mind in which an abhyasi does not create impressions upon the heart.** This sentence almost seems to have been lifted from REALITY AT DAWN. There he says, you develop, that is a first step in our system. You develop this attitude. I am then to support you. Think that the effect of Pranahuti makes you feel the presence of the Divine. Think that every action of yours, every word of yours, everything that you do is the Master's and you stop forming the impressions and this is what is supposed to come to us. This is the basic thing that is required. This is the first step in spirituality. Impressions upon the heart don't get created. What exactly does it mean? He said the future is abolished, which is demolished, we don't form the future at all. We don't have any karma to take us further. What ever is our bank balance let us clear it off, and afterwards nothing else. So that is

the first step. Sane step. **Consequently, a feeling of being a doer does not arise in him** because of the spiritual condition that is infused namely of diverting the flow of consciousness from the lower portion to the upper portion and then further diversion to the *atma chakra*. If it is done along with the support from the abhyasi in the proper way there is no reason why we should form impressions. If we are forming impressions it is by choice not because of the system.

**When the impressions are not caused, the sanskaras are not formed and consequently chances for bhoga do not arise. The formation of sanskaras is thus stopped. This is quiet essential for those on the spiritual path. This was in fact the actual state which was transmitted into Arjuna and by the effect of which he at once rose to the level of higher consciousness.** Higher consciousness not of the Ultimate Brahman here, it is from 'L' to the 'U'. Please note it. The great work done by the Great Master on that day to Arjuna is what is being done to

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every one of us here by our Great Master here. Please be aware. At least have that much wisdom of the stupid Arjuna now. Why I call him stupid is he forgot about it later. Only during the war he maintained that. Later he thought that he is the doer and then he has his own story of not capable of saving the family of Krishna. Those who know a bit of Bharatam may kindly interact on yourself. We are constantly taken to the level of Arjuna, but instead of holding it we leave it. We don't hold.

**The oral expression given at that time constituted only 7 slokas, to offer brief hints to illustrate the condition acquired by Arjuna through transmission.** This sentence is what made me and Parthasarathy think, we should locate this first 7 slokas and then try to write a commentary on that accordingly then we thought the best thing is to leave it there. We think that we have located but we do not want to say so. We don't know. He has not mentioned therefore we don't mention. I would not like to be better than my Master. As I told you these types of pit falls are there in sadhana. We think that

we can do something. We go a long way in that direction, but then some wisdom comes, because is it necessary at all. The point is taken. What does it matter which sloka refers to what. The point is well taken here, the problem is over and these are all what I consider deliberate attempts on the Master just to make you go through the bhog. We have to go through the bhog. Some trap is required for that. We should enjoy that trap for some time so that we can move further. But from where will we get this strength? As Dr. K.C. Varadachari would put in his introduction towards the book TOWARDS INFINITY, each knot if you get the condition from that it is almost like a rocket, you will get the power from that to move on to the next, Shoot up to the next. So from where do you get this in higher conditions? We have to think about it, then the power is generated, then wisdom dawns, then we move on, then we get to know. Almost it is similar to TOWARDS INFINITY.

The next paragraph starts with the state of Atman. Viveka and Vairagya are over. **The state of atman described in the Gita is a further**

clarification of the same point. When one has practically attained that state, he begins to feel the same all through. This is in fact the actual state of realization. Not the Ultimate realization. Great stress is laid on the Gita upon nishkama karma or desire less action. One may go on saying like that forever, still it may never crop up within him unless he adopts the means and practices it for its achievement. This is in fact a kind of *layavasta* (state of merging) without which the vision of the Virat as displayed to Arjuna, could never be possible though proper capacity and advanced insight on the part of the *abhyasi* are also essential for the purpose. Now why I said that realization is not the Ultimate is based on this sentence. This is in fact a kind of *layavasta*. It is not the ultimate *Brahma laya*. The mistake is that of the typist to put the capital R instead of small r. We realize certain things at several levels. Each one is realization which takes us to the next step. Each *layavasta* is a preceding thing or disturbing condition for the higher state. This *layavasta* here is the base from which we have got

to move on to the next. *Nishkama karma*-when we know *atma jnana* that we are dependent upon Divine, then only it is possible for us to do *nishkama karma*. To think that everything is being done by the Master is the first step. It is not directly *nishkama*. We perform a *yajna*, we perform a *yaga* or we wage a war or have a debate, one can always think that it is Master in us who is performing. For what? For achieving that goal. The war was not fought for *nishkama*. It was for *kama*. To destroy everything that is bad. The war was not for *nishkama karma*. The *kama* was there. *Nishkama* is something that comes next that is an awareness that we are entirely dependent on the Divine and the Divine himself is doing it. The first thing is we think that the divine is doing it. The next thing is the Divine himself is doing it. That is the firm conviction. That is a state of feeling that is the slight shade of difference between these two and once that is established and the dependency is established in our mind then the *nishkama karma* develops. Otherwise it is only *kamitartha*. That is the reason why majority of the receivers got stuck up here. They use those words.

They don't have the feeling. They say so but they do not believe in its implementation, they don't want to yield further. The kamitartha is still there, kamitartha pradayani. We can't help it. They are the bonds of the religion.

**On witnessing the scene of Virat, even Arjuna cried out that he could not bear to see that dreadful sight. The reason was that the Layavastha which had been transmitted into him related only to the conditions of the Virat desh, while the scene witnessed by him was the display of the full force of the Bramhanda Mandal, which is far beyond the region of Virat.** Of course this refers to the *Parabrahmanda* condition but that the main point I would like to thrust here is the vision that he had was one of seeing the results of the war already and what is going to happen there. It is a purposeful thing. He was trying a message there. You are not the person to do anything. It has been done. I had a fortune of seeing a similar thing when a *dharma sankata* came and then my vision granted me a relief which I alone

understood but for 10 months I could not come out of that feeling. It was a continuous flow of water from my eyes. Those of you who know me and at that time moved with me know, that the moment you uttered the word Babuji I used to get into tears. Heart is not capable of holding that vision. But it is not one that is described in the cinemas. I am again telling you, you don't see every thing relevant or irrelevant there. You see only that which is relevant to you. That itself is a ghastly picture. That itself is something which we cannot swallow. We don't see everything. What is relevant alone will be told and will be useful and the irrelevant things nobody will be interested. Neither is God interested in wasting our time. He would ask you rather to think about Him rather than know irrelevant details. Here these are some of the notions people have got namely Virat means you must know everything. It is true, that everything was there. But they are all at the backdrop. But the main thing message was there. The message is more important for us. Anyway I can only wish that you people develop that much of insight and that much of yielding to the Master and

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the vision should not be an impossibility. If there is necessity for it, it there is a *dharmasankata*. As you feel it, *dharmasankata* may not be felt by others. It is in the whole war Arjuna alone felt that *dharmasankata*. His brothers were there. They did not feel it. The other side also there were people, they did not feel it. It is not a universal problem. It is the problem of one person and to whom alone it will be given.

The plan of action is given at the Parabrahmanda. More concrete plans emerges at the Brahmanda. So when you are passing through your march to Ultimate you get to know your own fate. The ripples are of a different idea. Why exactly do we get this thought. If we apply our mind then, we get to know what is the base for it. That leads us to further details of it if necessary, otherwise it gets washed out. By the grace of the Master it gets washed out. Sometimes certain ideas keep on coming to us repeatedly, then we understand what is the base. Go deeper into the meditation not at the heart, because that is the place of confusion. Try to

go up, try to yield to the Master. Try to think about Him. Then we definitely understand what is the base. What exactly is the crux. We are told the problem, we also get the wisdom to solve. But whether we follow the wisdom or not is a separate subject. Because majority of us know what to do but we will not do. There I think, will is required, that is what is the part of sadhana. Gird up your loins, as he puts it. The common complaint is that we are not able to do. That means we are lazy and don't want to better ourselves.

**It was in fact this sphere where from everything comes to the material plane. The entire plan of battle of Mahabaratha was there in astral form.** It comes out in details. It is not something that we have seen in some books. It is a plan of Mahabaratha itself as revealed to him. Then he knows what is going to happen. *Nimittamatram* then he could become.

**It was the vision that Lord Krishna brought to Arjuna's view after pulling him up to that level.**

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That is he had to be taken up to the level of the Brahmanda. Make him understand what it is, and this is not something that you read to him. We have this condition. Because we have learnt the habit of hearing, most of us are not responding to the request. That is again one of the blemishes. But people try to hear rather than participate. I don't know why because I think the *prasangas* have been there, and then made everybody an *adhika-prasangi*. Instead there can be a bodhayanthi parasparam all the time. Today's transmission, if you have noted, it is something coming from one of the highest regions, giving us a taste of the silence. Some of us might have felt it and some of us might not have felt it. Those who have not felt it would be for them to ponder over why it is so or is such a disturbance which they think is a disturbance was something really so or is their reaction to a situation. It is for each one to understand. I think that type of dialogue has to start, if you want to proceed further in the path. Even Gita is a dialogue. It is not one way. It is a dialogue. But why dialogue is lost? Why gurus are asked to go on talking all the time. Why is

it we are prepared to be just mum like goats and sheep. I don't know. I have no answers for some of those questions.

**Some people may not however be induced to believe it as it is and they might have their own reasons for it,** surely to do business they will not accept this, which painter will be happy to say that I can't paint. Which singer would be happy to say that I can't sing this and it is those songs and those paintings that has brought us to this level.

**But I may assure you that though normally wanting in practical proof it is quiet possible and practicable even today, provided there be a personality of such caliber, and provided the sadhaka too be capable of being lifted upto that level.** If you take my word for it, I am a living proof here. I know what it is, and my aspiration is that every one of us here should be having that and it is not an impossibility provided you have a dharma sankata of that nature. Do you respond to your problem with such seriousness? I do not know. I was

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blessed. I was trained like that. I can't accept things unethical, that is why I am being accused of being very rough. Honesty is always wrong. *Nijam nishturam*. You won't accept it. But then when the system itself was getting into the difficulty and with the co-operation of all of you we are now trying to present the system in its purity. I had to face this question. I had to go and ask my Master, am I to continue or am I to leave. Are you a hoax? That is the question that was in hand on that day. That was the question. That was the question I had to ask Him first. Are you a hoax? If A & B are the points that need not be meditated upon, why did you write the Efficacy of Rajyoga? Why don't you withdraw, You know the agony of the soul. I am a very good disciple of my Master. I love Him. Who would like to go and ask an inconvenient question to a Master? Who would like to hurt Him? Determination had to be made. And you know what is the dharma sankata when you put a question to a Master. Most of us are not having that much of courage to tell this during our silent prayers. We dare not. Please come out of this. Have the courage to ask the Masters. They are

too happy to answer. Master said immediately that he will meditate on his Master and tell the answer. It took about a minute or a fraction of a minute and then he said what INarayana say's is right, go and announce. I say this before you today, and you know what I got as a reward for the service to this, next day I was given the *darshan*.

Social relationships have got their own limitations. Please note and let this not interfere with sadhana, put down your feet firmly and then say my sadhana is more important. It is for you to come out of your own social obligations.

We now come to the next stage. **The Gita also emphasizes the importance of duty which constitutes the very basis of the social order of the world.** So duty we have to do. **It falls within the scope of Rajayoga and it is immensely helpful in bringing out the cessation of samskaras.** **The state commences when all senses are silenced,** the *indriya nigraha* is talked about. When does *indriya nigraha* become possible? Only when we do

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it as a matter of service to the Divine. If all the indriyas are dedicated only to the service of the Divine even while discharging our duty to our family members and to the society, then that person is considered an *indriya nigraha*. Not a person who sits on the top of a tree and then says all my indriyas are under control. Or a person who simply floats himself up in the sky and then says I have got *indriya nigraha*. All sorts of ideas are there. But that is not *indriya nigraha*, actually they are people enjoying the indriyas.

**Mere saying or hearing is of no avail in this respect. It is only to be practiced and for it a broader heart is required. It is not so easily attainable in a brief span of time.** Please note it here, majority of us have got the problem of controlling the indriyas and we say, please meditate on point A and B. Immediately next day the person says it is not controlled. Please note here, it is not easily assignable in a brief span of time. Persistent effort is required.

**Persistent labour with a proper means is essential for it.** The means are given by the Master and persistent effort is our job. **It is likely that people may not like to pay heed to what I say herein but soon the reality which has due to the effect of time, got covered with complexities, shall be unmasked, made naked and the people shall begin to realize its true significance.** So however much we try to misinterpret our Master, please note that he is definitely going to unmask it. So don't make any such effort. Best thing is to be in tune with Him. Don't say this is not important. People who think they have surrendered have surrendered to their wish and would like their Master also to surrender to their wishes, by saying please grant me this wish. Master is being asked saying in the name of surrender he should grant this wish. So not only you surrender to your wish but also ask Him to surrender to your wish. That is prayer.

**May the time come soon and that he has got to save us. Amen!** He is also not sure. He has to pray there. The great Master is in troubles here.

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That is the amount of grossness we have picked up, that he says Amen!. So see the sarcasm, see the plight, see the disgust, see everything behind that word.

**Blind faith has both its advantages and disadvantages. It may be of immense value where the guide selected happens to be really one of the greatest calibre and one who has attained highest approach,** like Lord Krishna. Surely Arjuna was saved. Blind faith surely, blind faith, there was nothing else. He had enormous faith in Lord Krishna and then he accepted it. If you pardon me, If you also share with me the same feeling you will agree that I have also the same faith and the same Master. I have blind faith in what ever he has written. Even when it is intellectually contradictory to me, I don't question Him. I question myself. Perhaps I am wrong. My input is wrong. Better rethink about the whole thing, have faith in what he said. As he Himself said that in the beginning of this article, He says, enough rubbish we have collected. We try to see with those

colorings. We try to understand the Master from our angle. Not from the angle from which he is talking, but from our angle, without laya you don't understand from his angle.

**But if unfortunately you get yourself attached with one who is not up to the mark but has caught you by his learned discourses or displays of miracles. Your blind faith in him will lead you quite the other way to mere delusions and deception.** I don't have to comment on that. You understand there are enough number of *gitacharyas* going around. We can go to any one of them. All in the interest of trying to, let me hear what he has got to say. These are the most humblest ways of fooling ourselves. The oft repeated claim is that there is nothing wrong in reading other literature so that one may apply his wisdom. That means we don't have faith here. If we have faith we will not go and care to see other books.

The fomentation alone can make you yield to Master and then expect that the itch of the mind will

go. Mental itch is a very bad problem with majority of intellectuals. I have gone through it myself. I have been warned by my Master, once he said you first give up your intellect and then talk to me. I said very good. That seems to be hard to obey and I have been deliberately avoiding reading other books. Not that I don't come across them, I avoid. But still the itch is there. I should accept that also. I do read now and then, only thing is awareness comes immediately that is all rubbish. So I don't continue with that book. **In that case shortcomings too will remain out of your view.** This is what is happening. People are becoming blind to the blemishes of their Master, **since you have undertaken to follow him blindly. The result will be that you will not be able to attain the goal. The goal - you will not attain. You will attain something surely. It is therefore necessary for every one to think twice and over again before reposing his faith in anyone. In my opinion, when we come across one whom we think to be capable of guiding us on the path, we must have sufficient association with Him to judge how far the tendencies of our**

**mind are being effected by it, i.e, whether they are gradually silenced or maintain their usual trend.** I have got a clarification to you. People have accepted this, most of us have accepted that, we accept a person before whom when we sit supposing that there is a calmness of mind that is coming to us from a superior, but it is not a one time process. Maybe you don't feel it first time. This is the reason why Master says we must have sufficient association with Him. Arjuna had a long association. You should have association with a person whoever it may be and then come to a judgment. Don't say I have sat before him for a day, and then I did not get calmness of mind, therefore there is nothing in Him. It is a very bad remark. It is unjust and uncharitable because the amount of sensitiveness you had on that day is not known. The mistake may not be the other side, it may be yours. So give a fair trail. See what it is, then come to a conclusion. That is the clarification we get for one of the sentences of Reality at Dawn. There he says if you are going to sit by His side you should feel calmness. Lalaji says if you sit by the fire will you not feel the heat? If you

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sit by the ice don't you feel the cold? Similarly if you sit with a good man don't you feel and then immediately we think we have judged the fire and the ice. They are purely physical things. Comparisons they have nothing to do with spiritual things and spiritual things take their own time by the time they throw the effect on you. But one positive factor that we have got is the very first sitting in the introduction provided, if it has been properly done, one definitely will have the taste of silence, even if it is short. Even if you don't have it immediately as Revered Babuji puts it within a matter of six months you are going to feel it, if you practice it.

**We must try to understand whether his association is causing the same effect upon our heart as it finally must. In the present age of degradation such guides or masters may be rare no doubt, and those having a command over it still rarer.** Now majority of the people who are following the system who are the disciples of Ramchandrajji, are spreading His message are surely Masters who have the condition but do not

have the command. That is a relative possession of the command. Some people have it more. Some people have it less. My appeal to all abhyasis here because you are also following the same thing because you are Masters in your own way, you are definitely trying to be Masters of your own self and there is nothing wrong about it is “don’t be slaves. Aspire to be Masters. Love as Masters”. Pass on this message to others. Say that yes this is what I know, when somebody gives you a degree in a university, says that you are an M.A or M.Sc or a Ph.D, you think you are a master of the subject. Here you have been accepted by somebody as a fit person for spiritual progress and that is your Master’s role. Already that much of wisdom has come to you. It is not without wisdom you have come. Why do you want to say that you don’t have wisdom? Express it in your own way. Foment it to the capacity that you have got. Try to improve your capacity. Try to have your command over the subject more and more. The very presence of you should inspire others, as Babuji puts it in another occasion, namely be infectious. Your spirituality should be infectious. The

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other people should not be capable of saying no. We should be infectious.

**Unrest and disturbance are the predominant features of time.** The modern civilization is responsible to a great extent for this and we have had an occasion to talk about it and we know that it is so. **It now requires a good deal of time and labor to overcome this disorder.** Good deal of time and labor. Please note. It is not a miracle that you are going to get. **It can be removed only through sincere love and devotion to the Divine Master,** This is in the last charma sloka of gita.

*“SARVA DHARMAN PARITYAJYA MAMEKAM  
SHARANAM VRAJA  
AHAM TWAM SARVA PAPEBHYO MOKSHAYAMI  
MA SUCHAHA”*

Love and devotion to the Master and yielding to Him totally that is the state of surrender that we have got. He has been talking about surrender. To

whom do we surrender. To a competent person we should surrender and we have a competent Master before us. With whom should we move. We should move with the people who share the same thought. “Bodhayanthi Parasparam “, you and I should move together, developing our confidence in the Master everyday. Aspiring all the time to become Masters. If Radha is a Master with Master, Krishna, Yes, her soul has become a Master and if somebody is worshipping her, I have no objection for it. I don’t want that everyone of us should become aspirants for such worship, but we should be aspirants of company of that God. You should aspire for it. All the time be in His company which is there, **and this in all respects is only unailing instrument for us, and the surest path of success.**

## **PRANAHUTI AIDED MEDITATION** **AND ANTYAKALASMARANA**

When our birthdate appears in the calendar 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 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

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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

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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 *Aadhyaatimika 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

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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

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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 a 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

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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

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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 Babuji, 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

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others with *Karuna* and *Maitri* and practice *Brahmacarya*. 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 Grhastha 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

అంత కాలేచ మామేవ స్మరన్ ముక్త్యా కలేవరం

యః ప్రయాతి స మద్భావం యాతినాస్త్వత్ర సంశయః

There by saying that one who remembers Him at the last moment of his life will surely reach

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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

కృష్ణః త్వదీయ పద పఙ్కజ పఙ్కరాంతః  
అద్యైవ మే విశతు మానస రాజహంసః  
ప్రాణ ప్రయాణసమయే కఫవాత పితైః  
కణ్ఠావరోధనవిధౌ స్మరణం కుతస్తే

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

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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 మనమనా భవ and మచ్చిత్త మధ త ప్రాణాః 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

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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.



# **TRANSFORMATION - A REALITY** **THROUGH PRANAHUTI AIDED** **MEDITATION**

Salutations to the great Master for enabling us to meet again. This time we are gathering to celebrate his 104<sup>th</sup> 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 Ramchandraji Maharaj of Shahjahanpur, U.P India as a supra temporal being, working out as the Eternal Master our spiritual

destinies with the super consciousness of the highest variety native to the Central Region - 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.

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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 over whelming 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

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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

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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

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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

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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.



# **CLARIFICATIONS**



# **1. ROLE OF ABHYASI - I**

## **Morning Meditation**

### **Salient points on Morning Meditation:**

1. We are to meditate supposing the Divine Light without luminosity in the heart where it beats and not bother about many thoughts that cross the mind treating them as unwanted guests. This attitude of treating the thoughts as unwanted guests has to be cultivated assiduously by us.
2. Please meditate on the heart only, not minding the sensations in other parts of the body.
3. As the absorbency increases and also as we continue to practice, the posture does not

pose a problem. You need not worry too much about small adjustments in the posture done during meditation which most of the times go automatically and not intentionally.

4. During meditation we should maintain an attitude of waiting and be grateful for whatever condition that is gained.
5. Our attitude during meditation should be one of yielding; that is, we should accept whatever happens during that period and accept it as Divine blessings. One of the fundamental truths in spirituality is that God grants us what we need and not what we seek. While we should be attentive during meditation undue concern with our posture or gait or even mood should not be there.
6. Expecting the quality of meditation is imposing conditions on the Divine which is not a proper attitude. Waiting on Divine is the attitude we have to cultivate.
7. We should note that the system is dynamic and the nature of meditation is not the same at all times and there will be very perceptible

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changes in the quality of meditation. In a moving bus or train or walking the scenario changes while in a stagnant state the same scene appears.

8. Expecting repeated experiences is not in tune with the dynamic system.
9. Thoughts will always be there as they are going out or getting evaporated due to the vacuum that is generated due to meditation as per Pranahuti Aided Meditation. Do not give too much attention to them and ignore as already advised.
10. Thoughts will always be there but only its nature will change. However the moments of Void that we experience during meditation should give you enough encouragement to steadily move in the path.
11. The calm and peace observed during meditation is indication that the Divine is responding to us and this should enable to strengthen our will to move towards our goal with conviction and clarity apart from confidence.

12. You may not bother about the thoughts that drift as they are not interfering with the quality of meditation. If however you find them distracting try to keep your attention on the heart and the light without luminosity. Since in such an effort the eyes get set downwards though you have closed your eyelids, a state of relatively high orientation in meditation would result.
13. Existence of thoughts by itself is not to be considered as poor meditation as our aim is not concentration but only to get into a state of absorbency in the thought of the Divine Light.
14. Meditations are absorbing or otherwise is not a matter of great concern. Whether the goal clarity is emerging and whether our progress in that direction is improving is more relevant. These aspects develop over a period of time. Patience and perseverance are most important for success in any field.

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15. Feeling sleepy during meditations is not correct. Try to be attentive and alert but never expect anything.
16. To have consciousness during absorbency in meditation is the most desirable way.
17. Total absorbency without any thoughts is good but awareness during meditation is better as that enables to maintain our status of being a devotee always.
18. Periods of absorbency are not permanent - in fact they should not be so. At each stage of development there will be absorbency or *laya* and this will be a feature through your journey into the Infinite.
19. Do not give much importance to the physical and sensory experiences in meditation but give much weight to the psychological states and observe how your mental states evolve.
20. Work when you should work and play when you should play. For me meditation has been a play with Master and this attitude has helped me a lot.

21. The best meditation, according to me is that which leaves us in a restless state.

**Clarifications on Morning Meditation**

Q) When we sit for Meditation we offer another seat/*Asan* in front of us and we feel the Master's presence there. Is this Special Seat something to be considered for the Guru/Master who is different from the God within us?

A) The Practice of offering a seat for the Master is a means by which the trainer does not allow himself to think that he is the doer and it is the Master only who helps the practicant. This is an effective means to control Ego on the part of the sadhaka as well as trainer.

Q) During the morning meditation we feel the Divine light within us where as during cleaning process and satsanghs & sittings we receive from outside. Could you kindly explain?

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A) This is an interesting question. We accept that the Divine Light is within, in the morning meditation and at any time we meditate. The Divine light also we say is without luminosity since it cannot be defined. De-finite, you see is a word by which we try to finite something. God is Infinite and therefore the difficulty of defining Him. Satsanghs/Group meditations are those in our system where the trainer exercises his will and we experience the Pranahuti. As already explained Pranahuti has its origin only in Origin/Base. But it is the trainer who channels it not as a medium in the ordinary sense but is a medium of Supra consciousness of the Brahmanda level at the least. The Master as an external being is not true and is incorrect. He is the in-dweller and yet the Lord of the Universe. It is religions which have externalised God and made Him alien to us. The Yoga marga is also called *Dahara Vidya*. *Dahara* is the *Akasa* or space within our heart. Our Lord who is within is also residing in every form of existence as their internal reality. It is these internal realities that are apparently apart from us that is felt as external existences.

Q) Meditation was bit disturbed due to body pain but felt light and calm.

A) When body is not well it has its problems to offer to us, but there is no one without physical ailments. If the body-me confusion is gotten rid off you may accept these problems easily.

Q) How would I know if thoughts are getting suppressed or naturally going away?

A) In our system there is no question of suppression. We do not give any such suggestions. Suppressions and repressions are efforts with certain techniques. In our system we ask you to meditate on the Divine light without luminosity. This concept is trans-rational as rationally we cannot think of any light without luminosity. We are expressing our helplessness to know the Divinity by giving this suggestion and wait on God to help us. Here subconsciousness is also not involved as we are not catering to any needs or urges or drives which relate to that realm. So the question of suppression of that does not arise. What

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happens there is a resolution of conflicts before the super-consciousness. If we are accustomed to Hindu imagery it is like the Great Serpent (*Adisesha*) and *Garuda* being together in the presence of Lord Vishnu. You know they are sworn enemies but in the presence of God they remain calm and quiet. Similarly the mental states which are turbulent for various reasons, for some time at least, calm down and get settled under the influence of Pranahuti in our system.

Q) During meditation I am thoughtless for brief periods. I get absorbed many times for brief durations and at times for longer durations.

A) The brief moments of the thoughtless condition reminds us gently of the Ultimate state that we have to arrive at. Imperience per se does not matter much. It is reflection on such feelings that enables us to progress faster.

Q) During meditations the irritations and restlessness keep on reducing. The number of

thoughts also reduce. I become aware of my concerns and my reaction to them. Sometimes there is a sensation on my forehead just above the mid point of my eyebrows.

A) Please meditate on the Divine light in the heart. No light need be assumed and I think you know that. The first thing we all would notice is that there is a rush of thoughts and if we contemplate we get astonished at the type of thoughts we are capable of. THE ONLY WAY TO GET AT THE ROOT IS TO IGNORE THEM TOTALLY. In which case irritations and restlessness will not be there. Only when we give weight to them these reactions are there. The sensation in the points near *Trikuti* is a common experience of the abhyasis in this system and it has nothing to do with progress at this stage.

Q) Trying to recollect the feelings after the meditation, but unable to recollect anything.

A) Please do not bother to recollect your feelings. If the feelings are remembered on its own then record

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the same and that is the way of brushing aside the thoughts that come during meditations.

Q) I am not doing meditation according to the timings, and for the prescribed timings because of excessive pressure in the work.

A) When work is very heavy it is best to think after completion of the work on hand that the Master was remembering you all the while you were at work. I have practically experienced the advantage from this method and I am sure you would also be benefited if you adopt this method.

Q) Most of the times my sadhana is between 5:10 AM and 6:30 AM. Sometimes it is between 5:30 and 6:50. Point B goes for 20 Mins.

A) As for the fixed hour there is bound to be variation of a few minutes - even the Sun rises at different times! It is necessary to have the spirit of the Commandment rather than the letter while implementing the same.

Q) If due to any reason I get up late in the morning, do you want me to sit in meditation after sunrise or not? Today I am sitting even after sunrise.

A) You may meditate after the Sunrise also. But as far as possible do it at a fixed time. Not doing meditation because of delay is not correct.

Q) Thoughts regarding service to Master and school are more during meditation as well as during daytime.

A) To think about service during meditation is not correct. We should dwell on the Divine only. These ideas have a place later in the day.

Q) Last week as I came to a place where there is a time difference of 2hrs and other personal reasons I couldn't do my sadhana as expected. Though I did the morning meditation and evening cleaning regularly but couldn't do before sunrise and was missing 9pm Prayer.

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A) Please do not bother for the occasional variations in timings necessitated by the circumstances. The rigid routine that Nature observes is however not possible in actual living of human beings. We should try, as far as possible to be in tune with Nature and follow what we traditionally call *Rtam*.

Q) When I meditate on "Divine Light Without Luminosity", I don't see any thing (mere darkness). But today at the end of my morning meditation I felt something got opened from inside the darkness and I was entering into it. Immediately after this thought I came out of absorption and I couldn't continue meditation further.

A) The feeling of darkness during meditation is common as the nature of the Knot 1 is like that. As you penetrate deeper you will find light which is generally coloured yellowish/orange, so do not discontinue meditation till the duration of the meditation is over.

Q) Thoughts do haunt me but I am able to overcome it and go back to my meditation.

A) Thoughts will always be there. But try to be in the thought of the Divine light only. If you do not mind the thoughts they will soon bid farewell.

Q) How far am I from my goal? How is my yielding to Master? A resolve to do my sadhana assiduously. These are the predominant thoughts. I feel absorbed and thoughts related to my sadhana come during meditation.

A) Goal is already determined and there is little point in thinking about it during meditation. Meditation should be on the Divine light only. Absorbency or otherwise should be noted against a thought and pure and simple word of absorbency may even be morbid. Please try to meditate as advised.

Q) During morning meditations I am feeling calm and absorbed. One day during absorption I saw rotating light. Another day during absorption I saw bright

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light. And another day during absorption I saw some particles swimming in space.

A) I hope these experiences did not affect your meditation. Light is something that we experience whenever there is some slight obstruction to the flow of Prana. This is very common and you know light is not our goal.

Q) Sometimes I am aware of thoughts and I am trying not to go after thoughts, but I am going after thoughts sometimes.

A) We must have an irrevocable determination to get rid of our intentional consciousness and then only we can reach our goal. Therefore we should brush aside thoughts that come to fruition during the meditation. Otherwise the samskaras do not get reduced.

Q) After the start of 5 minutes the meditations are mostly absorbing and in this absorption also, some

are with consciousness without any thoughts only simple silence.

A) It is this experience that has to lead us to the awareness that nothing is real except this Nothingness. And this forms the basis for getting rid of attachments of all kinds. Contemplation on this condition is the path. Just to say “That is the condition and it is very high” serves little purpose. This is what I call Imperience Beckons.

Q) Some meditations are without consciousness with experiences like dreams.

A) This type of experiences arise when *Visuddha Chakra* is active and dream like states inform us of the samskaras that are holding us and the struggle of the psyche is indicated.

Q) During morning meditation I had a dream like state where I found myself working in my office with reappointment after the retirement with salary and in the office I suddenly sit on the floor and after that I

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cannot get up inspite of my best efforts I cannot even drag myself and after sufficient turmoil I come back to senses and then feel OH! I am in meditation.

A) The idea of reappointment etc., are all connected to attachment to money and your psyche is informing you of the attachment you have for the same inspite of its repeated efforts to pull out.

Q) During morning meditation I had a dream like state where I was by the side of a river and it will be in spate and I will be watching it.

A) Attachment to the sensuous - note that water means emotional attachment as I have explained in Path of Grace.

Q) During the meditations sometimes involuntarily bedtime prayer repentance comes to mind and I really repent for having come away from Him and sometimes the repentance will be so deep that I shall weep for some time.

A) This is not proper. There is a time and a place for everything. It is not bedtime prayer that comes to you-it is only repentance which is good but not at the right time. Meditation is waiting on Master. Repentance is seeing ourselves in a mirror.

Q) Felt surrender to Master for spiritual guidance, felt a thoughtless state after. Another day felt complete submission, calm and balanced afterwards.

A) Surrender is a condition that develops after the development of *Viveka*, *Vairagya*, *Svasvaroopo Jnana* and *Bhakti*. Spiritually it is a high condition. The point I make is that we should be clear about the various spiritual conditions that emerge in the inner core of our being and then express our feelings. It is good, calmness and balanced conditions are being felt but you may kindly note that whenever we think of God we get calmness and whenever we think of ourselves and our problems we get disturbed. (Please do read the articles on

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Control of Mind and Concentration of our beloved Master).

Q) Felt unhappy for lacking devotion. On 10<sup>th</sup>, at the end, felt heavy, tightness below the neck slightly to the left for about 5 minutes. Also felt bliss with complete absorption. Initially had some thoughts about spiritual miracles by Raghavendra swami of mantralaya. Also had thoughts about understanding others thoughts. Had a feeling of cleaning someone else known to be very much disturbed. Felt heat in the forehead during this.

A) Devotion is also a spiritual condition that develops and the feeling called devotion when we start our sadhana is a magnified expression of our awareness of a force above us which seems to respond to our prayers etc., Such a force tends to get personified into various forms according to the tradition in which one is born. Each of us accepts a saint or Mahatma as the case may be, as the representative of that force. During meditation we should be on the task of maintaining the thought of

Divine Light in the heart and memory of various expressions of the Divine or trying to be aware of the greatness of the Divine would be deviating from the task on hand. Forehead is too broad an area to be of any significance spiritually – try to localize the feelings when it may become possible to assess your condition. Sufferings are too many and each has his share in the miseries and afflictions and meditation is not the time to think about and pray for other persons and their difficulties.

Q) One very peculiar thing I experienced this month and probably before also few times was that during meditation/satsangh my condition changes suddenly with a jerk, from somewhat disturbed/unsettled state to a very calm, peaceful and settled state. It happens suddenly and the new state is like a calm lake and brings happiness.

A) Meditation starts generally with a few thoughts relating mostly to that day's activities or the matters of the past few days, then the thought gets stabilised on the object of meditation for sometime and at this

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time it lapses into a state of absorbency. Then again the cycle starts. This phase in meditation is passed over as we advance in meditation where we get thoughts in the beginning and then there is continuous state of absorbency.

Q) Divine thought was present all the time during meditation.

A) Even so this condition will not be something that would last; we go through states of *laya* many times in our march to Infinity.

Q) On one particular day felt gross after meditation due to disturbing thoughts related to office work.

A) You felt the effects of the thoughts as disturbing during meditation. But to say that you felt gross is not correct. The weight of the thoughts continued because of excessive attachment to work related problems. These thoughts do not form usually samskaras and cannot be considered anything other than *mala* of a kind. Do not worry; these are

common for sadhakas and we should learn to ignore them.

Q) After 1/2 hour I find it difficult to meditate since *asan* (stable position) becomes unstable.

A) Try shifting the posture and continue the meditation for the full one hour.

Q) Prayed Master to give more satisfactory results with meditation so that the bliss of life will not come in the way.

A) We should not ask for anything in meditation. Meditation on the Divine light in the heart is done and we wait on Master. It is for Him to give or not give. Do not commit this mistake of asking for conditions.

Q) The predominant feeling I noticed during this month is love towards master during meditation. After the completion of the meditation most of the time I am feeling calmness.

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A) Love is a great word and has many meanings. Love carries with it many times the idea of possessiveness also. Watch out for the shade of feeling which you call Love. Love also demands that we should be prepared to die for the thing/person loved. Try to bring in more appropriate words to express your feelings- dedicated ness, devotion, faith, servitude, service etc.

Q) Felt bit restless after the meditation for not seeing the ultimate.

A) Ultimate condition is something where the ego which turns into individuality and later into identity is lost almost.

### **More Thoughts on Morning Meditation**

A) During meditations we should try our best to be oriented to the Divine Light without Luminosity. This being a demand that mind cannot fulfil, it will try its best to search its stacks to see whether it has some memory which corresponds to that demand. Since

there is nothing like that, it will throw out all that it has, according to the other important and/ or recent time stimuli it has been entertaining before meditation. If we entertain any of them we waste our time during meditation. If we ignore the mind comes to the state where it says there is nothing corresponding to the demand to locate Divine Light without Luminosity and in that helplessness it settles down and calmness is felt. That is the time the influx from the Divine strikes its root in our mind/heart and we start moving in the path.

A) There is no point in thinking about others attitudes when they do not give happiness. As a matter of fact our Master Revered Babuji said these afflictions are necessary for developing forbearance and tolerance the two virtues we should develop as we progress in sadhana.

A) We are *Atmans* that is those who think and move. This is our normal level of existence. During meditations we come to know our real nature of Brahman that is one who thinks and grows.

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Expansion of Consciousness is direct revelation that our true nature is to grow.

A) Non-Divine thoughts arise both in the state of *Kshipta* at the beginning of meditations as also after the state of *ekagravrtti* due to vacuum that is created in our hearts which are filled by these thoughts emerging from deep within. This second one is bhog and that is why we feel light afterwards.

A) When the thought of the Divine light is given in the beginning it continues in the background subconsciously and you do not worry about whether you are conscious of it or otherwise.

A) As the thoughts that are lying buried deep down are coming out for evaporation, you are stopping meditation because of the unkindly nature of thoughts. This is not correct. Please continue meditation till the 1hr period is over. Patience and forbearance starts with our own thoughts first and then only it becomes natural with that of others. You cannot change the nature of thoughts that arise

during meditation from the deep layers of consciousness as they are your own collected and coolly stored in the depths of your being. Learn to know them and develop humility if necessary by the process of repentance.

A) Thoughts are all what we have stored in the deep core of our heart and they do come up for evaporation during meditation. Do not give any attention to them and ignore them. That way they do not get recharged and get deeper but we feel light as if we are off from a load.

A) Calmness and peace are the refuse of the reality we are with during the meditations. The Void or nothingness that we feel during the meditation is the real taste of the Real. Our consciously remembering that and moulding ourselves is all sadhana about.

A) Thoughts during meditation will be there and it is only the nature of thoughts that varies. From very routine day-to-day thoughts to the thoughts of the Divine is the progress that is very perceptible in

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sadhana. Absorbency will also be there and they are intimations of the Divine and it is very assuring to us to move further in the path. You may please read the articles on Concentration and Control of Mind of the Master to fully appreciate the value of this system.

A) Thoughts are the very nature of Reality and they will always be there. When they are in tune with Reality/Divine we get an absorbed condition. Otherwise they are a bit grosser and we are aware of them.

A) Absorbency during meditation is good. Kindly watch the type of thoughts that come to you after the state of absorbency's that would give clues of progress.

A) Regarding sleeping while sitting it is possible for one to sleep while sitting. As a matter of fact Samadhi itself is a deep sleep state which in certain yogic literatures is called *Turiya*. There are four states of consciousness called 1.Wakeful state 2.Dream state 3.Deep sleep state and 4.Samadhi or

*Turiya* (called 4th) state. It is generally observed when a person advances in meditation dream like state ensues. This is due to arousal of *Visuddha chakra* partially. *Yoga Nidra* is an advanced condition as compared to moodha nidra which every one has every day. The head drops down in *moodha nidra* state if a person sleeps while sitting. This happens, as you know in travel in buses or trains or airplanes.

A) Thoughts will be there during meditations and we have to ignore them as uninvited guests or brush them aside. The thoughts if they are attracting your attention and you are pegged to them, that means that the samskara connected with the thought is very strong. The nature of thought alone can give us a lead to understand further. That is, are the thoughts relating to house, property, husband, children, parents, job, etc. or are they related to sadhana, goal etc., needs to be known.

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A) To feel restless is good but to expect is not correct. One never sees anything nor hears anything: we feel internally all spiritual conditions.

A) Patience, Fortitude, Forbearance and Tolerance are all virtues that we develop in the path and this is the direct result of the direct and immediate presence of the Divinity in the form of thoughtlessness/ nothingness that we experience during meditation.

### **Point A & B Meditations**

A) Meditations on point A and B are the key for progress. These are not meditations of a passive nature and it is our duty to maintain our thought on them as pointed out by the Master. If we do not have that determination, very little can be said to have been done to deserve progress. It is difficult as the sensuousness is not that easy to get rid off.

A) Cleaning of the lower self consciously by other practices than what the Master has stated I feel, do

not yield any great results and in fact this only strengthens our ego and also grants us a feeling we are self-reliant. Meditation on points A and B are excellent methods and we should rely on them more and more.

### **Point A Meditation**

A) You cannot thrust spirituality on to any person however dear to us. Universal brotherhood, you may feel should enable us to do this. Then why only those whom we know? Why not all? The prayer on point A talks of praying for all, not only to those whom we know however good they may appear to be. The question is not goodness but the commitment to sadhana and to Masters' work.

### **Point B Meditation**

A) Doing just point B meditation alone is not enough as that is only preparatory to the meditation.

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### **Clarifications on Point A & B Meditations**

Q) Little thoughts do come and I must have much more focus. I do feel the effect of this part of sadhana.

A) Meditation on these points gives us results which years of austerity and penance cannot give. Please do practice sincerely and you will see the result yourself. Control over *indriyas* is the key to balance and that can be easily achieved through practice of these meditations.

Q) Sometimes I am very much focused, sometimes not. I have to improve a lot in Point A.

A) The meditation on these points is the key to the effectiveness of the system. So please do try and practice these regularly.

Q) Felt the need for help from Master since the lower tendencies cannot be controlled completely by self. Felt bit sleepy on some of the days.

A) Very true-lower tendencies of mind cannot be controlled easily by self-effort as advocated in tradition. The method of meditations on Points A and B are the means for attaining control and moderation in this realm.

Q) Many sensual thoughts but when started thinking that they were Master's thought they vanished.

A) That can only be temporary. Note also to what level you are trying to degrade the Master when you adopt this method, even temporarily. Assiduous practice of A and B meditation is the only way. During meditations if these thoughts come you can as well brush them aside instead of trying to force them out.

### **Cleaning**

A) The importance of cleaning ourselves in the realms of the mind and yonder is more important than the physical cleaning which is necessary for good health.

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A) The period of 30-40 minutes is advised for cleaning. If it is in excess there may be strain as this is an active process of willing. I do think that you are not getting to states of absorption. We should get up from cleaning only when we feel we are clean and it should not be a routine 30-40 mts affair. But what is required is firm determination to be pure.

A) Cleaning process is not aimed at any specific samskara and to expect to get rid off something which you cling to consciously is not correct. Please do read the article on cleaning in Bodhayanti Parasparam. Not only negative feelings and thoughts but even good feelings and thoughts have formed their coat on our souls. So the purificatory includes cleaning not only the negative samskaras but also positive ones.

A) Cleaning is a very important aspect of this sadhana. Please give more attention to it.

A) Cleaning is a very important and a new feature of this system of meditation. Without proper cleaning

any amount of transmission does not yield good results.

A) Cleaning is the most effective way to progress - unless we get rid of our grossness and dross transmission will not be able to do much even as water flowing into the canals which are silted do not take much water inside.

A) Dreams are source of getting rid off samskaras. They reveal the nature of life we might have led in this life and also in past lives.

A) Cleaning or purification of ourselves is the key to progress.

### **Ocean of Bliss method of cleaning**

A) Let us think about the process of cleaning "Thou art the ocean of Bliss, we are seated in it, the waves of the ocean are passing through me, removing all the dirt and disease." The first concept or idea that should get established in our mind is that Master is

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an ocean of Bliss. But our intellect would question 'Is it not that we were told that Master is Void?' To stabilize our thought on this and maintain itself becomes difficult. The next idea that we are seated in it, raises the question 'How can that be?' The next idea that the waves are passing through us raises the question 'If I am seated the waves can only pass over me, how can they pass through us?' So on the thought goes. With this the idea itself becomes difficult to maintain, but if the attitude that "Master has given this technique and therefore let me accept and follow" is there and 'we start feeling happiness, joy and bliss'. We can easily practice this and come out of cleaning process every day with the feeling we are lighter. That at the end of cleaning we should feel light is what Master told and that becomes possible. All this is not supposed to be told but learnt by practice.

### **Cleaning of atmosphere**

A) Regarding the cleaning of the atmosphere and the clarifications sought for, I understand it like this.

It is this pollution of materialism and other such things as mentioned by the Master that we have to attend to. Obviously we cannot attend to this if we do not commit ourselves to that work in the proper manner. Please do read carefully the letters of the Master to my father (No. G 409/SRCM DT/-15" July 1967) in which the Master spells out that the person at the level of *Dhruva* is required to attend to cleaning of the atmosphere. It is one thing to know and another to gain understanding and lastly and most importantly the permission to do that work. If permission to work as so and so in the field of spiritual hierarchy is not there the work done also will suffer to that extent. That is the reason why permissions were sought by us to do the work before it is entrusted. It is not automatic that a person can practice, as a Surgeon can once he has passed MS. It is necessary that he should develop the competence to do it. This has been one of the major casualties in the field of religion and spirituality.

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### **Clarifications on Cleaning**

Q) During cleaning I had to sit for more than 45 mins to feel light and relaxed and during the period I had to force my attention in cleaning from the thoughts coming continuously because of which I feel some times a little headache also. I will be fine again after 10/15 mins of my cleaning.

A) Regarding cleaning do not bother too much about the pain. However if you give yourself a suggestion at the commencement of the cleaning session that you will be getting up lighter after the process you will not have the problem of headache. Also do not try to be conscious of the specific dirt or dross getting out of you. This will make the cleaning session refreshing even as taking a bath (which is after all cleaning) would give you.

Q) Due to the work schedules I'm unable to maintain the fixed timings for my evening cleaning, but if it is getting late I'm doing before going to sleep and also

doing for short time before I start my morning meditation.

A) It is good practice to do cleaning before going to sleep but please ensure that you do not fall a victim of vital instincts. The best way is to ensure that we meditate in a place other than the bed.

Q) I get lot of thoughts during cleaning when I am unhappy only. Otherwise I concentrate on the process.

A) Cleaning means we are purging out what is not Divine in us. The thoughts and feelings during cleaning may be good and also not so good. Since our goal is freedom we have to get rid of all samskaras.

Q) Feeling light after cleaning. Getting up with a suggestion that everything got cleansed.

A) This means that you are off loading your samskaras and that is good.

### *CLARIFICATIONS*

Q) I am regular in my cleanings; I am not getting a refreshed feeling after the cleaning. It feels normal. Hence I am not sure whether my cleaning process was effective or not. I practice the smoke method.

A) The definitions of freshness or lightness is a very subjective matter. If you do not get crowded thoughts during meditations you can safely assume that you are cleaning yourself well.

Q) During cleaning I find that some kind of heat is leaving me. After cleaning I find that I am relaxed and less irritated.

A) Cleaning is an active process. So there is no surprise that you feel heat. I hope that is not inconvenient to you

Q) I do cleaning regularly in the evening time. Some times I feel lightness after cleaning.

A) Lightness and freshness must always come after cleaning even as it does after a bath.

Q) Cleaning enables me to get back to the state which I got after morning meditation, after day's full of activity.

A) The evening cleaning does not restore us back to the condition that was subsisting at the end of the morning meditation. The cleaning process when performed well leads us to a state of purity and a feeling of lightness encouraging us to proceed in sadhana with more vigour and interest.

Q) I do get thoughts during cleaning. Must I prepare myself before cleaning by reading books by Our Master.

A) Cleaning means we are trying to get rid of our samskaras and naturally this will not be happy and calm. Over several lives, apart from this we collected so many impressions and all of them need to be washed. Please do read our literature on Cleaning.

Q) I feel heavy at times during cleaning. A firm resolve to be pure is there.

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A) Cleaning should leave us with the thought of being light. If you attend to the cleaning process in a natural way without strain you will feel better.

Q) During evening cleanings I get absorbed.

A) Cleaning is an active process. On completion of that we should feel light and relaxed. Absorption during cleaning session may indicate that instead of cleaning you are meditating.

Q) Since last month or so I have been following “Ocean of Bliss” method for evening cleaning. Initially, when I switched to this method, it was very effective for me and I used to feel very clean after 30 minutes of cleaning. Now, once again I feel like going back to “Smoke and Vapours method”. I do not understand why there are such swings in my mood in following the method.

A) It is wrong on your part to switch the methods. Do not switch the methods of meditation /cleaning without the consent of the trainer. It can harm you.

Q) Cleanings have been ok with light to heavy activity in my back. Feel light after the cleanings. I think that to contemplate on the feelings after cleanings, I should leave a gap of at least a couple of minutes between my evening cleaning and 9 pm prayer

A) Ideally there should be a gap of few hours. As woman you have your problems with children and household work therefore try to make the best possible adjustment leaving everything to the will of the Master.

Q) Once I felt lying in dirty water and am getting cleaned. On 29<sup>th</sup>, felt brotherly feeling for other sadhakas.

A) It is very amusing to note that you think of lying in dirty waters and get cleaned. Cleaning means coming out of dirt. During cleaning sessions whatever may be the method we should be **ASSIDUOUSLY BUSY WITH THE TASK OF CLEANING** if we want to get the results. Thoughts of

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others during cleaning unless it is one of getting rid of attachments have no place.

Q) I am also observing the effectiveness of process of cleaning on my mind

A) The effect of cleaning is mostly in manas and not buddhi. Try to recognise the difference.

Q) During cleaning, on certain occasions, noted very clearly that certain very old memories (probably these didn't surface in last 15/20 years) came to surface. I was totally aghast on the recall of those and prayed Master to clear off those from this life.

A) No prayer is due here. This is the way through *Bhog* we get rid of the samskaras.

Q) The journey that I have started is long and I have to reach the goal so I should not be attached to the conditions that I am receiving from the Master. Otherwise, during the sittings I have been feeling absorbed with full awareness that I am absorbed.

A) You are perfectly right. We should never bother about the conditions but only note if we can. Expectation and anticipation of conditions is a barrier itself in sadhana. This is dirt of the *Vijnanamaya Kosa* and we should avoid this. Do not make the suggestion that the journey is long often, lest it becomes so. The goal is very near and it is only cleaning that makes us feel the proximity.

Q) The most noticeable was my condition during my move to a new home. The first two weeks after the move were very frustrating and disappointing. In the new house the motivation for Sadhana was missing and most of the time it looked like I am fulfilling mere formality and the devotion and love was missing from the Sadhana. There were disturbing and lower order thoughts during meditation. However, I continued with my Sadhana.

A) It is true when you change your residence you should first clean the house and if we do not do that the impressions of the persons who were there earlier will affect us for some time.

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Q) After doing cleaning for 15-20 minutes I feel fresh. Should I stop cleaning at this point?

A) No. Cleaning must be done for full 40 minutes. Even though you may feel fresh after 15 minutes still you have to continue the cleaning for the remaining time because some dirt may come up for cleaning at the 39<sup>th</sup> minute too.

Q) If I don't get involved in any activity during the day do I have to attend to the evening cleaning process?

A) You must attend to cleaning even on those days when we don't get involved in any activity. Generally, when we do any activity during a day, we accumulate *mala* and this is cleaned. We start with cleaning the *mala*. Then we go on to clean *vikshepa*. Therefore, if we don't do any activity and haven't accumulated any *mala*, we still should do the cleaning process because we can attend to the cleaning of *vikshepa*.

### **Bed Time Prayer**

A) It is not necessary that we should repent everyday even though we do not feel any wrong done during the day. But we should feel repentant in having missed our Homeland and now caught up in a lot of messy situations from which we are not able to extricate. Please do note that prayer is the live link we have with our Master. I have found night prayer yields better results.

A) 10<sup>th</sup> Commandment better compliance is required as Repentance and seeking forgiveness are the very foundations for developing the states of Devotion and Surrender later.

### **Clarifications on Bedtime Prayer**

Q) I did not do this. I did not spend any time to think about this mistake and its correction. I will spend much more time in Bed Time Prayer.

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A) Prayer ensures that we have a stable connection with the Master. It enables us to develop humility. That is the first sign of development of devotion. Please NEVER forget to offer prayer before going to bed.

Q) I feel my bedtime prayer is not effective, as I am not getting that helpless attitude. Is it because my surrender is not complete?

A) 'Pray that you pray and continue to pray so that prayer may continue' is my reply. It is good to feel helplessness- do not try to find why you are helpless- you will lose the game.

Q) I am getting a feeling in my bedtime prayer that I am volunteering for Master's service. I think I am saying "Master, Please use this servant in anyway useful"

A) The bedtime prayer should lead us to a state of submissiveness to the Master. It may not be proper to offer any prayer seeking Him to utilize our

services separately. Humility when perfected leads to a state of Silence. And if this silent submissiveness is maintained after the prayer this naturally continues through the night and the time spent in sleep also becomes useful in our sadhana.

Q) Most of the times I was doing my Bedtime prayer or say the 10th commandment right after 9pm prayer and was going to bed after 10/15mins or some times may be after 30/45mins because of Kids or some times due to phone calls.etc.

A) Regarding the night prayer before going to bed it is the spirit of the commandment rather than the period of time spent on the prayer that is the criteria for evaluation. From that point you will find yourself better evaluated. While attending to the needs of children or others at home and elsewhere if you develop the attitude that the Master himself is attending to them the state of Prayer becomes easily established.

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Q) If everything is based on Karma, What should I pray to Master during bedtime? Last time when I was at a gathering, I saw a small child wearing thick lenses, I really felt sorry for that. I thought I can pray to Master for helping the child. But I am confused?

A) Regarding the prayer the Commandment is clear that we repent for the wrongs done and seek forgiveness from God and we should resolve not to repeat such lapses. You seem to entertain an idea that prayer means asking something from God. If you read our prayer you will understand that we only seek oneness with Him. Articles on Prayer are there in our books and you may read them when time permits. It is true that law of Karma always operates. Master is clear on these matters as you can read from the Commentary on Ten Commandments.

Q) Sometimes waking up between 2am and 3am as if I have been woken up. In such cases I am trying to get lost in to the prayer on the bed to wait for the morning meditation time.

A) When we get remembered of Master, we should ensure our physical and mental purity and then pray.

Q) My sadhana/abhyas took a little sine curve over the past months. Due to my sloth (loss of viveka) and environmental pull I missed some mornings so the feeling of missing was very heavy on me. But there was this strange connection I felt with the Master even though I slipped in my abhyas some times. Something like a child knows parents always love and he loves them even though he commits mistakes sometimes; there was this unshakable faith in bonding with Him. I sought forgiveness for failing in my duty.

A) Yes. Environment particularly when it is shared with near and dear ones can cause such lapses. You are right that Masters love is always there but that should not lead us a state of complacency. Every lapse needs to be placed before the Master during night prayer and a strong determination has to be made that such lapses would not be allowed to happen.

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### **Individual sittings**

A) It is not very necessary to be concerned about the various conditions bestowed but allow them to naturally seep into our consciousness. This is done by our efforts to maintain the thought of the Master as a GOAL of life as far as possible. Many times the condition is owned by us but we do not become consciously aware also but our behaviour would reflect that condition. Once we have owned the condition through our behaviour and attitudes it becomes futile to try to consciously beware all the time.

A) Expectancy of something new in every sitting or occasion of meditation is not good.

A) Do not try to evaluate every sitting or occasion but arrive at a picture over a period of time as transformation is by small increments only even as in any other form of growth.

**Clarifications on Individual sittings**

Q) Couldn't take Individual in-absentia sittings for more than half of the month as my Trainer was out of Country.

A) Please do sit on the days when appointment is given and seek help from the Master. You will get such help as is necessary.

Q) In Today's sitting had a lot of churning feeling in the head. It is like mixing of cement and sand in a mixer. No reeling sensation as earlier, immense feeling of absorption in a different manner. I pray to Babuji to enable me to sense exactly the real things that happen to me. Something else is to be followed by me practically. I could not catch it. What it could be?

A) Transmission works in many ways and all of them are not clearly understood except that cleaning happens always/most of the time. Further in the field of Life there is no reason to insist that everything

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should be understood at the rational levels. Most of our problems are either at the irrational level or at the supra rational levels. What we should note is whether the condition makes us feel lighter (not physically).

Q) I am feeling vibrations throughout the body few times during meditations and sometimes during the day.

A) This is one of the initial benefits from following this system and our being gets tuned to the vibrations and finally all cells get transformed to discharge Divine duties.

Q) During the individual sitting had thoughts for higher aspirations. I feel connected. I should yield more to the Master.

A) Higher conditions and your deservancy cannot and should not be ideas entertained during individual sittings or for that matter during any meditation. We should place ourselves in the hands

of the Master and accept whatever condition is bestowed. Expectancy can be very detrimental to progress.

Q) I always feel like continuing meditation for some more time after “That's all” instruction is given.

A) Your feeling that the meditation may continue for some more time is shared by many others who practice Pranahuti Aided Meditation. The trainer knows his work; you may kindly note the feelings during all meditations in the diary to improve sensitivity.

Q) During the end of the sitting felt a prolonged silence. It lasted for longer time (i.e. even after I got out of the sitting). That is all I can put in words.

A) Regarding the silence, you are feeling the presence of the Divine. That is how the Divine communicates with us. *Shruti* as people would call it. If you try to "see" what the silence is, it will run away from us.

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Q) On one occasion felt jerks

A) Jerks we do feel as effects of Pranahuti that passes through the system cleaning whatever blocks might be there. Jerks are common in our sadhana and they are indicative of the loosening the knots which are too many to count.

Q) After sittings I become more oriented towards the Divine.

A) This attitude is really the one we should continue to have for achieving our goal faster.

Q) During a sitting had intense feeling of surrender and service with deep silence within. One sitting, I felt as if I was lifted much higher above 5th knot.

A) It would be better to identify the state by the feelings rather than the number (5). The various knots have many characteristics and have to owned up to some measure all the states and each person does it according to the samskaras he has.

Q) Increased lightness. Feel expansion sometimes.

A) Expansion of consciousness arises only when the boundary of the body is crossed and that shows we are moving into the realm of Selflessness. That is the way we grow into Brahmand over a period of time.

Q) We are in a place where there is no Trainer nor Abhyasis. So our previous trainer advised both of us to do point A very seriously. To the maximum we are following it.

A) Meditation on points A and B are a must. However this cannot do what Pranahuti can do.

### **Satsanghs**

A) Satsanghs are very important as they help us progress faster in sadhana due to intense transmissions and also it develops in us a good deal of patience, tolerance and fraternity.

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### **Clarifications on Satsangh**

Q) On one day felt pressure on the heart and on another day felt vibrations on the left hand. On another day, the vibrations in the heart region started during the sitting, continued even after the sitting was over.

A) I do not understand your statement 'pressure on the heart'. To feel vibrations is alright, to feel jerks is alright, to feel rocking is alright; but to feel pressure is unusual. Please check up with your physician. Also see whether you had heavy food before the meditation. Note whether this is due to gas in the stomach.

Q) During one satsangh initially I felt very light and calm towards end I felt expansion, during that time I was floating in the sky, white light was felt and somebody was sitting besides it and later I was floating in water.

A) These relate to the internal feelings that you are moving in unknown terrains. Do not give much importance to them.

Q) Some people are feeling the flow during the satsanghs. I don't know what they mean. But I am not why is this?

A) Comparison with other abhyasis is alright but that should not make us evaluate that we are not as better as the others. The nature of Divinity is justice and every one gets what is due. This is a basic tenet that should always be remembered. Not only in meditation, this attitude develops in us Fortitude and Forbearance in our behaviour. These two attitudes are considered as most important in life by persons of Wisdom.

Q) Why am I not feeling the vibrations. Why am I not feeling the Buzz Sound, which I used to feel. Some times I feel it. But not every time.

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A) Feeling of Pranahuti is through many ways. Please do read the chapters on Transmission in the complete works of Dr. K.C.Varadachari Volume I. Also the various experiences of the abhyasis reported as Case studies in the Centenary Volume of *Satya Padamu* would be a useful study. Do also read the article on Pranahuti in our site.

### **Ten Commandments**

A) Following the commandments should be always perfect and then only we can say we are following the system. There is need for commitment to realise ones self- without that precious little can be achieved in sadhana. It is for you to gird up your loins as Master said.

A) Let the Commandments of the Master be the guiding principles of your life. Then you become lovable to the Master and Love from him flows even as we desire.

A) The book Practice and Efficacy of Rajayoga may be a useful study to understand the importance of following the commandments of the Master.

### **Clarifications on Commandments**

Q) Insincerity in following the commandments is still there.

A) Is it not amusing that we tend to neglect his commandments though we feel His blessings!

### **Evaluation**

A) Assessment of an abhyasi cannot be considered as condemning him to that condition only. We should asses and then work for the betterment.

A) I think the idea that we can know the spiritual condition of the other person just like that is wrong, Every one has his karma and is bound by it and unless they reveal or open up themselves by trusting the other person, their condition no one I presume

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can read others condition. Rev. Babuji stressed the need for the regular writing of the diaries.

### **Self Evaluation**

A) In evaluation you must not be too critical about yourself and your efforts. Be fair to yourself and you will find that in fact you are doing better than you think. The commandments enable us to develop proper attitudes in life leading to a balanced living. So keep a vigil about your following the commandments. Of course these follow as we progress in spirituality.

A) Diary writing increases our sensitivity to the various feelings. Feelings are the language of Divinity. It is necessary that we develop proficiency in the language.

A) Writing diary I found recently enhances our vocabulary of feelings

A) Practice should lead to progress and this can be evaluated with reference to the Ten Commandments. I am of course disappointed sadhakas tend to evaluate with reference to abstract notions of Vedanta and what they consider as Vedanta and Yoga and not in practical terms. That way the Masters' desire cannot be fulfilled.

A) The condition experienced in meditation and dreams is not what we feel in our day-to-day life. This most of the time we ignore saying that they belong to different realms and continue to be satisfied or try to be satisfied by such rationalisations. But the fact is that unless the external and internal are the same to most extent we cannot claim to have reached any high spiritual condition, Though we are fully aware of this we try to fool ourselves with all sorts of explanations and logic's that seem to satisfy us for the moment.

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### **Clarifications on Self Evaluation**

Q) Was not feeling much progress, so didn't send the report.

A) Many times many changes that occur in us are not visible even as we do not see the growth of the plant every day. But always there is progress in our condition. We should maintain our diary and note the apparently insignificant changes also.

Q) How to know the condition?

A) The thoughts after the meditation generally give us a clue of the condition of the aspirant. DONOT TRY TO NOTE THE THOUGHTS AS THEY OCCUR IN YOU - BE UNMINDFUL OF THEM.

Q) Can I judge my progress? (I am feeling calmness all through out but is that all, I don't have any expectations.)

A) The linkage between the commandments and the progress in the path is suggested in the book Practice and Efficacy of Rajayoga. You can evaluate yourself by studying the book Path of Grace also. Your trainer also can help you by examining your diary and giving sittings. Taking the help of another brother is the essence of this system of PAM.

Q) How do I ensure that I am not doing the sadhana ritualistically?

A) How do we know we are sincere? We know it in our hearts. This should answer whether you are practicing sincerely or ritualistically. Ritualistic practice is for the sake of others. We should evaluate ourselves in our sadhana regularly and that is done by seeing for ourselves how well we are practicing the Ten Commandments.

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### **Sadhana**

It is to be a steady practice all the time keeping in view

1. Our own worthiness and trying to improve the same
2. Thorough grasp of the subject or means of sadhana which cannot be got by simply reading occasionally the books of Masters ISRC and more importantly get spoiled in the understanding due to study/reading of extraneous books and
3. Firm faith in the Master as the only means of deliverance from the cycle of births.

A) Regularity is the crux of sadhana and then only we will be in tune with nature.

A) I request you to kindly keep Your restlessness to reach the goal constant.

A) In our efforts to practice or do sadhana it might not be proper to seek help of the Master as effort we

must do ourselves. The results are a different question which is decided by Him only. Surrender does not and shall not mean surrender of efforts.

A) When we know our lapses we put in our renewed efforts more vigorously and that stands well in our sadhana.

A) Studies are very important and sadhana is to be done without affecting studies so long as we are in college/school.

A) The control of sensuousness is not something that can be achieved without pranahuti and the meditation on points A and B and more than anything else His grace is required.

A) Awareness of one's own smallness while looking at the Sky is enough reason to progress in sadhana.

A) For a man who is very busy there is always time to meditate and do sadhana. It is not want of time

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but only our sloth that does not permit us to attend to our spiritual needs.

A) But please note that one has to learn to be grateful to Master for the moments of Nothingness and Void that is granted to us during meditation, that is the intimation of the Divine that He is with us. On this only sadhana should revolve.

A) Irrevocable determination is the only way to progress in the path. Master is ever willing to help us, but that cannot and should not be the reason for taking sadhana easy.

A) It is necessary that sadhana has to be assiduously practiced. That does not mean we should always be doing the same. Balanced life is the goal of life. All our spiritual and material efforts should be such as to assist us in reaching that condition.

A) It is good you feel peaceful and calm during meditation. This alone is the main motivating factor in sadhana.

A) Master used to tell me that women have lot of responsibilities and it may not be possible for them to sadhana strictly as prescribed but they should always remember Him in everything they do and think.

A) I feel that Sadhana is not for knowledge, but for wisdom to live in total harmony with Nature of which we are but a part.

A) Discrimination to study and learn is required in sadhana and it is not necessary to spoon feed every aspect.

Q) After coming back from Hyderabad, I had slipped in my sadhana a little bit, I am not sure how it happened but it did.

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A) After an intense exposure to the spiritual atmosphere, it generally happens we tend to take some less interest in sadhana. This was our experience whenever we went to Master/Basant Celebrations etc., and came back. So there is nothing special for you to worry about.



## **2. ROLE OF ABHYASI – II**

### **Disciplines**

A) You know there are three disciplines that are to be followed for a seeker of the Ultimate. One is the discipline covering the codes of conduct that cut off all evils and other things which are detrimental in achieving the goal. The second discipline covers good practices which gather together all the forms of good which are conducive for the sadhana. The other and perhaps the most important for advanced persons is the discipline that benefits are sentient beings so that all are saved.

**Food habits in day-to-day life**

A) It is absolutely necessary that the food we take should be of the sattvic type and there may not be any exception to this in the name of work etc.

**Orientation**

A) Study of books and hearing of the tapes help you in developing firm determination to reach the goal and that is what we generally call as orientation.

A) It is good that you are engaging yourself in the study of Masters work. This is one of the ways of remaining in the thought of the Master and develop Constant remembrance.

A) Single pointed orientation to Master and absolute goal clarity enables us to move further.

A) As for persons coming for Satsangh it depends upon their wisdom and also how they evaluate us. I have nothing to say on that. To say that you are

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working on them again is beyond my capacity to understand. When they are not oriented how can any work be done?

Q) I find the problem in the form of sleep embracing me whenever I start to read any of Master's books

A) It is a matter of common experience that persons who read Masters work get into a state similar to sleep. It is nothing but the effect of the words and thereby the thoughts of the Master being received by our real self. Do not bother, but continue to hear Master or read his books. That will clear lot of *mala*, *klesha* and *avarana*.

### **Contemplation**

Q) My trainer asked me to contemplate the given condition through out the day. I am not able to do that. Sir how can I make a thought remain active while doing day to day works.

A) The conditions endowed during meditations range from total lack of thoughts to disturbance and yet absorption. It is not easy to remain in that condition consciously through out the day while discharging our duties. If a suggestion is given at the end of the meditation that the condition is retained at the subconscious level it will help to remember the same while we are not actively associated with any other thought or work.

### **Yielding**

A) We should be restless but at the same time not expectant. Please cultivate this habit which will help you in sadhana always. Yielding to the Divine starts with a simple Namaskar but finally it ends up in total surrender where neither the devotee nor the Divine is in consciousness. We are all rishis and we are doing tapas: with a small difference that we seek only the Ultimate and are not prepared to accept any penultimate goals.

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A) Yielding you are to develop in such a way that you do not mention it at all. Unless you know your smallness yielding never arises and when you demand a type of experience where is submissiveness leave alone yielding.

A) Restlessness to achieve the goal is different from impatience that is exhibited to claim for oneself higher conditions. But this happens and yielding to the Master alone is the way and that everyone has to learn for himself.

Q) Thoughts that were noticed were on the Goal and yielding to the Master.

A) That we have feelings of yielding means, there is some resistance. Please find out the thoughts that are hindering such a submission to his will and try to avoid them. The thought of yielding is only a phase, we should move on to the stage where we do not feel the need for yielding and should have a state of mind of submissiveness.

**Due Attachment**

A) *Ahimsa, Asteya, Aparigraha, Brahmacharya* and *Satya* are the pillars on which the spiritual life has to be founded. There is no choice in this so far as I know. Of course of the 5 obstacles namely *Kama, Krodha, Moha, Lobha* and *Ahankar* Master asks us to attend to the latter three while only attempt moderation in *Kama* and *Krodha*. The attachments we have are to wife, sons and property; they should become due attachment only. To the question what is due attachment my finding is that which is coming in the way of spiritual path is undue and that which does not come in the way are due. There is no point in going to details. While there is need to arrive at certain basic parameters I do not think any one can say these are the only parameters in the sense of exclusiveness.

A) Strong attachments are good so long as they are also leading us/ or they also move along with us in the path. Otherwise in the Journey there are many halts for alleged need for water or rest or shade.

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Where is the time left for such a rest before we reach the Home? Do you know the search for water that we make is from the river *Saraswathi*? It is invisible and according to some, dried. But for us we try to bathe in that water only. This is similar to swimming in the dreary desert. Words perhaps but we live in such circumstances that our thirst is quenched by only such waters.

A) Undue attachment to anything or any effort brings in certain amount of matter generated due to the heat of the subject concerned and the heart feels it. Awareness of fact that we are essentially Souls and our nature is that of Love and our instrument for action is Will helps us a long way. We should not think our efforts get anything nor is it necessary to consciously remember the Masters which only indicate our deficiency to some extent. We have been accepted by the Master and it is our duty to serve them. We should not remember them as we do not remember our heart consciously. Matured state of Surrender or *Prapanna Dasa* develops into its maturity when our orientation to Master is total.

Fortitude and forbearance are small rewards of that condition.

A) You are right in understanding that the only attachment we should have always is with God/Master but that does not mean that we can ignore our responsibilities that emanate due to our being trustees of everyone under our care. Do not react sharply for everything think over and decide appropriate course of thought and action.

A) Denial is the path of Sanyasins and not of Grihastas. Our path is due attachment and no denial to anything that is there. Balanced living is the goal

### **Determination**

A) Determination in achieving the desired result goes a long way. But please note that it is your effort assisted by the Master. Without effort feeling empty disappointment and guilt achieves nothing. As a matter of fact guilt repentance etc., are qualities of the sick soul.

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A) As I was meditating this morning on the message of the Master given at the top of the Diary 2001 for today, I was deeply moved by the message which assures that the Centre itself is moving towards us. What a compassion and Love of the Divine? How we have all been indoctrinated that we cannot reach perfection because we are sinners, hopeless individuals etc., What is great about any Religion except telling us that we are worth nothing. How much relieved is the mind when it is assured that the Centre is moving( yawning) towards us. How much more reassuring it is when the Master says that everything is tending towards the Centre. We feel many times out of brain washing that we have had in the schools of learning of all sorts that we are incapable of having a determination to seek the Ultimate good because we are all men/women of flesh and weak willed persons to seek higher values in life. In another context the Master says "...you will surely come to the conclusion that you are sailing towards your own home..." These two features of our system namely 1. Our moving towards Him definitely and 2. That He is moving towards us

steadily should enable us to gird up our loins and start with firm steps towards our Goal of Life.

A) Help from Master is essential but to seek help from Master on matters of practice is not correct because that is our duty. We should gird up our loins ourselves and seeking help of Master in this regard is not proper.

### **Clarifications on Determination**

Q) I feel that the task seems to be a big one and I hope that I can do it properly throughout my life because at the age of 50 or 60 years I do not want to have the feeling that I did not do my sadhana properly.

A) I am happy to find that you are determining yourself to reach the goal and that is half the task. You can and you will attain the desired goal within this life time only, by following the meditational practices as advised with love and devotion to the Master. Following the commandments is a matter of

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time and with the Imperience you have, it will not be difficult.

Q) Started feeling that miseries are not in my control & thinking of them as Divine blessings.

A) Quite a brave attempt. Masters blessings may be remembered to maintain this attitude.

Q) I pray that I develop the 'Yearning' to be with Him all the time.

A) Prayer does not help much in this regard. It is our determination and girding up the loins as Master puts alone helps.

### **Faith**

A) Life is a complex game. Play it with confidence in yourself, and the Master and adopt the ways of the Master. One thing in life we should note is fear is not justified in any circumstance. We are God in expression what fear have we got? Fear arises out

of lack of confidence in God. The goal of life is happiness only and we can get it in full measure when we are totally in tune with the Master/God. Goal clarity would develop as you practice and exposures to Pranahuti would remind you of the Homeland. Do not worry too much about anger, but try to see whether your habitual reaction is necessary at all and whether alternative methods of action are not available.

A) The point we should remember is that though we now and then find that our tuning to our beloved friend is not all that fine, His tuning to our situations is excellent. When things become tough it is not time to stop is a proverb that applies to the spiritual field more than others.

A) More than anything else it is the confidence in the Master and ourselves that weaves our destiny.

A) Regarding Faith in the Master as a precedent to practicing our system of sadhana, it is not necessary. Meditation on the Divine light without

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luminosity coupled with the meditation on points A and B should give ample evidence for seekers to know the effectiveness of our system. Ofcourse diligence in practice is a must. Also the assiduous practice of cleaning in the evening is very essential. For practicing yoga there is no necessity to have faith in the Master or God. As a matter of fact Faith and Surrender are states of consciousness gained in sadhana. But one faith is a must: that is faith in oneself that he/she can achieve the task.

A) Losing confidence in oneself is almost saying I am committing suicide.

### **Openness**

A) Sense of shame is a layer in the several rings of egoism. Unless we lose this sense of shame, nearness to Master is an imagination. You must be knowing the stories of Duryodhana who felt shame before his mother who wanted to protect him completely and also the story of the gopis who were blessed only becoming naked.

**Constant Remembrance**

A) Constant remembrance is a state and not a practice as in other systems.

A) I have only to suggest that you try to not only attend to abhyas in a routine way but with love and devotion to the Masters of the Order. This will help you to be connected continuously and is an effective method of constant remembrance.

A) Constant remembrance by itself will not stop formation of samskaras. The remembrance should be such that a feeling that all actions are done by Him, that He is the knower of the action and also the enjoyer of all actions. It is an advanced state in spiritual life which you should be in a position to get by your present attitude of serious sadhana and restlessness to reach the goal.

A) As a matter of fact the body by definition will always be giving us some problem or the other. That it should not hinder us from discharging our

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legitimate duties should however be borne in mind. It is a matter of experience that persons with sufferings remember God more than others.

### **Clarifications on Constant Remembrance**

Q) If somebody hurts me or not behaves well, it stays in my heart. Even if I forgive them at that time, when a moment comes to talk about them again I get disturbed again.

A) It is good you have learnt to forgive, learn now to forget also. Memory should always be of the Master and not others.

### **Renunciation**

A) In nothingness there is only total renunciation of all that is Godly and His attributes. If we seek something that is sensory and what Master calls amusements, I think that not being the promised goal we are bound to be dissatisfied. The *slokas* are beautiful compositions and so are the *pasurams*. But

they belong to other realms than Reality and so the method of Revered Babuji is not likely to satisfy our curiosity. If we can accept Lord Krishna as almost a substitute of the Divine (God), I do not find any reason why we should not be satisfied with Revered Babuji who declared Himself as the Special Personality and through whom Nature (God) works now.

A) The initial renunciation is no renunciation at all. Further there is a great difficulty with intellectual approach which I have learnt with enormous time and labor. It is really difficult to renounce intellect. It breeds the worst type of Ego and our march to Freedom is impeded mostly by it. It does not matter whether it is pseudo intellectual or pure and simple intellectual approach. Personal renunciation first, *Adhibhoutika* renunciation next, *Adi Daivika* renunciation at a later stage are a must as we cannot travel with all these loads into the realm of Nothingness. You know better the conditions in which Vacuum is possible. But unless we are prepared to shed all load or luggage as

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Master calls it, the chance of entry into the realm of Reality is not possible. God as conceived by religions is not of this type or nature it is invariably of a lower level, it is only a difference in degree.

### **Tolerance**

A) This needs to be cultivated by remembering the awareness of being nothing during meditations.

### **Acceptance**

A) There is no point in getting disappointed if we do not get what we want in life. We should always be in the state of mind of submissiveness to the Master and accept whatever comes to us happily and not insist to have what we want. It does not mean that we should not try. We should try and our efforts should be total the result is the will of God/Master. Whether Lord Krishna said or our Master said it is the same thing.

## **Will**

A) The word Hope leaves a sense of doubt. Instead we can pray that abhyasis become more regular in their sadhana. In spirituality Will is most important for achieving the task.

A) It is one thing to pray it is another to will. Wishes do not find place in spirituality. Be sure you feel and it is not a wish.

A) Pious intentions are different from firm resolutions. The *sankalpa* by itself may be for the mergence of all in *Brahm*. But how strong it is? Is it backed by the purity of consciousness that should be there.

## **Reactions to Stress Situations**

A) Our reactions to stress situations are classified in the modern schools of psychology as panic, inertia, striving, coping and mastery. Inertia is the response

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from persons who are governed by the consciousness at physical level whose first response is one of apathy and panic is the response when they are compelled to act. Panic is the response from persons governed by the vital consciousness that is the case with majority of human beings. However when the panic is overwhelming, many resort to inertia: giving up effort and take recourse to inertia which is sophisticatedly called resigned, vairagya of a kind. This is what happens in the cases of persons who say that they have surrendered to Master. However majority of individuals recover from this panic and inertia and learn to confront the problem that is called striving. Even here the individual is only at the vital level. When a person tries to use his mental level he gets into the state of striving, the consciousness is more or less engaged in a blind struggle, a groping towards ill-perceived and ever-eluding goals. Because of this, the individual's internal state is characterised by feelings of uncertainty, insecurity, conflict, anxiety and tension. When a person moves to the state of coping by ushering reason and

exercise of mental will in the governance of life, a sense of direction, inner ease, security and confidence arises. Mastery is what is possible when one meets the challenges of life with a sense of purpose and with poise and serenity.

### **Yatra**

A) Yatra in each knot means we have to develop the positive qualities and get rid off the negative qualities. These things are achieved more by constant remembrance of the Master and contemplating on his perfect nature. *Manana* and *Sravana* are not excluded in our system. Masters Voice has to reverberate in our being and all the pores filled by him.

### **Owning up of Condition**

A) Owning up of the condition would always mean the spiritual condition that is had during the meditation with all the feelings and thoughts that are

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superior and belong to higher realms. Please try to note the thoughts of higher level that you have and then try to own them through *manana* (recalling) and *nidhidyasana* (contemplation).

A) Attending to various knots in the Pind Desh really means attending to owning up the conditions of those knots. The elements have a strong hold over us. The physical and vital spheres which were very broadly covered in knots 1 and 2 require constant efforts to come to their real nature. Their influence cannot be eradicated and one has only to regulate and move towards perfection. There are no other spheres except physical and vital that require constant attention. The aspirant if he moves to the stage of U in the heart from L will have the desire to move further with the help of Pranahuti which is offered by a fellow abhyasi called a trainer. It does not come from the *Akasa* or from somewhere from the blues. This conception has to be understood fully. These knots relate to the *Mooladhara* and *Swadhistana chakras* and cover the bestial and emotional aberrations in the human also.

A) In our method, the Master brings again (again because we have come that path downwards!) into action the dormant emotional conditions with the help of transmission and bliss (settledness). This is done to such an extent that in the teaching process of our order the Masters make it start from ‘intense spiritual intoxication’ (*jasb* as Master calls it) and after getting all the aspects of it completed, the disciple is brought to the *Sulook* (spirituality) and after completing all the stages of *sulook* in all the knots the Ultimate *sulook* is taken up. This is the method and one who practices the process of owning up the conditions alone understands it, so far as I am concerned, it is not a matter of intellectual understanding even to know the method.

### **Clarifications on Owning up of Condition**

Q) I understand that any condition can be owned by only constant remembrance. But because of my work pressure and busy family life I am not able to do that.

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A) It is not just constant remembrance of the Master, it is remembrance of the condition that is blessed by Him that enables us to own the condition.

### **Feeling the Presence of the Master**

A) When we think of the Master and the yielding attitude is there it is a common experience that we feel the vibrations or other wise a peaceful condition descending to us. So that is what is your experience. Now that you have had enough experience of the assurance from the Master by way of His presence. A few thoughts on the awareness of the presence of the Master and the practical way that I have adopted with unfailing success are furnished hereunder.

1. When we concentrate on any thing we can also get it before us as a vision either during waking state or during meditation. This happens in cases where one concentrates on the Master or Gods and Goddesses.

2. The visions seen in the dreams are of a different category and do not fall under concentration.
3. But it is a fact that Masters and Gods and Goddesses also bless the aspirants by their presence.
4. How to differentiate between the items 1 and 3 and be sure of the actual presence of the Master and that it is not due to one's concentration?

**The following are very important points to note.**

In the case of (3) actual arrival of the Master, the mind will feel that the connection to the Master will acquire force.

In the case of (1), which is due to mental construction of the form etc., due to concentration the connection to the Master will not have the force associated with it.

These two states can be understood if one is blessed with the Master's actual presence and observed carefully through feelings in the heart.

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When the Master is really before us, pure sincerity in the heart will be observed and this will have nothing to do one's spiritual aspirations etc., No expectancy will be there. We will just be waiting on Him with sincerity. There will also be lightness felt in the heart automatically due to the flow. One will feel nothing of this sort in the case of mental structuring (artificial).

Q) I am not making any specific efforts because by default almost always my mind goes to some thoughts on Master.

A) Please do try consciously to feel the presence of the Master in the heart and you always get necessary guidance.

### **Sensitivity**

A) Our sensitivity increases along with our dedication and love to the Master. Another important factor is purity has to be increased in us day by day

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so that sensitivity peaks up and we get understanding of the rewards from Master.

### **3. LEVELS OF CONSCIOUSNESS**

The conception of human consciousness, capable of being explained by the three levels of *Sattvic*, *Rajasic* and *Tamasic* (we may use any terminology we like as *Daivi*, *Manushi* and *Asuric* etc.) really does not work in actual sadhana. I have found at least 10 shades in our consciousness which I prefer to put it as levels of our being.

The levels below the human are as follows:

1. **Human level**: When we feel that we should firmly uphold the five precepts of Non-Injury(non killing), Non-Stealing, Non-Lying, Non-Sexual misconduct and not taking intoxicants are in human plane. That we are not always successful in

doing so is the awareness which propels us further in sadhana.

2. **Asuric level**: When we cultivate the qualities mentioned for the human level and do good karma but constantly harbour the attitude of competitiveness and anger and arrogance we tend to be asuras. Awareness of this folly alone can lift us up and take to sadhana seriously. When we fail to do so we live in the asuric level only.
3. **Pisacha level**: When we indulge in selfish craving, feeding ourselves by deceiving the group, we are only in the *pisacha* level. We should remind ourselves of the true level to which we are entitled, at least the human level so that we come out of this. This is the level to which most of our gurus belong however horrid it is to think so.
4. **Animal level**: When our actions are out of ignorance, stupidity, error and evil we are in the animal plane, and it is necessary that we should take to *manana* and *sravana* to lift us out of this level. Company of Masters is an

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excellent method provided we have also the wisdom to know the greatness of the Master.

5. **Hell level**: When we disrupt or slander the Master, good souls, and commit evil acts we live in the hell. This level makes us feel the giddiness, utter restlessness and a feeling of reeling etc. because this is totally against the order of Nature and we should attend to cleaning thoroughly and also pray with a feeling of repentance and also resolve without any conditions not to repeat such acts. Once the insult is done to the Master it is really difficult to come out of it and only after sufficient suffering we can lift ourselves to the higher plane, i.e. The human.

The realms above the human level are:

1. **Deva level**: When we cultivate the five precepts of the human levels and also are devoid of greed, anger, gossip, slander and delusion we enter the realm of gods, or devas, i.e. we are granted work by the Master for His purposes as He deems fit.

2. **Brahmand level**: When we are devoid of fear of death and birth and desire to get liberated and do so we are residents of Brahmand. Higher approach becomes possible only when the aspiration of Realisation gains a strong hold on the consciousness.
3. **Para Brahmand level**: When we know the causal condition of all phenomena, and enjoy solitude and think stillness is the best we are residents of Para Brahmand. Higher approach becomes possible only when we learn to yield to the will of Master in all respects.
4. **Prapanna level**: When we have learnt by practice that  
1. By giving we transcend the stinginess and craving  
2. By upholding discipline we transcend destructiveness and sin  
3. By patient forbearance we transcend anger  
4. By energetic sadhana we transcend laziness and sloth  
5. By meditative concentration on Master we transcend scattering and oblivion  
6. By wisdom we

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transcend ignorance. When we are established in this realm, we are ever devoted to Master and are potential Masters.

5. **Realised level**: When we know that all sentient beings have the nature of the Master and the true-thusness is everywhere equal, and know and act as if all sentient beings are sharing a single essence and when we know that everyone is a Master who is veiled, and when we work incessantly for the salvation of all, all the time we have realised our potentiality and are what Master calls Real Man.

The dynamic interplay of the various levels of consciousness is an amusing play several times and yet very agonising many times. The total yielding to the Master is the only way out and how we go about it is the individuals concern. It is true that many sages and saints of the past had their sway over our consciousness and we carry with us those samskaras. As Master puts it, the impressions created on us by the great Saints are

the toughest of the grossness we have to tackle with.

### **Purity**

It is necessary to be more attentive to His calls as we advance more and more in spiritual life. The new Era of spirituality is based on the system of Pranahuti and it is nothing but having a hold on the Pranasya Pranah which is the Universal Prana enjoyed by all beings, and offering the same to all according to the need. The more we stabilise in the Brahmand the more the hold over the capacity for Pranahuti. The system naturally depends on our purity in thought, word and deed.

The Ultimate Union is something that is only to be hoped for, as that is possible only after physical veiling. Please watch yourself always and maintain the purity that is expressly needed for the purpose of onward march which is had only through his pull.

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### **U/L**

The study of the flow of consciousness from L to U in the heart is not dependant on our suggesting any flow. All thoughts in general for any person, naturally tends to flow to the lower portion of the heart. This L portion is the region which supplies power to the Physical and Vital parts of our system. This flow has to be naturally shifted by the aspirant to the U portion which represents in a sense the Rishi Consciousness. (Please do read Efficacy of Raja yoga carefully) Master calls this the landing place of the Rishis. If the abhyasi is regular in sadhana and if the trainer exerts to cleanse him such a diversion of flow is observed.

### **Nature of Knots**

Every knot has its own original condition and that is not the Ultimate condition as many persons think. I can only guide persons in the line in which I am guided and my effort has been only to clarify what Master has stated in His manual as also His

works. The various conditions of the Knots were clearly mentioned in the books of the Master and to some extent I tried to clarify them in my commentary. If at each centre or Knot the Ultimate were to prevail (that is Void) then the question of nature of Knots itself does not arise. Various states in the Vairagya and Viveka have to come to a state of moderation. The aberrations of these states are well known to tradition and they are extolled. But the moderation we have to arrive at is possible only in this system. The same applies to the states of consciousness relating to Devotion and Surrender. Volumes may have to be written if one tries to explain further. Suffice it to say that, continuous cleaning of these knots is meant only for the sake of finally to "summarise" all these conditions when the expansion is through the Mind Region. Access to Central region is possible only when these are summarised as Revered Babuji puts it in the book Towards Infinity. I am afraid any amount of clarification will not help in the matter and only when the conditions of Layavastha of the knots are fully grasped (not intellectually). I am not able to

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understand the word "Mergence in the Base". This is possible only when the conditions of the Knots are in their "original" nature. A horse will be a horse and an Elephant would be an elephant and they never become Base. Kindly also appreciate the statements of Lord Krishna that He is the Himalayas among mountains and Arjuna among men etc. Perhaps that would clarify some points, if at all. Unless we "initiate the value of our existence" as Revered Babuji puts it, entry to Central Region is out of question.

### **1<sup>st</sup> Knot**

I shall comment on the nature of the first knot first. This relates to the knowledge relating to the Asat and Sat. It is all discussed enough in the Vedantic tradition. But any amount of intellectual knowledge does not lead us to acceptance of the Sat as against the Asat, Unless the knowledge seeps into us this is not possible. On this is based entire Vairagya. The characteristic of Peace has nothing to do with the Ultimate Bliss. It is peace that

is gained by us when we are able to develop detachment or due attachment. Restlessness will be there and at the same time settled condition which we may experience as peace of a kind is also there. In spiritual life we understand many types of peace, this is the base of all. This settledness in the awareness and need to detach ourselves from the worldly and transient, lies the foundations of the spiritual life. Naturally the concepts of Divine presence and Peace (as is explained in books) has no relevance here. The experience of seeing colours (in this case yellow) is only an indication of the arousal of this knot. That it is not bright or tainted with red or orange does not matter. The settledness is experienced as calmness. This calmness has nothing to do with Nothingness as such. The idea of merging in the condition of the knot in the Real and hence to the Ultimate is not clear to me. The knot comes to its original condition. Here original condition of the knot alone is in question and it has nothing to do with the Ultimate.

## **4. STAGES ON THE PATH**

### **Vibrations**

There are two natural places in our body that vibrate or where there is activity. One is the heart and the other is the *Sikhar* (where the vibrations are more clearly felt at birth). The vibration in the *sikhar* is natural to those who progress in the path because with the steadiness of meditation in the heart, the other one also vibrates.

The experience of vibrations during meditation is indicative of the Pranahuti at work.

Jerks and similar feelings are common in the path and they are indicative of the cleaning of the Nadis spoken of much in traditional literature. It gets

done naturally (*Nadi Shuddhi*) in our system without much effort from our side. The feeling of purity gained is an indication of the starting of the Yatra though we find other centres are also activated. Jerks are due to blemishes in us which obstruct the flow of Pranahuti.

Ajapa and Anahad conditions do not last long in our system.

### **Absorption**

If absorption is well understood it is a state of non awareness. We are always in this world and shall be so till we leave our body. There are finer and super finer states of consciousness but they do not belong to any other world.

When we talk of absorption we should be clear as to what we mean by that. Absorbed in hearing music, doing work, etc., are understandable terms but when we say we are absorbed in meditation what we mean is not all that clear. There

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is a thought or a pattern of thoughts in which we are lost and that indicates our level of existence. So try to note the thought/thought pattern into which you enter and feel absorbed or note the same when you come back to consciousness/awareness. That gives an idea of our plane of existence.

### **Clarifications on Absorption**

Q) I have absorption without consciousness

A) Absorption is good but we should be aware. The Sakshi has to be there otherwise it is to be concluded that we got into tamasic ananda. There is nothing of course you can do about that. Cleaning is the only solution that we have.

### **Service and Sacrifice**

The commitment to serve in the area of handicapped children/persons requires a high degree of empathy and what the Vedic seers have said MAITRI which Lord Buddha expressed as

Karuna. For that we require to grow in consciousness.

This leads to the main point why we meditate. Ordinarily so far as a person lives at the base level of animal, namely, attending to food, shelter and progeny one thinks that life is only the body and its needs. No one will deny needs or drives and urges. But human beings have an extra faculty of mind and also awareness of consciousness. Mind and Body are derivatives from our Mother (called Sriya (Lakshmi), Bhuma, Ammavaru, Ranganayaki etc.) which in philosophy is called Prakrti. But consciousness is something other than mind and that is the nature of God or Purusha (called Narayana, Krishna etc.). The mind we have is bridge between the matter and consciousness. Usually we do not know our real nature, busy as we are with the needs and urges. During meditation when we close our eyes and try to look into our heart, we usually find a blank space often in the colour of orange or pink or reddish yellow. This is due to penetration of light through even closed eyes.

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It is essential that we meditate where there is light or lamp mainly for this purpose only. This light when we experience we understand has no borders as we go on meditating. We also know that our sense organs and sensuous feelings do not go beyond our body but our mental sphere i.e. our ideas and feelings have no limitations of the body, and in fact time or space. Thus we become aware that our life is not limited to body but extends far. This extension experienced during meditations/contemplations inform us the great frontiers of our being. This is what Vedic Seers said as Atman(self) becomes Brahman(Greater self). I prefer to use the words particular consciousness becomes Universal Consciousness. But particular consciousness is more intimate because of its close proximity to body and we tend to get influenced by it. In fact all our problems are because we tend to limit ourselves to this particular consciousness. During meditations we try our best to live in the universal consciousness and through practice influence our particular consciousness to expand and grow into greater dimensions. This we accomplish easily so far as

near and dear are concerned even without meditational practices. But real expansion is possible only when we try to shed our attachment to the body and near and dear. This is what technically Vedantins called Viveka and Vairagya. But there is no negative factor in Vairagya as we are getting attached to the Universal. This is what our beloved Babuji stresses.

Universal Consciousness has got along with it Universal responsibilities also. It is necessary that we dwell in Him more and more so that we may be used by Him for His purposes as He wills. Our will has to get replaced by His Will and then real life or life in life starts.

### **Method of Serving**

This includes introduction to the system, individual sittings, group sittings and other works of Nature that we do. For this the foremost consideration is that one should think that Master in his form and person is doing this. To maintain this

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thought during the period of work will only be failure if the proper orientation is not there. It is not enough that we suggest to ourselves that Master is doing the work. One should clean himself bodily and mentally to the extent possible for him and then feel committed to the work of the Master. This again is an abstraction. He should feel how low he is to do His work and experience the gift to do service granted by Him. This lowliness of his being makes it possible to enter into the field of humility. Then having had proper orientation of submissiveness to his trainers and the Master he should offer his self including his mind and will to Him to be used by Him as He wishes and follow such directions as may be given to Him. All this and much more is meant by the words that we should think that it is the Master in his form and person that is working. Then he should think that the person sitting before him is really the Master and his natural condition is that and it is clouded or is enwrapped. Then attend to the work. There is a time frame that has to be worked out based on the task on hand. This becomes the first lapse. We would like to clean the

atmosphere in a time frame that is convenient to us and not the requirement of the task. This is nothing but our own egoism, ofcourse of a higher order.

### **Devotion**

No one can interfere with another's samskaras without his consent. That is the essential truth in Spiritual life. Without the basic awareness and realization of the dependency of the individual on God, there is no possibility of real devotion. Unless the Atma point is cleaned thoroughly and the nature of the Self is understood in the real sense (It is not Aham Brahmasmi – it should be Brahma Ahamasmi) devotion in the real sense does not arise. All is an expression of the Divine. We are His manifestations. We have no individual existence without Him. Therefore He is the doer in the real sense. What we appear to do is all trustee responsibility only. There are no ownership responsibilities for us, then only formation of samskaras stop. Then only dependency is understood. That is the beginning of Devotion.

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### Surrender

Dependency and devotion pave the way for Surrender. Surrender in thought, word and deed takes some time to develop. But if we keep the practice of remembering our Master it becomes relatively easier.

Surrender becomes possible only when we surrender and not when we wish to surrender; Perfect purity of course is a Divine Gift but efforts at attaining purity is not through words but through action, No one gets a gift when one does not deserve the same. You will not gift a pen to a person who does not write well.

Devotion point is too tough mainly because it is very subtle. Surrender never develops in the real sense unless the awareness of the Master is silent. However much one may beat about his heart, work is done by the Master only. *Kartrutva Bhava* is the basic ego which never leaves unless one surrenders totally.

Understanding the Prayer of the system from all the levels of various kosas perhaps enables develop this attitude.

Helplessness precedes the state of surrender. In fact it is the establishment of the helplessness, deep in our heart which is the main sadhana. Ego being what it is feelings of confidence arising out of competence or awareness of competence arise. Allow your self some time through contemplation to sink these ideas/feelings in the heart, That is what I call owning up the condition, You will agree many of the feelings listed by you cannot be totally owned up that quickly. That is the reason why we get the same feelings often. Once something is owned it never recurs and that is the way to evaluate our condition.

### **Clarifications of Surrender**

Q) I seek your help and blessings to become deserving and worthy of His grace.

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A) God when asked for strength gives problems and difficulties so that we can prove our strength. Do not ask for anything from God/Master. Learn to surrender to Him all your wishes and do not suggest the solutions you like and seek them.

### **Balance**

The freedom has been given by God to Man by birth. The pity is he chooses to misuse the same instead of as a man of courage restore the freedom. You can see my articles in this regard in the patrikas. 'A' point can be used to acquire good states but that is not the thing to do while doing the meditation at 9 p.m. 'B' point also has to be attended in the way Master has stated. If the condition so far bestowed by Master are honestly and sincerely owned up most of the problems of concern for sex urges, children welfare would not disturb. All said and done the question is do you seek to be balanced as Master desired all of us to be. If so you must have by now understood this balanced

condition that he is talking about is the state of mind of a seeker as explained in Bhagavad Gita by Lord Krishna in the 2nd chapter. Sthita Prajnatva is possible in four ways.

1. When a person is totally merged in the Master from birth – Nammalvar, Suka maharshi.
2. When a person is totally drowned in the service of Master - Laxmana.
3. When a person discharges his duty as Masters order - Bharata.
4. When a person performs his duty as if Master is doing - Babuji.

Master has advised us to resort either the 3<sup>rd</sup> or 4<sup>th</sup> method. He said thereby no further samskaras will be formed. It is for you to judge which one you follow. The way we do usually is to think we are doing or in other words we suffer from Kartrutva bhava. Unless this is understood the problems of day to day life cannot be squarely met. That is my experience. To seek help for spiritual progress is

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natural and that we got by way of Pranahuti already. If the goal of life is fully understood and we discharge our duties in office and home resorting to the 3<sup>rd</sup> or 4<sup>th</sup> method above we should neither have retirement blues nor concern about the children beyond a due limit. What I say may be difficult to accept that is precisely the way I have adopted. We should have concern but should not get involved in the problems of others. Everyone whether one is the spouse or son or daughter or one of various other family relationships has his/her karma to work out and while we can assist to some extent cannot modify or avoid any of them. It is their seeking that matters. The commandments of Master clearly give the message. Yet we are slaves of wishes. But instead of overcoming this stage we try to seek relief from the wishes by satisfaction and plead Masters and elders for blessings! Writing further on this topic is not etiquette. It is one thing to aspire and another thing to seek. To aspire is the state of a person in the state of coping and moving towards mastery. For this effort, dedication and enormous perseverance is required. This is the way of the mental plane. To

seek means only to beg--Begging is the method resorted by those who act from physical, or vital planes.

### **Clarifications on Balance**

Q) Is the Balance something that we get after sometime of this turmoil and turbulence? Or is it to be had and experienced, during our day to day life during sadhana in initial stages like I am in?

A) Your query regarding Balance is quite amusing to me. It is a state of dynamic balance in all planes and the question of before or after turbulence/turmoil etc., has not much relevance. No Situation is turmoil unless we make it with our intentional consciousness. The goal of life is balance and it should be happy for us.

Q) I noticed that for quite some time now I have a great craving for reading our system books and my interest in reading technical books (so dear to me once upon a time) is totally lost. Sometimes I need

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to read technical books to keep myself updated or to resolve some issues but there is no interest. Also, the interest in work is fading.

A) Our system of training talks only of moderation. It is necessary that you should update yourself in your profession and also do the reading of the books relating to sadhana.

Q) There were times feelings of words such as “I am doing” occurred in me. It also came as words. Immediately I realize the mistake and feel the mistake and apologize to Master. Master is doing everything. I must orient myself so that, such feelings / words will not come inside me. This type of thought has reduced a lot drastically since coming into the system. But I need to improve a lot further. When I think about this mistake it shakes me up.

A) Me and Mine are the two early lessons we are to learn in any society. The organising principle of Ego cannot develop otherwise. In spirituality we learn these two are our creations and learn slowly the art

of recognising actions, knowledge and experiences as phenomena that naturally occur and move towards the condition of *Sthitha Prajnatva* - abiding calmly with awareness only. That is a good state that comes to us in this path early; but artificially that cannot be developed. Please kindly note and do not get upset.

Q) Some times I get a doubt that we are trying to see Divine in every person (every living being) but when someone ask or tell us to do something how to take decision on that when we are also not sure about it. Shall we take them as granted by seeing Master in him/her or just ignore it and leave it to our fate. Especially in the family matters between Wife and Parents. Because both of them have Love, affection and care and seems to be right what they are saying but whom to follow? Please give me some advises how to proceed in these matters and also in general.

A) It is true that we try to see God in everyone. Actually we come to a stage when we do feel them

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to be so. But our duties in life are varied and everyone has his/her place and we should attend to duties as we are supposed to and as expected to. This is the clue for arriving at what is due regard to all. God of course manifests everywhere but it is not to be confused as that we should obey everyone because they are Gods. God does not expect us to do any favour to him. He only demands that we discharge our duties dispassionately. I think this should be sufficient for you to take necessary decisions with reference to relatives and friends.

### **Happiness**

The problem of life is how to be happy. Our method gives the answer candidly and you will realise that the company of the Master is the main source of happiness.

Except fortitude and forbearance, no other attitude is likely to yield happy state of mind. All are our brothers and sisters and it is only social convention that makes us have different

relationships and except love no other relationship like hatred has any place in happy life. Make a definite resolution to reject negative feelings to any person.

Contentment is the core of happiness. If you develop this attitude you would see how Master is so kind to all of us.

There is no activity in the world where the Divine is not in play. The warp is the Divine and the woof are you and me. The goal is to gain happiness by knowing the interrelationship with the Divine in all aspects of life.

Happiness is a disposition. It is to be cultivated deliberately. This is achieved by remembering the presence of the Master in our heart. Faith has many shades and only when faith in us is lost the question of surrender arises.

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### **Knowledge**

The state of helplessness simultaneously with restlessness is the condition that is one of the last stages and this will continue to be there. If what you are expecting is knowledge about everything consequent to this I am to clarify that you will not have it for curiosity or for display. But knowledge that is required for the work that you do is automatically made available. This is where the scriptures and other literature have misled us to presume that we will know everything, though perhaps the mistake is in our thinking than what they have written. So the thought that "probably the mystical insight may succeed in grasping the whole at once and for ever conveys to me at least nothing that is specific and is only a figment of imagination. Knowledge is, always for some work. Knowledge about everything every minute is only a wild imagination of no use to anyone at any point of time

**Laya**

Laya Avastha has no meaning if we are not in tune with Him and His purposes. The imaginative descriptions of the state of Laya resorted to by poets and philosophers have practically no meaning. Without annihilation of ego (which is of various shades) laya even in the lowest knot is not possible. I consider and I think I made it explicit many times that knot 1 (including 1a) is the toughest of all and to think we have moved out of it may be only the result of delusion. This is the reason for the Master to suggest cleaning of the heart regularly and this is a tedious process. According to *Fana* (Worthlessness) is the *Baqa* (laya). What more can I say. Unless laya is achieved to some extent (happily we do get such moments often) Divinity will not be able to get its things done. Any desire to have conscious awareness of the work of the Divine is only an expression of the ego and is therefore bound to fail in the attempt.

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### **Depression**

Despondency or depression is not good. But it comes even as Swami Vivekananda has pointed out that to be one of the flaws in the system. It is our duty to transmit to ourselves the Divine energy more particularly to the face and keep our selves bright. Mundane issues are bound to haunt us through out and it is all part of karmic cleaning that we have to go through.

### **Fana**

1. Regarding Fana: The development of fana starts the moment we start yielding to the Master. When it is total and perfect there cannot be any awareness of that. This is the condition that is prerequisite for any Divine work. Asking for awareness, (in your language seeking to recognize himself in that state) is out of question and is meaningless. You seem to understand it yet your philosophical knowledge (may I say unreal knowledge) seems to insist on that.

2. That such a condition should be something that is recognized by others? Do you not think that it is just ego of some sort that is demanding this? Who are others to recognize our work? It is Master alone we serve and not all sundry in the street. (Ego).
3. Feel suitably elated about that condition (Ego?) and enjoy the glow of satisfaction (*Anubhava virodhatva*). All these are no states anywhere near *Fana*. Your statement that when Ego is pressed down in one sphere it merely buoys up in another area is surprising from a person who has done sadhana for quite some time. We are taken by the Great Master to the higher realms almost in Airplane. You seem to be demanding the awareness of walking the distance from Chennai to Shahjahanpur while in fact you were pushed through.
4. At any rate unless Viveka and Vairagya are developed to the required extent, the understanding does not become possible, though you may have knowledge about such things.

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A) Life is so temporary and that it might end at any point of time. Now planning as logic does not have a metaphysical basis once we accept spirituality. So quite a few questions about employment etc. are from my point of view deficiencies in the Viveka. Dependency on Master or God is a tough one and has to be developed over. Unless *fana* is fully established the contact with the Masters is but an illusion. As is the *fana* so is the *baqa*.

A) I am happy that you feel the need to serve others. But without the *fana* not much can be done more than a lecturer in philosophy or religion. Unless preliminary state of *fana* is developed even giving sittings to others would cease to have any impact. This I have stressed often but somehow the doer concept does not seem to leave you. May be your orientation to the Masters of the order needs correction.

**Bliss**

Bliss is a state generally confused with Anandam of Vedanta. Bliss is a state experienced in our system after one crosses the realms of religion, spirituality and reality. The Bliss of this condition naturally does not permit any blemish to be seen. Mergence in the ocean of Bliss should follow by the idea that it is cleaning us totally. Naturally our attention during cleaning goes towards enjoyment of the state of bliss due to lack of comprehension of the state of Bliss in this system rather than think of the blemishless condition of the Master. You would appreciate however much we tried to tell Master of the mistakes of some he said that he is incapable of seeing blemish in others. The grace of the Master is there for the sinner and the saint alike, both these words have no meaning in his dictionary as a matter of fact his dictionary does not contain those words, So the method of practice of this cleaning is more tough as it requires complete awareness of the nature of Master. Once the nature of Bliss is

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understood our aim is not to think about it but know the blemishes we see in ourselves and more so in others which we want to get rid off and work for the same during cleaning timings. You would agree that comparison with others is the main reason for our envy, jealousy and covetousness. While *Kama* and *Krodha* are attended in a different way by doing meditation on point A, *Lobha*, *moha* and *ahankar* are to be gotten rid of during cleaning. Nature of Bliss if taken as the goal for us then comparison and competition and resulting conflict which cause our samskaras must be got rid off and for this we work hard and also seek the help of the Master by contemplating on the nature of Bliss which is his condition of being.

### **Rings of Splendour**

Regarding the conditions in the Rings of Splendour there we do not feel separateness from the Master and it is all a realm of Joy. There is only a single pointed attention to His nature which is nothing but Bliss.

The rings of splendour have always been beating our understanding. Considerable amount of Prayer to Master has to be put in.

### **Brahmalaya**

Devotedness is the identity that is there in Brahmalaya and devotedness alone is maintained. As I have already clarified identity is there but individuality is replaced by devotedness. The runner does not have an awareness of run or running. I know this makes no sense but that is what I know.

## **5. MISERIES AND AFFLICTIONS**

Everyone of us have our miseries and afflictions which are all the results of our past actions in this life and in earlier ones. This is what the principle of Karma stresses. Master in his commandments, more clearly in 5th Commandment clarified this position. Faith and Steadfastness develop only when there is opportunity for such development and which opportunity is what our problems pose for us.

### **Emotions**

Emotion is a very gross feeling which blinds reality. The language of feeling or the language of God cannot be clear unless emotions die down. But then whole of Bhakti

movement, is emotion and ecstatic emotion at that.

### **Undue Attachment**

A) Attachment of any kind to anything or person or place is a bondage and one in the path has to get out of the shackles and he can only be bonded to the Lord. This arises only when there is goal clarity. It is for each one to know that. I can only say that if one were to analyse the thoughts and thought patterns that one gets aware of during waking state, dream state and during meditation practices there will be an awareness of the bondage. These invariably relate to the five *kosas*, five *vikaras* and the three *Ishanas*. The mosaic is so very difficult to decipher that it requires enormous amount of dedication to the goal and of course the grace of the Master. We are the lucky few that have access to the grace of the Master and the remaining portion is better left unsaid and it would be the sadhana of the individual. While one has access it is also the experience of the discerning sadhakas that one

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does not get it unless one deserves it. This is to be done through an effort to develop devotion. As the Master puts it "Our primary motive is to develop devotion and for that service is only a means. We serve in the real sense only when our motive is sincere and honest. It carries with it a sense of DUTY as well as of LOVE, both being INSEPERABLE from, each other." One in the path also understands that Devotion is a consequence of the *Atma swaropa jnana* and is not something one has from the beginning as it is assumed with the recitation of slokas and mantras, poems etc.

*Kartrva Bhavana* is the root cause for the formation of all samskaras and all bondages. Unless this is got rid off at every level the question of going beyond the chains of bondages of various categories already mentioned above does not arise.

### **Gloominess and Dejection**

A) Please note that gloominess is not good for spiritual life. As a matter of fact the feeling of

dejection or gloominess etc., arise only when we think that we have a right to expect results for our actions or Karma. God is *samavarthi* and therefore whatever happens to our Karma is what is the best that can happen. Please do your duty and leave the rest to the Will of the Master.

A) Repentance if repeated again and again begets gloominess which is not good for spirituality. The past has to be treated as past only and we should never take it to the future after repentance and seeking forgiveness. Confidence in the Master will grant you the feeling of 'forgiveness'.

Dejection is not a sign of humility but it is an expression of extraordinary EGO veiled in the garb of humility.

### **Brooding**

Brooding over things not in our hands does not help in spirituality. It is only a sign of unyielding.

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It does not make any sense to bother about the past and spoil our state of mind. It is a common habit which we as practicers of yoga should avoid. We live in the present and move towards the future. There is little that we achieve by brooding over things on which we have no control.

### **Hatred**

Hatred is a bad emotion and is known to destroy all finer feelings in life. Make a positive attempt to love those whom you feel like hating. Love is the other side of the same coin. I am sure you will give thought to this and will feel relieved soon.

Hatred to any person is not good and it is a hurdle in spirituality. Strong opinions alone lead to this condition. It is true that we suffer from it mostly because it is a powerful feeling. Cleaning regularly does relieve us of that problem.

### **Depression**

A) Depression is very bad in spiritual life even as in ordinary life. Feeling repentant is different from getting depressed. When we have faith in ourselves and our Master where is the scope for depression. Please leave this habit.

### **Natural Calamities**

A) Regarding Natural calamities and the work there on, there is nothing to write. Nature's work is accomplished by Nature through various agencies and the agents will has no tolerance what so ever. Nature knows only Naturalness. Compassion is a good human quality and that is all about as far as I Know.

A) To demand opportunity for work is not correct. They come at His wish. Please do read again "Reality at Dawn" last chapters.

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### **Heaviness**

Heaviness of any experience is to be inferred from repeated awareness of the condition. That which merges hardly get recognised.

### **Beware of Negative Feelings**

Do not have any negative feelings as the Masters presence can make such doubts true. Beware of such small lapses in thinking.

### **Clarifications of Negative Feelings**

Q) I get often thoughts that something is lacking in practice and I am not doing my Sadhana properly.

A) You are practicing regularly and as per guidelines and also feel the effect of Pranahuti. That being so what is lacking and why that feeling. We should avoid assiduously negative thoughts.



## **6. SOUL**

Soul is a conglomerate and not a unit as thought by many. It has four parts namely *Buddhi*, *Ahankar*, *Manas* and *Chit*. They need to be purified thoroughly so that link with the Divine is established. God has willed that all should be happy and contented, it is only we with our attachments created problems for ourselves.

### **Ecstasy of Soul**

Q) Regarding the nature of the Soul:

A) I am sure you have read Rev. Babuji's clarifications on the Identity. There are three concepts 1. Soul 2. Identity and 3 Individuality. My experience is that the individuality is a composite of

Ego, Manas and Buddhi with all their hues (Sattvic, Rajasic and Tamasic). You will note that all our relationships, the concepts of *runa*(debts) are included in this. And that is what is reborn based on the choice of this faculty to undergo certain portion of the karma's during the immediate next life and this is what transmigrates but as only part of the Karma's are sought to be cleared in a particular life, the result of quite a lot of karma remains to be undergone normally during later lives. Due to sadhana, first we stop forming further samskaras by total dependency on the Master, and the Karma that we have opted to undergo during this life is gone through as also the balance of Karma that we have proposed to undergo later in the next lives also are undergone either during meditations or during dreams. However it is necessary that the *bhog* of all previous Karma's should be gone through before we come up to the stage of mere identity from the level of individuality. You are aware that unless the help of the Master is there through Pranahuti and we attend to the cleaning methods and meditation on points A and B as given

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by the Great Master regularly the *bhog* cannot be completely gone through and the consciousness becomes *Nistrigunya*. The identity as different from individuality has only consciousness as its body, while the individuality is invariably a conglomerate of sense organs, motor organs, Manas and ahankar. However my experience is that while simple and silent identity is felt it is also accompanied by the feeling of devotion to Master, Perhaps that is the nature of the Soul or identity, namely to be devoted to Master with total simplicity. No emotional overtones are there. No ecstasy is there. No prayers are there. It is just an awareness of being. Master perhaps refers to this when he says neither the beggar, nor beggars bowl is there but only begging. I do not know how to express it better. The Soul or identity is mere consciousness of nothingness. Neither the idea of vacuum nor the idea of space is there. There are no thoughts but simple awareness of nothingness. It is neither a bubble nor water but the memory of having been a bubble. I do not know whether what I have written makes the matter any clearer but that is what I

know. While the devotedness and dependency are felt during the meditations, in actual day to day life this consciousness can take only the form of service to Master (*kainkarya*) and any other form of expression of this is only a residual effect of the individuality, These states are the agony and ecstasy of the Soul.

### **God**

A) As for God, I never sought nor am I interested. Except the *Kaushitiki* Upanishad no one has described God and His land, all others talked of Brahman. Our Master leads us to Nothingness through *Brahmagati* and nothing more. If we cling to our pet notions of God and His manifestations however great they may be I am of the opinion they are sufficiently heavy and the heart feels loaded with some stone.

Q) I am always told (and convinced) that God is the first priority, Divine work including sadhana must always override all other things. I am trying to give

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sadhana high importance, I know I am not successful all times.

A) I do not want to dwell about God as a goal of life as no one for sure can explain anything about it to others. I think you need to read the book Ten Commandments of Sri Ramchandra.

Q) Another shortcoming on my part is that I am still not able to accept the Master in toto. I still see difference between God and Master

A) Neither you know the Master nor the God then why do you bother about their difference

### **Atman and Brahman**

A) *Atman* and *Brahman* first of all are not entities but only conglomerates. *Atman* consists of *Buddhi*, *Manas*, *Chit* and *Ahankar*. So long as these faculties function moving in a limited sphere it is called *Atman*. When the same conglomerate grows by its functions (obviously thought) it gets called by the

name *Brahman. Atman* from its initial state of thinking and moving in its sphere grows first into the stages of *Rishi, Rajarshi* and *Brahmarshi. Paramatman* is the word that has been usually used in Religion to note the first and foremost expression of the Divine and is not a stage of the Atman. I do not know whether you are clear about these concepts.

### **Ego**

A) The Ego is not something that goes before getting into the higher realms. But that is what we were asked to learn. That Ego is different from the development of Ego through the rings of Egoism that Master talks about.

A) I am not able to understand the demand to know everything. Certain things are better not known: that is the system of Rev. Babuji. He in His wisdom has saved us from knowing everything, lest it develops EGO. Still you want to know because it is said so in tradition or in scriptures. If He spoke

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with authority He has the authority. Is it not enough that we are humble servants of the Master? Is it too small? Don't you think your craving in this regard is a product of ego? Please do not misunderstand. I am only trying to tell you our limitations and the limitations imposed by the Master on our work. What is the value of knowledge if it is not for action. When He says He uses us for His work without our conscious knowledge and will do you still feel that you are to get that awareness? Don't you think that the so called dissatisfaction arising out of this is only a fiction of the Ego? Having reached high states of consciousness and spiritual development it is only service to the Master that counts.



## **7. GENERAL CLARIFICATIONS**

### **Master**

Q) I request you to explain me what should be the role of this Special personality / Guru / Master mentioned by our Babuji, with respect to our Sadhana or in the methods of Meditation we do and what exactly is the "Connection" with him.

A) The connection with our beloved Master who is also the Special Personality is what is given at the time of introduction into our system of practice. He is our Guide/Guru/Master. The Special Personality has many other things to do than training us and that is the work He discharges to Nature as per the need and command from Nature.

Q) It is appropriate to consider You / Trainer / Babuji (But physically only You are available to us) as my Master or Guru who will help for my Spiritual progress and also meaningful for some of the Methods we follow like receiving "Sacred current entering our hearts during the Cleaning process and Pranahuti during Satsanghs and Individual sittings".

A) It is the Master alone who helps the aspirant. The trainers according to the level of their approach assist the aspirant to move in the spiritual path. However the Pranahuti offered is always from the Source or Divine only. The following example however crude it might be will be useful to understand. The power from the hydel project is the same: yet it works in a bulb, fan or oven in different varieties. Similarly the power of Pranahuti is the same but the trainers modulate it according to their capacity. If the individual self of the trainer is brought to near nothingness the transmission would be the same as it is from the Master. It is the degree of nothingness that is achieved by the trainer that is the cause of different types of transmission. In our

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Institute every effort is made to ensure that the level of transmission is not less than that of the Brahmand even as ordained by Master in the book Reality at Dawn.

Your considering me as a brother helping in sadhana is good. But to think that I am your guru is not correct. Guru always is Rev.Babuji. If we accept someone than Him as the guide there is an inevitable tendency to form what is called a GURU PARAMPARA in Hindu tradition. It is there in other traditions also. This leads over a period of generations to dilution of the quality of the Guru himself as every successive generation of Gurus would have added their nominal identities to the Guru and the Guru himself becomes a gross entity most unintentionally. This is what has happened in other systems as you are aware of our Acharyas of different sects.

Pranahuti is an act of Will supported by the Divine will (because of the connection the trainer has got with the Master specifically for this purpose).

Receiving grace is a different matter altogether. The Master has defined Grace as the sweetness of heart of God and I like this definition much. What love Divine has for us only those who enjoy can appreciate!

The sacred waves of the Ocean of Bliss that we experience is due to the cleaning method advocated by the system. This is in fact our own will that is taking this shape. If we however convert the evening cleaning method as prayer this attitude of thinking that the waves are coming to us from Master gets accommodated and the effectiveness of cleaning itself gets affected. Cleaning is always an act of Will on our part. The suggestions have to be clearly understood.

### **Goal**

Q) There is no change in my Goal and it is complete oneness with Babuji Maharaj.

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A) It is good to think so. As my revered father puts it, see manual, the condition of the Master has to be in our centre of devotion. Nothingness and nothing short of nothingness is our goal. - sentiments alright.

Q) What is Realisation?

A) Please do note realisation means making something actual in our life and cannot be confused as vedantins do with the merger in an imaginary Brahman. Brahma gati is the truth. Brahman as a person is an illusion. These are matters of experience.

As a matter of fact one of the means other than that of *Karma, Jnana, Bhakti* and *Prapatti yogas* is the understanding of the real nature of the Avatar or the Supreme Personality. One who knows this gets to be one with Him and attains the state of Realisation.

Goal clarity is if I may suggest is to become Suns of Spirituality which for me is more practical way of

looking at the subject of Realisation even as Master has put it.

### **Craving**

Q) Just before the end, there was a feeling of restlessness. My trainer said it was due to the fact that we are unable to take that much grace from the Master. After all the sittings, there is always a feeling of settledness, the mood is very upbeat and there is feeling that everything is good in life.

A) Restless is not only due to the vessel being full but also due to craving.

### **Dreams**

Q) Sometimes I get nightmares which I am scared to recollect.

A) Nightmares are no good to have. You surely require a few individual sittings and you should be strict in cleaning your self in the evening. Doing

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prayer before going to bed placing yourself before the Master in total submission will help you

Q) Some times during sadhana and sleep I am feeling as if am flying and walking in air.

A) Dreams of flying denotes that you are feeling insecure and there are unknown apprehensions.

### **Trusteeship**

Q) Many a times I do get irritated, but I think about Master and get back to normalcy. I thank you for your guidance.

A) When we do things as a matter of compulsion, irritation is the result. Try as far as possible to discharge your duties as a trustee as our Master has suggested. It may take time but you will surely succeed.

**Tradition**

Q) Sometimes I get a thought of going to Temple and feel I miss it also. For the past few days I am getting this thought. But suddenly I awake my selves and get into master's thought. I do not know the reason for this thought. It comes to me sometimes not always.

A) When we think about God, we think of temples also. This has been part of our life. So long as we know that realisation/liberation does not come from visiting temples and also know that it is only social custom there is no problem about going to temples

Q) I am following the system more seriously for the past 1 year. First of all it took me some time to come out of my daily slokas, poojas and some vrathams. Now I am clear in my path.

A) Poojas and slokas have their own purpose and surely it is because of such pious practices you have now come to this system that helps us move towards

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our real goal. God is samavarthi and therefore no effort goes waste.

Q) I felt that Lord Hanuman is flying in the sky and seeing all people on the earth and I am in Hanuman seeing all people.

A) Our path is too straight to accommodate the personalities of yore however great they are. In fact none of them respond to us and it is fancy of our imagination that runs wild due to pseudo religious and pseudo traditional knowledge we acquired from our elders and well wishers. Please do attend to cleaning more assiduously.

Q) As for the question how long you should do the Shraddha and Tarpana etc.,

A) I have no answer to give. In the present circumstances the way given by Rev. Lalaji in Truth Eternal, in the chapter on Karma regarding customs and religious rites may be the best course. You may

think and take appropriate decision. I do not have any expertise on religious customs and rites, which if I remember right I, had always contempt for, the apparent hypocrisy. Whenever I did any such thing it was to please my wife and also to see that the poor Brahmin community is also fed properly.

### **Miracles**

A) I do not believe in miracles nor advocate them as arguments for showing the greatness of my Master. Miracles if supported mean that we are supporting unnatural things. Several things happen and some appear to be good for us and some bad. It is all a matter of judgment and perspective. I have had many occasions where death was just by the side and I never suffered from the feeling that I (an insignificant being before God) merited His attention to save me. That is the humility and also rationality.

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In our system there are no miracles, everything is systematically delivered to the aspirant according to merits.

### **Self-Pity**

Self pity is a great luxury. Please do not fall into this pit. We can manage all other luxuries and get out of them.

Q) In your letter you expressed a feeling that you were not able to mould any person so far.

A) Again is it any of our concern? Is not moulding ourselves so that it may arouse a feeling of piety and love in others the Commandment? Every Jiva has its own samskaras and vasanas and our task shall be never to tinker with them. It is a Divine decree and sacred pact with the Divine the Jiva has as was well stated by Swami Vivekananda. Who are we and How are we to do the job of moulding others? Is the self-effort evident here? Comparisons with others in this regard thinking that they have moulded others, do you

think are justified? You can see the play of Ego in all these views. We are participating in the great task undertaken by the Master and it is His work alone. The greatness of Revered Lalaji Maharaj is that he was able to make a plea and succeed in bringing the Centre yawning towards the circumference. Ponder over that. That is the basis of Pranahuti. The Pranasya Pranah has yielded to the request of the Grand Master How can humanity repay this debt? NEVER, NEVER, NEVER. That we are, enabled to work in this great task is our luck, perhaps that is itself the Grace: Don't you also see in this statement of yours a sense of self-pity? Watch out your feelings and come to the correct perspective.

### **Effect of Movies**

A) You had already observed that the cinemas have an effect on you during meditations. You may think over this and slowly reduce the time spent on them. Thoughts so long as they do not disturb our meditation need not be given importance. You may try to read again the articles on Control of Mind and

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Concentration of our Master so that this phenomena does not bother you much.

### **Intellect**

A) It is necessary that the manas should take a priority over intellect(buddhi). At the same time intellect is necessary to understand and explain the system to others.

A) Regarding the role of intellect and intellectual presentation of matters and justifying it by the sacred Gayatri mantra, I can say the Dhi mentioned in the mantra is definitely not the buddhi. Further reality can never be appreciated by the buddhi and it is matter of the heart and feelings only. Love is beyond intellect and the barriers of intellect and its logic will not apply in the spiritual sphere. No one writing excellently using his intellectual prowess was able to change the nature of a single person. While everyone knows what is good only few do good. This is because intellectual conviction does not generate the love that is the basis of universal

brotherhood. You know this yet the power of the intellect is such that it traps you. I went through this phase and after Master repeatedly pointing out this defect, with lot of reluctance and almost unwillingly I stopped this practice. Now I dare say it is a VYASANAM and we should come out of it.

A) A Prapanna abides in God/Master and never asks Him anything even by way of clarifications. Clarifications and explanations are in the realm of intellect which has no access to the heart and feelings which is the real language of God/ Master. The drama of the manifested Divine were described to some extent truly and to a large extent with extraordinary imaginations and if we seek to tally our experiences with it, So far as I know it is not possible. The Omniscience that is supposed to emerge from an understanding the real nature of Brahman / God as spoken of in the traditional texts and what we have learnt from the learned is true only when occasion demands it. And Omniscience is not granted for idle curiosity or imaginary tasks that we seem to undertake. The Reality that is presented

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to us is naked and has its own beauty though it is dry and almost void.

Q) Undue attachments are verily decelerators for spiritual progress. By the time I am aware of it, it is like I was already in it. Is emotional attachment to Master an undue attachment?

A) That is how the intellect fools us. Desire to reach the ultimate is no desire and attachment to Master is no attachment and yet the monkey(mind) plays its joke. Beware!

### **Power Grossness**

A) The power that is vested in the trainers should be utilised lest power grossness develops. Any amount of justification for lapses will not yield the desired results to get rid off the grossness once it develops. Attachments to our so called men and women who in reality are His, helps none in the path. Promises made to Master need to be kept lest Untruthfulness casts its mark on the soul.

You did not have individual sittings for some years. Therefore in addition to normal grossness you have developed power grossness also. This needs to be attended to immediately. Try to comply with instructions and come for individual sittings.

## **8. SALIENT POINTS ON SADHANA**

### **Practice**

1. Regularity in Sadhana is a most important thing. But ritualistic adherence does not help much as the practice in spirit is more effective. Therefore try to cultivate the habit of remembering the Master in all that you do and think.
2. One thing that we should learn in life is to be grateful and then count the blessings we get from our Lord. This attitude helps us to be happy and also develop contentment.
3. Absolute sincerity and willingness to yield to the Master is the only sure path to success.
4. Unless we develop the attitude of forbearance and fortitude many precious gems in spiritual

life do not come. The tough the polishing the greater the shine of the gem. Take everything as a Divine Blessings for your own good. Also note that we are responsible for most of the trouble we have - it is our own samskaras and no one is to blame or find fault with.

5. Faith in yourself, in the method and above all in Master will carry you through all the walks of life.
6. Learn to be grateful to the Master for whatever blessing you have. That is the proper attitude to develop.
7. There is no need to repeat our thanks for every occasion of happiness bestowed on us. It is necessary that the thankful state of mind is ingrained in our consciousness and our acts must express such gratefulness.
8. Knowing our lapses is the initial stage and correction the next stage, the last stage is not to repeat the lapses by offering prayer as advised in the 10th Commandment.
9. Please leave the habit of intellectualising and that will enable you to get out of the habit of

comparison. Every one of us get what we deserve as the Samavarthi cannot do anything otherwise.

10. Do not worry about the past, always work in the present. That is the path of spirituality.
11. Never entertain negative thoughts- they weaken the will. Do not give negative suggestions to yourself.

### **Remember**

1. Ours is always a positive approach.
2. Evening cleaning, Bedtime prayer and prayer at 9<sup>o</sup> clock are useful to rid of our undue attachments and avoidable attachments. Mellowness of heart and kindness to others would develop faster.
3. God gives opportunities to develop certain qualities and attitudes in life. Never He gives the qualities directly.
4. Humility is a virtue that develops in our system naturally.
5. Fortitude and forbearance are great virtues which we develop naturally in our system.

6. Patience, forbearance, fortitude etc., are preliminaries in the path which leads to the realm of humility.
7. Patience is a virtue that we need to develop in doing sadhana.
8. In spirituality the main thing to learn is patience, waiting, tolerance and forbearance.
9. Purity is something that has no limit.
10. Sloth and laziness of any type is not good. Many think that they should be in the meditative mood always. This is not correct. We should do our duty.
11. Circumstances are there and it is for us to tune to them and always try to attend to our spiritual as well as mundane duties as earnestly as we can.
12. Laziness and sloth are to be rid off with effort only. This can be done by keeping the Infinite journey in view.
13. Rituals have a binding effect and those who seek true realisation/enlightenment cannot yield to rituals.

14. Intellect has got its own advantages and limitations and most of the time the arguments we have is nothing but a scratching we do to get rid of itching.
15. The extent of humility we develop is directly proportional to the progress in the path of infinity. The more we feel our lowliness the more we advance in spiritual life. Ofcourse this should not be something that is done artificially.
16. Development of Viveka in our system happens faster due to the help from the Master.
17. Dedicating all work and experience to Master is the easiest way to stop formation of samskaras.
18. Falterings are never the problems it is only falls which disable us to rise that is the problem.
19. Please note that you are never the doer and it is He who works.
20. Persons on the path of spirituality owe an obligation to improve the environment.

Cleaning and purification of oneself naturally precedes the attempt to better others.

21. The days of Basant (celebrations) are vital to spirituality and during those days we should maintain our link with Him consciously.
22. It is our duty to make every possible effort to spread the message of the Master.
23. If The Ultimate resignation is there then the journey is over.
24. It is necessary that we should understand that every individual is an expression of the Divine and if any one seeks our help it is our fortune and a great opportunity for service given to us.
25. It is necessary that the self gets moulded to such an extent that the Master alone is visible for others or the display of Master through the self is total.
26. There is every need to own up the conditions of the Pind Desh if one wants to move in the higher regions.
27. To talk about transformation in the human life without its consequent effects being felt

in the social and normal life, is a mere guffaw.

28. Greed and avarice in Spirituality is worse than it is in Materialistic life.

29. For every grain of knowledge ten grains of Wisdom are required.