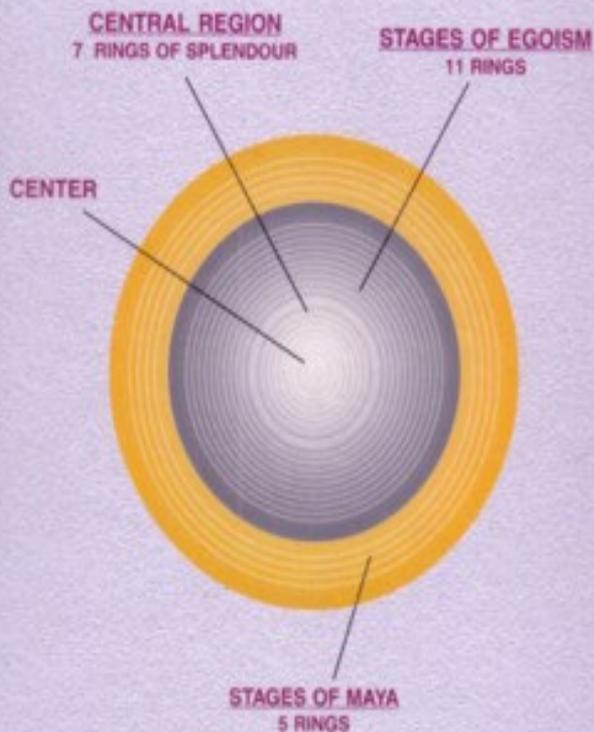


BODHAYANTI

PARASPARAM

VOLUME - III



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PUBLISHERS NOTE

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

In this volume Brother Sri. K.C. Narayana deals with the various practical aspects related to all the knots of the pind desh viz. Viveka, Vairagya, Devotion, Interdependence and surrender.

The present volume starts with the article on Nature of Viveka which deals primarily with practical aspects of right knowledge. The author has dealt this subject very practically as he explains the various intricate aspects related to viveka. To quote the author “The reason why Viveka is stressed most by us is though every one knows it the real

understanding of this is completely missed. Mind empowers experiences and events with meaning through imagination of conceptualizing. This creates very strong emotion. Then one ends up seeking the “right experiences” by altering themselves, their concepts, imagination, or circumstances and the unending foolishness. I repeat myself because people see the coming and going of events conceptually and not actually.”

From hereon the author proceeds to second article dealing with Determination and contentment wherein he deals with various wants of human beings as also what one should want for in life. He deals with setting up of proper priorities and concludes with contemplation on whether one has lived a worthwhile life. As the author says “contentment is the greatest form of wealth.” The author then proceeds to deal with Vairagya, devotion, yielding, aspiration and surrender.

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

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

“The value of the system of the Master is a puzzle for many; many serious aspirants have been entertaining a notion which they derived from the schools of philosophy both east and the west that, upon getting fundamentally enlightened in that non-finite or Infinite Self or Truth, we will somehow be free of all the impositions and challenges of relating to others and thus we get liberated. An equally funny rider to this is once we are enlightened we will know everything that is there on the surface of the earth and perhaps heaven also. When one becomes Infinite, after all, everything would just be part of our real Self, they would contend.

But unfortunately that is only bookish knowledge and wild imagination parading as philosophy or wisdom. In life which is a relative plane, otherness leaps forward to claim its dues from

anyone who is deeply and authentically bringing the infinite identity to life. And it becomes our duty to relate to others as a relative self (a part of our being) where we do not know who the other is in any perfect sense. Realisation is not an awareness of our big infinite Self who is supposedly free of such mundane obligations; it is our commitment to understand and empathize the other that gives meaning and relevance to realisation of our true nature. It is only then we can consider ourselves as living upto the expectations of the Divine, as Master often urges us to”.

Revered Sri K.C. Narayana’s presentation of the system is extremely practical with high emphasis on the usage of the system of Pranahuti Aided Meditation in daily life rather than on the philosophical or the vedantic interpretations. This is evident in all the talks and articles in this publication. There are quite a large number of practical hints which have been given for the benefit of the ardent aspirants of the system in this book and the author does not waste time dwelling on relatively less important aspects of the system of Pranahuti Aided Meditation.

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

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

HYDERABAD

R. RADHAKRISHNAN

February 2005

FOR SRI RAMCHANDRA PUBLISHERS

NATURE OF VIVEKA

One of the common questions I face is why I always talk about of the coming and going of events or transitory nature of things and events. I would like to answer saying that this is the most essential recognition to be learnt in spirituality, without which it would be almost impossible to love truth or Reality. It is obvious that we cannot love truth when we believe what is unstable as stable. The reason why this happens is we like pretence to truth. It is not just events that come and go, all mental activities, all physical activities, all spiritual activities, our beliefs, sensations, perceptions, and feelings also are events in nature and they too come and go regularly like a sunrise in the morning or as rain off and on. They are results of our action in the past and present.

This does not make events, thoughts, feelings, or any phenomena bad: this simply clarifies

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what it is and what it is not. It is only through this recognition that these events can become a joy rather than a curse. When we identify with these things we are forced to suffer disillusionment.

We are in fact only pure and simple consciousness and that is the gift of God. It is something that we are born with and is not created by us. In fact that is the cause of our creating our worlds however small or big it may be. The whole problem is we cannot help but performing actions and consequent results will always be there. Because we allow our minds to attach itself with the actions and its results sufferings and joys appear to gain reality value. But these are transitory and last only as long as the effect of action remains. As Master puts it “This is all the creation of the human mind which results from our ignorance of the right relationship of things. Our passions, emotions, and impulses too contribute a good deal in aggravating the troubles and at times cause fiercest tempest strong enough to threaten a complete wreck. We generally attribute its causes to circumstances.” Because these things are ephemeral they do not

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constitute our true nature. This disillusionment is persisted habitually by us: otherwise it is painful and we might bring down the whole sandcastle of false identity which we nurtured carefully so far.

Our friends and foes alike, who wish to avoid their own suffering, support us in believing in the forms and notions in which they are interested. The group thus gets formed and the vicious circle thus formed has the support of the group or more appropriately the herd. These people are called friends, colleagues, and associates, satsanghis, abhyasis; they are at times well intentioned. If we look carefully we can see that the pockets of "authorities" and their 'advertisers' (Gurus and Sishyas) are filled with money while reinforcing and giving meaning to ideas and dreams (new or old) that serve their interests. This is to convince us to switch from the ideas and dreams that does not serve their interests. And, it is true that some ideas and dreams are more functional and get more social support than others.

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The groups thus formed avoid others who do not fit their standards and statuses. This is exemplified in our society where people identify with their education, cars, economic status, beauty or lack of it, property, prestige, politics, religion and spirituality, so on and so forth, without end. Obviously these things cannot be who we are because they came from outside and also are transient. To identify with that which we are not is to welcome suffering that cannot be avoided. Sooner or later it will manifest unless we avoid trying to identifying with them.

It seems that, without at least an inkling of this recognition of the coming and going of events, inquiry into truth or Reality is impossible. It is possible certain times that some event in life which disrupts us badly and which should be recognized as travail is treated as trivial. But, the old habit of not recognizing the transitory nature of events and things begins again and unless this recognition of the coming and going of experience becomes unshakably clear, it will continue until death, robbing us of our living freedom.

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The evidence that this recognition is not clear is that we tend to identify again and again with some ephemeral form. Ironically this clarity is taken for granted because of course we know events come and go, our whole life proves it. Viveka is easy to know and hard to learn and to earn it is much more difficult.

The reason why Viveka is stressed most by us is though every one knows it the real understanding of this is completely missed. Mind empowers experiences and events with meaning through imagination or conceptualizing. This creates very strong emotion. Then one ends up seeking the "right experiences" by altering themselves, their concepts, imagination, or circumstances and then again identifying with the results. This is an unending foolishness. I repeat myself because people see the coming and going of events conceptually and not actually.

One of countless examples is the way that death is related to only conceptually. That is the reason for the imagination of Heaven and Hell: they

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are conceptualization of death. If we look sincerely we can see that even Hell is a consolation for the ego because even in Hell, our concept of 'self' lives on eternally even in torment. It is truly amazing the kinds of absurdity we are willing to believe rather than exist in Reality.

Only in the Reality we find the benediction of life and where unnecessary suffering ceases. Unfortunately with these concepts of Hell and Heaven relating to death people live as if there is an endless supply of tomorrows to draw on. Eternity assured, we seem to have little concern for living truth!!

In fact it is not difficult to live in truth or Reality. It is easy even in the midst of all the responsibilities of the life of Grhastha. The pain we wish to avoid, which we never truly succeed in avoiding, is in the lack of clarity of the Reality before us and our own disillusionment. The understanding of the coming and going of events and experiences is the beginning of giving up the dreams and the lies.

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Not just some of them, all of them. That is the power of Viveka.

Instead of living in Reality, living in imagination and concepts about who we are we find our life easier because we avoid painful disillusionment. What one is most afraid to lose is only what exists in the mind, or we could say ideas about the self. It is unreal. If we look for it we will never find it. In one moment of silence imperienced during meditation, it is gone along with its contrived importance. When we lose all that we imagine us to be, we have truly lost nothing because imagination is unreal to begin with.

Actually living in the mind with all our illusions and conceptualisations is immeasurably harder; it is only the ongoing suffering that is sought to be avoided in moments of entertainment or the achieving of desire. No wonder the number of halls of entertainment and fast food centres are ever increasing. And, people believe this to be all there is, and hence all seeking including spiritual seeking, becomes an attempt to satisfy this desire to avoid.

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This is exemplified in the afore mentioned way that of Heaven, Hell. The truth is the sense of self we are trying to protect by believing any kind of nonsense, that very sense of self does not exist even now because if we look for it we won't find it. It is only ideas that create this sense or concept of self. For those in whom this clarity does not emerge there is always the possibility of the “bound consciousness” – which has binds of its own creation – attachments to things, personnel and property and ideas- to find expression in another life- call it reincarnation or rebirth.

It is clear that contemporary mankind is beholden to ideas, perhaps it has always been so, but today it seems incredibly difficult to extricate oneself from ideas unless those ideas are immediately replaced with other ideas to identify with, this is again a vicious circle. There is an endless supply of salesmen for these ideas. There is one Divinity and there are Infinite marketing personnel! This fosters more living in the mind. Living in the mind is the true meaning of the word Maya or delusion. When we see delusion or

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pretence for what it truly is, we are liberated. That desire is love of truth born out of a deep discontent which may be termed as divine in nature as it helps liberating us from our illusion of self. Then and then only the question of "who am I" can arise naturally. Then our true nature of our Being gets revealed slowly ending finally in the awareness of our Infiniteness as our essential nature. Then our mind becomes pure (Nirmala) truly benign and truly useful. Then we truly experience Reality as it is in itself.

Our own nature is our only refuge from senseless suffering. No one can give it or take it from us. This is the narrow path of Realisation and has to be trodden alone. We can and we should do all that we can to help others find their feet in Reality and that is the Divine decree. It is wisdom not to waste our chance to live this in our life.

That is why I speak of the coming and going of experience and events.

DETERMINATION AND CONTENTMENT

Every one has conflicting priorities in their life. For instance we want to meditate more so that we can wake up to our own Real-Nature .This we find is not possible as we have to spend more time at work to earn required amount of money. Similarly we would like to spend more time reading spiritual books but we don't want to miss our favorite TV show or movie. We want to do some spiritual work so that we can help others in the real sense but our friends and relatives say that is non productive and we can as well spend that time for earning some more money.

We should have clear idea as to what we want and this may be another way of looking at the goal of our life. We should know what we want out of life. If we find that we are stuck with lots of conflicting priorities in our life we need to seriously contemplate on what can make our life meaningful. In such

contemplation we can discover what we want to get in our life.

We should not bother about what our friends and relatives think our priorities should be. There is no harm in considering them in such contemplation on merits; but the priorities simply because it was stated by some one important should not be accepted. The priorities should not be the ones that the images on TV say we should become.

I know too many people who suffer through their days at work, doing what they dislike only for their paycheck. That's where the expression, "Thank God tomorrow is a holiday", came from. People suffer through their weeks only to find relief on the weekends or when they go on vacation. It is bare truth that we spend the majority of our lives living in ways that we don't want to live and doing things that we don't want to do.

I strongly believe the feeling of Santushti or being satisfied with what we have is the first step in becoming happy. This is the secret of happiness. If

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this is not there any amount of comfort or riches or fame will not give happiness. Real Santushti feeling is a by product of the awareness of transitoriness of things and events in life. There is every reason to look into our images in the mirror every day and feel happy at being what we are. We should note however that our image has been changing and we have always been happy at it.

The first part of our contemplation is to just to remember where we can find happiness. It is no secret that every of us know that happiness comes from inside, where we actually experience it. If this is remembered we can save us lots of suffering. Remember even an expensive car or house can not give us the happiness that we already have on the inside. An image of happiness that we see on TV or in the movies is not nearly as good as experiencing the real thing.

If our contemplation is steady on this first aspect we can start the second part of the contemplation: The nature of jara or old age. The very idea disturbs most of us. I suggest that we

imagine that we are much older. Imagine also that the family doctor has told that we have only a few days left to live. Think that the members of family, who usually are constantly by our bedside, have gone away to get some dinner. We are left alone to look back on our past. As we look back at our life what do we see? Do we have lots of regrets: that we never did what we wanted to? That we never meditated the way that we wanted to, and we never realized the universal truth about our own real nature that we hoped to realize.

Instead we spent our life doing some engineering or computer soft ware all the time which seemed like eternal drudgery. Or when we really wanted to help others we did not or that we did not give love to the people who we really wanted to give love.

Now it is our task to think about what would make us feel that our life is worthwhile. For this we need to examine things around and notice what would have made our life fascinating. What would have filled it with joy so that we could have full time

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happiness instead of part time happiness? How could we look back and say, "I lived a worthwhile life." Even if it takes us several days or several weeks to find this out, the time that we spend in this contemplation will be the most worthwhile time that we ever spent.

Finally our contemplation should be as to how to align our life with that we have discovered as worthwhile. This contemplation till this moment is living in the past in a sense. Now we need to return to the present and align our life with that. It is necessary to remember that as long as we are alive, we are never too old to change. When we have a choice of what to do with our time, it is wisdom to pick that which will help us to get what we really want.

There is no use in wailing over the past and getting distracted. We should remember that "contentment is the greatest form of wealth." Contentment and acceptance of the situation should never be confused with complacency and indifference. Cultivating contentment means learning

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to appreciate what is given rather than focusing on what may be missing. “I am satisfied” is not the same as “I do not mind even if I do not have.” The commandments 5 and 7 of the Master requires us to develop the attitude of ‘radical acceptance’ which implies unconditional Maitri (friendliness) where openness and love are such as that we are prepared always to receive with gratitude all that happens to us. Such a life of contentment has no barriers to the being and any and every one finds a place in our heart even if we do not like what they may think or do. Contentment really means that we have the serenity to accept the things we cannot change, having the courage to change the things that can be changed and the wisdom to know the difference between these two.

The practice of embracing between intimate persons is an acknowledgement of the acceptance of each other which shaking hands cannot accomplish. Unconditional acceptance is an ecstatic embrace with Reality and it is not static: it is dynamic and vibrant.

DETERMINATION AND CONTENTMENT

As Master put it we should learn to Live. I only add let us live the life that we really want to live. Then we will be doing exactly what we want to do, living in the joy that we want, and the outcome of our life will be just what we wish – and for me a life in Master. Perhaps that is so with all of us also.

VAIRAGYA

Viveka stresses the need for determination. If we do not have a determination, and not prepared to gird up our loins, we are not surely going to have Viveka. This is the point of view with which we ended in the last talk on Viveka. The concept of Vairagya is directly connected to the concept of Viveka. In tradition they are generally called two 'Bhushanam' or two ornaments we should have in the path of spirituality- "Jnana, Vairagya Bhushanam". If we don't have these two, Viveka which is otherwise called 'Jnana' and Vairagya we are not likely to move far in the path of spirituality. Some abhyasis who have stated that they are not able to develop these virtues or expect them to be granted by some other force rather than generating through their own will are likely to fail in sadhana. The help of the Master comes only when we do our duty.

Some abhyasis have stated that 'I am not able to just satisfy with due attachment', which is

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also expressed in another way that 'I am yet to develop due attachment'. We should note that there is nothing like developing due attachment. We are as on date unduly attached: if we reduce that undue attachment then it is due attachment. Nobody develops due attachment. There can be only one attachment and that is the attachment with the Divine and that ensures limiting other attachments to the level that can be called 'due'.

Now what is the Viveka that we should have in spirituality? The Viveka that we have got is, everything here in this world is His, by which we mean it is the Lord's. No one has got any possessive right over any of the items or things or persons whatsoever in this world. Because of the lack of the awareness that divine is everywhere and divine owns everything here the problem of attachment to things develops. Divine owns everything here; we cannot own anything here. Even the land that is there in the Country is that of the Government, any land for that matter, even when we purchase a land it is all of the Government, we have to pay cess, we have got to pay annual rent etc.,

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Nobody owns the land, land is owned by the Government and can be acquired by the Government at any time. I think this concept is very clear to most of us. Similarly it is the Lord who is the owner of everything here. So, when we say we are trying to own something we are usurping what is His. This is what the 'Isa Upanishad' stated "Isa Vasyamidam sarvam, Yatkincha Jagatyaam Jagat"- whatever that is, is His: therefore "Tena Tyaktena" therefore leave attachment and be happy. The world 'Ka' always refers to God. Therefore the word 'Kasya' in the Upanishad means 'that of God'. God's property is here and we have no right over any of the things or persons here. So it is not exactly undue attachment but it is an unwarranted, unnecessary and irresponsible attachment that we have got, and that is very clear to a person who thinks well and knows everything is God's. The transient nature of things also proves the uselessness of possessiveness. "This too shall pass away" is the knowledge that Viveka gives us. Anything that we own, anything that we have also passes away. "This too shall pass away", if we want to know in one

sentence what is Viveka this is what Viveka is. Once we know that we do not own anything and since everything goes or changes we cannot hold any, the state of renunciation is possible.

Renunciation is therefore possible only for a person who is aware of the presence of Divine everywhere. If we are not aware of divinity any amount of our trying to say 'I am leaving my family, my children, my brothers, my sisters my property' will not grant us Vairagya. The question is, for people who have faith in God why is it they are not able to get in to the state of Vairagya? It is because that particular knowledge is poor; our awareness of the presence of the Divinity is so poor that we are not feeling the same. It is some intellectual stuff we have and we do not have such a feeling established in our hearts.

Some abhyasis felt that 'Trusteeship is something we should develop.' Trusteeship is not something to be developed; being a 'trustee' is what we are already. The Divine has trusted us and entrusted care of certain things and persons to us.

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We should be aware of it; we should know that we are only trustees. We don't develop that, our status is only that. We are trustee only; we thought that we are the owners. We have to give up that delusion of ownership. This point has to be understood. If we think we are the owner, we have lost the game already. When some one says he is not able to be a trustee and leave the idea of ownership it means he is not sure about God and the absolute right of His over everything in creation. Let there be no confusion on this subject.

Viveka will grant Vairagya provided our Viveka is right. It is His property therefore we have no business to say it is ours.

By being constantly aware of the Divine we will be in a position to stabilise ourselves in the state of Vairagya. Possessiveness is one thing, enjoyment is another. Not all those who acquire money enjoy it, misers are an example. They collect, they collect enormously and horde it but they don't enjoy. There are two aspects; we must be very clear about. One person who wants to enjoy, another person wants to

possess, a third one wants to possess and enjoy. Third category is an interesting category these are the people who want to have the cake and also eat it, that is why there is a perennial demand for acquisition. Possessiveness leads to acquisition: it is a perennial demand because one goes on eating the cake also. So one is constrained to develop acquisitiveness to meet the demand. And so long as we are going to get involved in this drama, of possessiveness, enjoyment and acquisition, the chances of Vairagya developing in us does not arise. But if we are going only to enjoy what is presented to us development of Vairagya is possible. That is what the Upanishad says- it says “Tena Tyaktena Bhunjita”, therefore leave this attachment, possessiveness but still enjoy. Whatever is given to us we can enjoy. Be happy about it. Great father is so kind to give, better have it. It is not ours, it is His, and we are permitted to have a share. Due attachment is what we have been stressing most, but we can take it as due attachment when it is not interfering with our attachment to the Divine. If our attachment to the Divine is not affected

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to that extent we can say other attachments are acceptable and that is possible only when we live as a trustee. If we have got any other attitude other than that of a trustee we can never have 'Due attachment'.

An abhyasi asked 'How to develop Due attachment?' Due attachment, as a matter of fact is something that comes out of trusteeship. When we go beyond the trustee level and try to possess then we are having undue attachment. This is one of the most important lessons that is taught in Islam. When Great God tells to please sacrifice your son and the pious man was ready to sacrifice it is because he knew he was only a trustee and when the owner wants back his son he is to be given. It is because of the awareness, that son is the son of God he was gave back the son. We will not do that because we think it is our son. It requires a great saint to say, 'yes I will offer'. There are examples in our Hindu culture also towards that. But in the famous Satya Harishchandra, in his earlier life, was yet to learn Satya. He was so possessive of his child, who was granted to him by god that he wanted to dodge

giving back the child. Harishchandra prayed to God Kubera to grant him a child. He was granted the child on the condition he would be given back to Kubera. Then he begets a child, Kubera asks him to return the child reminding him of the promise. Harishchandra who he was not willing, went on postponing saying that 'let me see how he plays, let me see his childish pranks, let me see the child educated, let me see that he gets 'Upanayanam'. When it became inevitable he finally tells that son to run away from him so that he will not have the responsibility of handing his son over to the God who gave the son. That is he was trying to be possessive. When we compare him with the Saint Ali, he is nowhere near that standard in spiritual life. And that is the reason why Viswamithra has contested his honesty. What made Viswamithra contest the truthfulness of Satya Harishchandra is that he knew in an earlier life Harishchandra was lying to God and he wanted to know whether he is really a person who is committed to truth. In that process the tests were put, he goes through that and that is a separate story.

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What I am trying to say is the difficulty to practice Vairagya arises when we try to possess. What is His we should give it back; and this can be done only by sharing is another lesson. The same thing is what we find in the tradition when we go to Tirupati; we say instead of offering the child's head, we give the hair. The tonsure ceremony is symbolic of offering of the child back to God. We say to God as it were 'you have given this child to me I am giving back to you'. That it has taken different roots is a separate subject. We still want to possess them is also true, but original message is not that. The original message is, we should know that the child is a gift of the Divine. Once he is a gift of the Divine and is entrusted to our care, how can we say we possess him? Similar is the position of properties, nothing here for that matter is ours.

This state will never dawn unless we also know that between the heart beats there is a silence. Very few people will meditate on that. We are asked to meditate on the heartbeat, why? There is a pause between activity and inactivity; there is a balance that is struck, the natural balance that is there which

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grants us peace, which peace is what we are running after all the time. We want to have permanently but we know that we can have it only temporarily. Why we are asked to meditate on the heart beat, if we think well, we know there is a pause between these two and that pause reminds us of peace, neither activity is ours nor inactivity is ours but that peace is what we are. That balance is our nature it is our identity. Everything we do in life is activity or can be brought under inactivity but neither of this is true. If you know that peace it is easy to renounce, if we do not know that peace it is not easy for us to renounce. All that we own up in this world is either activity or inactivity, nobody can own up Balance. Balance is a tantalising position. It is peace. If our nature is peace and if we know that to be the nature of God naturally we will not cling to anybody or any thing.

Looking at Vairagya from a different angle, namely that of the social angle, when some one says that 'I am not able to get detached from all these things' it only shows our extraordinary interest in the mater. The interest is something we know is

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temporary. Let us take for example a piece of land which is an ancestral property, our great grandfather cultivated it, our grandfather cultivated it, our father cultivated it, we are cultivating it, our sons will cultivate it, then whose land it is? We come with an abstract concept that it 'belongs to family'. It is not the family that is the owner, it is god that is owner and so long as the men are honest and true it is there with the family, otherwise it will go, it slips in to somebody's hand who is more trustworthy than him. We tend to imagine that certain things are ours because our area of operation is that. This is the table that is given to me for maintenance, I tend to think this is mine. This joke I have seen in my office, my attenders say this table is mine that table is that fellow's I have nothing to do with it, this I will clean that I will not clean. When asked why he should not clean that also as that fellow has not come, his reply was 'no sir, that is not mine, this is mine'. We have absolutely no business to have such possessive thinking but we have, we develop that. In the case of clerks also I found this. With reference to files also I have seen them saying ' this file is mine sir I will not

give to others'. When asked 'Who said it, he will show an office order which says that this subject belongs to him and another subject belongs to somebody else.' He grants certain amount of permanency for a temporary arrangement and our being trustees is only a temporary arrangement, our existence here is transient, we are going to live at best for a quantum of time- may be 80, may be 100, may be 120, surely not eternal. We are a trustee and during that period alone we are responsible for that, still we start thinking that it is ours because of our area of operation is that we feel it ours. So long as we know that we are discharging the duty of our Master here there is no problem, so long we think we are doing something on our own there is a problem. So the Vairagya that we are talking here is a very difficult concept and must be understood in collaboration with the Master's literature on Viveka also. As I told last is a very big subject, it carries in all these things. An aspirant mentioned about his food habits in this context. It is not connected to Vairagya but that connected with Viveka. Vairagya doesn't have anything to with this subject of eating

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indiscriminately. Whether to have 'Jihvachapalya' or not to have Jihvachapalya is a matter of Viveka and has nothing to do with Vairagya as such.

But these two things always overlap. It is always difficult to understand whether it is Vairagya that you should have or Viveka, that is why it's a twin concept- 'Jnana Vairagya', that is why the knots related to these two subjects 1 and 1a in our system are close to each other showing the highly inter connected nature of these two essential spiritual conditions.

We can never have Vairagya, real Vairagya until we know that divinity is present everywhere. That awareness is what we are trying to get through in our meditations. Why we meditate again and again and on the heart is mainly because that is the place where we get to know the nature of Divine, God, or Reality namely Balance. The balance that is there, the peace that we have is what enables us to understand the Vairagya. It has nothing to do with other things; it is a question of determination. So far as other aspects of Vairagya are concerned, that are

raised by some aspirants they are all matters of determination. We have determination we have it, if we don't have it we don't have it. But as I mentioned while talking about Viveka this varies from one stage of life to another. Viveka of a Brahmacharin is different from Viveka of a Grhastha, which is different from that of a Vanaprastha and that of a Sanyasi. There cannot be one Viveka; similarly there cannot be one Vairagya. If we are trying to say that 'I am trying to renounce the world', we are talking about something which we cannot do. Renunciation of the world is an impossibility because we are in the world, we can never renounce it. We can renounce certain relations in this world. We can renounce our relationship with our partners, our children, our parents, or our house, all this we can but we can never renounce the world. The word 'renunciation of the world' is I think bordering on stupidity; we can never do that until we die. Nobody renounces the world, there is no such option. As I call it the orbit of God is so big that we can never run away from that. We are always within the orbit, we have got to move within the orbit, we can not do anything, and outside

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of it there is no existence. So renunciation is renunciation of relationships as I pointed out earlier. While talking about Viveka, I mentioned that relationships arise only when we grant permanency for us. When we grant permanency to us only we can grant permanency to the relationships we have. If we say we are not permanent there can never be any permanent relationships.

So this awareness that we are not permanent itself is in troubles and why does it arise. I know that I am not the same child I was 64 years back, I was a baby, I know, I changed but why is that this persistence of the feeling that I continue to exist forever? From where does this illusion arise, who grants us this illusion? It is our consciousness that grants us that illusion: that is always permanent. That is the reason why it is said that the consciousness is permanent. Of the mind, chit and Ahankar and Buddhi, these four constituents of Atma, it is the Chit that is always permanent. It is always young, it never becomes old. Our thinking patterns can become mature but consciousness never matures. It is what it was; it is what it is and

what it will be. Our feelings can mature, Manas can mature, Buddhi can mature, Ahankar can mature but consciousness per se cannot. That is the reason we always feel we are young, however old we are we always feel young, the reason is consciousness tells us that we pure self. This Buddhi, Ahankar and Manas these are the three constituents of our Psyche, that change. It is because of that we feel permanency and that is true. We are eternal whether we are in the body or outside the body we are eternal. Chit is always there and will always be and that consciousness is what I call Sanatana or Sri Ramchandra Consciousness. The consciousness that is we have is the same as the consciousness of that, there is no difference. That is the reason why we are able to get in to Him and that is the reason why He is able to get in to us and get out of us, both ways. There must be something common for us to enter in to or to withdraw. That permanent nature of that Chit, which alone is the real self makes us feel that there is a permanency. Only thing is we have granted permanency to these three other factors: even as the smell of the rose is had in the thread in

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to which it was as a garlanded afterwards. But it is as temporary as anything else. Chit pure and simple is always there that is why none of us whatever may be our age will feel old, our body becomes old. We know it is the body that becomes old, we never think that we are old, nobody thinks even a man on the death bed does not think so, his thinking can be old, his feelings can be old but he is not old. Because of the nature of the Chit itself we grant certain amount of permanency, because we granted permanency we want to grant permanency to other three factors which are purely transient even as the body.

The three constituents of our Psyche which we mentioned earlier, to which we grant permanency can be also called the 'Antahkarana'. So also the 'Indriyas' are also included in the word Antahkarana. Indriyas we know get back to Earth, the moment we are out of the body. People who go on talking about the transiency of the nature of the body and stress permanency of the soul but what I want sadhakas to appreciate is that there are three more factors in which transiency is observed and they are our Buddhi, our Manas and our Ahankar.

We can reduce our Ahankar, we can change our Buddhi we can also transform our feelings but we can not change the consciousness which is behind. Consciousness per se doesn't undergo any modulation, because we are confusing the issues we are granting permanency to everything that is attached to the consciousness including the body.

The first understanding is that we painfully understand that this body is not permanent. Regarding the other three factors we do not even at the time of death understand their temporary nature and that is the reason why we are reborn. It is the 'Antahkarana' that moves, it is the mind that moves, it is the Ahankar that moves, it is the feelings that moves from one life to another. If we cannot develop this particular detachment towards those three aspects of ours we really do not develop real Vairagya. This awareness of the transiency of these factors is the toughest lesson that we need to learn in developing Vairagya.

When we have a feeling of attachment to 'so and so' thing or person and when certain

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circumstances arise under which we feel forced to change that feeling, may be because the person is dead or the person feels somehow alienated, then we feeling resistance to change and start fighting. We have granted certain amount of permanency to that feeling to that particular thing or person; today it is not there and gone away and we find our roots shaken. In cases of people who give their daughters in marriage to somebody else, there is a feeling of separation, there it is the 'feeling' that is in troubles. They know that they have to part with; they also know that the person will not stay with them but they are not prepared to accept the feeling of separation, because the change in situation is something they are not prepared to accept. They have granted a permanency to that feeling of 'father daughter' relationship. The father daughter relationship expires the moment she is married is what our tradition has taught but it doesn't happen, it did not happen in the past, perhaps it may not happen in the future. We were born in a particular place, we have moved out of that place, there is an attachment to that place in the beginning, there is a feeling, even when we

moved out we would like to keep a relationship that is severed; we would like to retain it as if it is permanent. Fortunately or unfortunately even in the ISRC application forms we ask which our native place is. We do not understand that there is nothing like a native place. The world is our native place. There are many things which are meaningless; in day to day transactions we use those words. 'Which is your native place?' a feeling which is thrust by the society on us, not only we have a feeling, the parents support us, the society also accepts it, but once it is severed then we start questioning, we feel bad about it, we feel for the loss because we have granted a permanency to it which is not there. If we have renounced that attachment in the beginning itself, if we know it is only temporary, we will definitely come out of this problem. We purchase a shirt, which is ours; we have a feeling that it is ours. We give it to a Dhobi, that fellow burns it. We know that clothes definitely get burnt or torn some day but then we are not prepared to accept that separation because we have granted certain amount of reasonable permanency for that which need not

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necessarily be true. When we grant permanency the problem of developing Vairagya becomes very difficult to solve; when we know that everything is transient and all relationships are transient this problem is not there.

Another very tough area is our ideas. Nobody gets attached to $(a+b)^2$, no body in this world gets attached to it as that is a matter relating to buddhi. But then we do get attached to certain notions about certain gods and places. For us Kasi is a place to go for Liberation, for Muslims it is the Mecca, for somebody else it is Jerusalem and so on. We are attached to certain places and things like this. When some one says we get liberation by going to Mecca and we know that it is only at Kasi we get liberation, we are not going to accept Mecca, because we have accepted that relationship as permanent as if it is something un alterable. This problem arises essentially in Vijnanamaya Kosa. We for example may say that Rev. Babuji's method is the only way by which we can realise, we may go on arguing about it, but please note that it is because of the attachment to the feeling we have got and there may

be many other methods which we are not aware of. And when this awareness develops, then we will feel liberated. When we have that openness, not that alternative opinions are necessarily it is true, but when we have openness then we are liberated. We become closed or attached to our ideas, our feelings and more so with our Ahankar. The feeling that 'I have written yesterday beautifully, therefore I shall write today beautifully', is not necessarily true. The same poet has given different pieces which are not equally beautiful or pleasing. However great the poet may be this is the position, but we tend to attach certain greatness to all that was written by him. Suppose someone says Shakespeare has written something very good and if we don't accept that and say Shakespeare seems to have written some nonsense, the other man is prepared to fight with us on that account. He goes to the extent of having a fistfight; the reason is he has granted a certain amount of permanency to that person's capacity. That he can also err is something which he does not want to accept. When we don't accept that we can err, it is our Ahankar that is causing the trouble. It is

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our Ahankar which says 'yesterday I was recognised today I am not recognised', A player who was the best player yesterday, when told today that he is out of form and therefore removed from the team, will not be prepared to accept it. Yesterday some one was a splendid person in painting today even if his painting is rubbish he will not be prepared to accept the same. He would like to argue again and again on his horses rather than accept today he has given some rubbish; he will be adamant and refuse to accept his failure. Once we have granted certain amount of efficiency to a person saying that one can do something very good, he tends to think that he will always do well. That is the problem, which is the essential problem of Ego. If that is cut off then naturally our Ahankar comes to its Balance.

This tendency to think that I cannot err because I was told that I did not err earlier is the main problem whatever is the field. So, when we talk about renunciation, renunciation of our mental concepts, our feelings and our Ahankar, they are really the toughest stumbling blocks. The remaining things can be easily given up as many people have

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renounced their houses, they left their wives, their children and gone away but they could not give up these three things. That is why Rev. Babuji says even when they have gone they have not forgotten their places; the reason for that is these are the three things that stay. One thing is no such renunciation is possible, second thing is even if we say I go away to another place we have not renounced. Renunciation is possible for Grhastha only because there is a delegation of responsibility that is possible in a family. We can delegate our responsibility; if I have to a work I will say my brother will do it, my sister will do it, my wife will do it, my children will do it and therefore the task is done, at the same time I am not associated with it. But such delegation we are not prepared to do, we tend to hold on even after retirement, even when we are on the deathbed we would like to hold on to the keys of the house. The keys are something that goes to the next generation because of the death rather than a willing parting away with that. Delegation is something we don't do. Delegation is possible only in Grhastha atmosphere, a Sanyasi has nothing to

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delegate, we can delegate our responsibilities, duties, even when the ends do not meet we can ask somebody else to do something, we can take help and thereby our ego is controlled. The feeling that we are the sustainer of the family also is lost when we know that someone else in the family is going to help us, which is possible only for a Grhastha. The advantages of being a Grhastha are very many so far as spirituality is concerned, provided we think, but if we hold to our ideas, our notions we are definitely not going to learn anything in Grhastha life, we will remain as worse fools.

But what makes me feel this is possible is due to the constant meditation that I do. When I meditate on the heart where it beats I always know there is a balance. There is always something of an activity, there is always of something of inactivity. There is a state of torpor and a state of action these are the two things that I know. I can choose to be one. 'Let go'. Let go is a principle we have got to learn as a Grhastha and that is the real renunciation that we are capable of. That is the Vairagya we can have. Vairagya in the real sense is possible only for a

Grhastha. Sanyasins from my point of view are not Vairagis' they are people who have abdicated their responsibility towards themselves, towards their spiritual progress and to others who are dependent upon them and therefore are essentially sinners.

A Grhastha is one who lives according to the verdict of GOD as a trustee and enables the Divinity to express through him and also be in a position to reach back his Homeland with no luggage, 'Travel Light' as Rev.Babuji puts it. Travel light is possible only for a Grhastha; we can handover the responsibility to some one else. A beautiful example Master gives in that article 'Travel light'. He talks about the passengers in the train to give everything to the Guard of the train who will keep it there and we will be in a position to move on without the luggage. How many of us have thought about this as a delegation of responsibility I do not know but I thought it as delegation of responsibilities. I don't have the responsibility to carry my luggage someone else is doing that job. That can be my son, that can be my wife, it can be my son-in-law, that can be my daughter, it does not matter much who, but

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somebody else can be delegated that responsibility. In that article Master was talking about the Guru/God. If we take that particular article of Master 'Travel light' that is the end result of the renunciation. End result of renunciation is we should be in a position to travel light and that is possible only and only when we trust a person. Not only we should be a trustee of that person but we should also trust that person and such a trust is possible through Viveka. When we know daily through the influx of the Divine, the nearness of the Divine we will be in a position to understand that 'He is there and I can handover everything to Him'. Then it is not a question of renunciation it is a question of handing over back the luggage to whom it belongs. It belongs to Him, the world belongs to Him, everything here belongs to Him, and we hand it over to Him. Having brought it down to the level to which we are capable of, having protected it in the way we supposed to protect it, not squandering as no one will squander if he is a trustee. If a man behaves as a trustee he will not squander, he will discharge his responsibilities fully, so Vairagya in that sense is what we should

develop. Vairagya is not inactivity, Vairagya is not activity it is a balance between these two, that is why if we find in Bhagavad-Gita the Lord talking about going beyond Raga and Dwesha. We should have neither of these- no attachment no aversion. Only a person who can have, who can have approach to that level, that condition of being neutral in the whole thing and behaves responsibly as a trustee such a person alone is a Virakta, such person alone can be said to have Vairagya.

Some person asked whether he should take responsibility for his son who is two years old or three years old. These are the questions not to be asked in the context of discussion on Vairagya. They are matters of day to day concern which should be addressed keeping in view the guidelines arising out of our understanding on the nature of trusteeship. We should do whatever we can to see that the person entrusted to our care grows to the level which he has to grow. But if we take extraordinary interest in that person to say that the person should become this or that and if he does not become that then we get in to troubles. A rose can never become

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a tamarind tree; do whatever we want with all the mutations that are possible today it will never become that. It is only our undue attachment or a possessive attitude towards that person who is entrusted to our care that makes us err here. It is only an example that I am trying to give apply it to every field. We will know, we will know on our own where is the moderation. The mother being attached to the son so much may ask him to eat four times a day because she suffers from undue attachment. If he is properly attached then he will politely say 'no'. As was told the other day to say 'No' when we have got to say 'No' is Viveka and without learning that we are not going to learn Vairagya. Day to day problems are only this, we have to say, 'yes, this is about it' and there not only we have to say 'no' but we should also understand that we are also putting a restriction to that relationship. The other person who is trying to extend the relationship beyond a limit and to him we are trying to tell 'no', 'this is the end of it'; the limit of elasticity ends there. It is the feeling sector where we have got to renounce. Once we know how to say 'no' in the feeling sector I think in

any other plane we can easily manage and if we don't know how to manage that situation of the feeling the chances are we will be the first person to be emotionally blackmailed and this happens everyday. Everyday this happens in our lives, somebody blackmails us, the emotional blackmail happens to us because we do not know where to put an end to, we do not know how to renounce the feeling. We must know this is where I cut off, this is where I sever. If we don't know that we will be in troubles, but these are all the matters of, other than the pure topic of Vairagya.

The workshop on Vairagya about which we are talking about clarifying certain points has a more serious approach. The fomentation from point '1 A' is the place from which the trainer is going to work on this occasion. If a person were to be stabilised in that position and if he were to grant a sitting to you, you are likely to feel to that extent detached. But that detachment is something which you should be craving for yourself. If you are not asking for that, no one can infuse the condition into you. As I always say the pact between you and God is a secret one

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and perfect too; no one has got any business to interfere with your Karma unless you are prepared for that. No one can be compelled to get transformed; transformation is a volition, is a will. We want to transform therefore we get transformed. This notion must be very clear in your mind. As we have seen there are 'Avasthas', there are 'Ashramas' are there. We cannot ask certain things to the extremes and that arises mainly because of our bad understanding of Vedanta. The question that if Sankaracharya could renounce in his sixth year, why not me? Is essentially not relevant as you are not Sankaracharya. Secondly nor your priorities are his. Your priorities are different from his priorities; his work was different from your work. We tend to think that every one of us are equally endowed in our 'Samskaras'. We should note there is a difference. Every one of us have got our own unique Samskaras; it so happens we all seem to have a common Samskara of thinking about the Divine; thinking about something other than our self, understanding our lowliness and trying to appreciate another persons' greatness. Apart from this the way

in which we talk, the way in which we move, the way in which dress, the way in which we live, the people with whom we move about, they are all different. Our relationships are different, the intensity of our relationships are different. So to say that what is applicable to Adi Shankara should be applicable to us is not correct because that is not our goal. Our goal is something different, as we have seen in the talk on Viveka, our Goal clarity itself is in troubles. If our goal is realisation of the Ultimate essence of our being; you can see that I qualify Realisation, Realisation of what? 'Realisation of the Ultimate essence of our being' then we will not be interested in other realisations. Realisation of what; is it to see a T.V. or how T.V. is produced, how networking happens, how a business man does his business all these things are not our concern in this context. If Realisation of the Ultimate essence of our being is what concerns us all the time, our career naturally takes a lesser precedence, our relationship with our parents takes a lesser precedence, and so our relationship with children and therefore we will not bother about them too much. In this connection I

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would like to recall a statement of Pujya Lalaji Maharaj 'Don't move with children'. It is not clear as to how many of us contemplated over that, how many of us meditated over that. The reason for that is the child is a new manifestation, and we are trying to get back from manifestation. Therefore these two are contradictory forces and are not compatible. The goals of the child and that of us who seek return to the home land are not compatible. In the company of children we get lost in frivolousness, fun, frolic, play. Thus having lost in that and the seriousness with which we are supposed to engage in search of that 'Essence of our being' is lost. Should we therefore renounce them? Surely not, we attend to them to the extent we are supposed to and don't get attached more than what is necessary. But we tend to get attached there for the only reason the children are helpless beings and we can easily impose our supremacy over them. Wait for another 10 years the child is not prepared to accept what we say, wait for another twenty years it refuses to hear what we say, thirty years it is independent on its own. What has happened to that child whom we have pampered,

what has happened to it, what has happened to our feelings? The feelings are all in our heart. If we have unfortunately granted permanency to it we will be the worst sufferer of that as it has happened in the case of King Dasaratha. The attachment for Lord Rama for him meant his death. Right, that is because he retained that feeling even when his son has grown. He should have allowed him to grow, as sage Viswamithra told him. Sage Viswamithra told him “your sons are all Divine people who are meant to destroy evil, and you are not to hold them; please leave them to attend to their divine duty”. The king was clinging and arguing, then Sage Vasishtha said “Viswamithra knows better, better hand over”. In spite of that lesson he never learnt it. In spite of the lesson that Lord Rama is a God incarnate, the father in Dasaratha was not prepared to leave his feelings, and attachments to the son which was dear to him. That is what an attachment to a child can mean. Please understand the importance of that sentence of Rev. Lalaji Maharaj. He simply made a statement there allowing us to understand and many of us don't even think about it. We tend to think that play

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is good; play is fine, not good. Play has got limitations. We must know when to end our play. Similarly our office is not good, it is fine. It is fine, it enables us to earn, there its importance ends. If we carry the office to our home it has ruined us. If we carry our attachment for others into our meditation we are lost. If our business were to interfere in our meditations because of the feelings, various feelings or attachments then our meditation doesn't work. So it is a renunciation of these feelings that is a must, if we want a high quality of meditation. Without proper renunciation we will never be in a position to meditate well because they will be coming to us again and again. Ah! Once in a way we can understand but if we are going to have everyday this problem it is not good. We will have this problem so long as we get attached to our children. That is why they say "Putreshana" is something that is to be eschewed, "Dareshana" is to be eschewed, and "Dhaneshana" is to be eschewed. It is because they do not permit us to think in terms of God. But our ways are excellent, we will say that we will come with our 'Dara' to the Ultimate, we will come with our

'Putra' to the Ultimate. But then Ultimate Essence of being accepts each on merits and not because of associations and relationships. The path to Divinity is narrow as beautifully explained by our temples on the mountain tops. Now a days, journeys to these places of pilgrimage have become easy with better roads and transport facilities. In the past the paths are so narrow that at any time we can slip in to the valley and we are lost. In some places one has to crawl because that is the only way, that is the narrow place in which we have to move, we can't carry along with us our drums. We can assist those people here in a fraternal obligation, to show them the path, to show them the way we can but we can't carry them along with us because we never came with another, we will never go with another. So, renunciation of these feelings and these attachments is a must. We may ask should we therefore renounce the Satsangs. No, we will never renounce the Satsangs, we will keep the Satsangs, we will try to move along with them as far as possible and if necessary, move alone. And that is why we have to appreciate Rev. Lalaji Maharaj's

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sentence “Satsangh means keeping company with God” and not keeping company with all others. That is where that phrase gains meaning in the real sense of the term. The one thing we can never renounce is God, the one thing that God cannot do is he can never renounce us and that leads us to the second Knot which intimates us of the inviolable and irrevocable interdependency with God. God has no alternative nor have we to be together. He must manage with us and we must manage with Him. Before this state arrives we must know Vairagya has to be firmly established in us. Our eye must be towards Him, and we should have a single pointed orientation towards Him, knowing full well all other attachments whether of beings or things or thoughts or feelings as transient. To arrive at this we must know that “This too shall pass away”- I repeat the sentence- ‘This too shall pass away’ is one awareness we should have in our hearts, then our reaction to things also becomes much more moderate. Moderation becomes possible because the extreme position taken by the other person is not acceptable to us. If we can think for a moment ‘This

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too shall pass away' we will have happiness at least. There is no justification what so ever for any attachment due to anything here as a possessive right, but every reason is there for us to get attached to everything that is here as a trustee. So long as we behave as a trustee, we have got every right to get attached. But the moment we cross that border and become possessive we are lost in a problem from where it is very difficult to retrieve.

“CO-OPERATION IS THE LIFE OF COMING EVENTS”

Dear Co Travellers on the path, My salutations to all of you. I would now like to share with you a few thoughts on pranahuti and its role in cooperative coexistence.

What Pranahuti does essentially is that due to its effect in our meditation we really ‘fall’ into our fundamental transcendent nature and out of our body human personhood simultaneously, without any effort on our part. Thus for us the aim is instead of trying to get out of life and all that Sanyasi talk about the evils of samsara etc., we realize more and more that we are infinite transcendental Being concretizing, crystallizing, and incarnating as a divinely human person. In this process, we directly realize and bring the infinite divine reality to our life.

When we bring that infinite or unconditioned quality of Being to life in real, authentic ways, we

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become deeply receptive to others, and profoundly communicative about this, especially with others who are doing the same themselves. This is what we call Bodhayanti Parasparam or mutuality education. Our attention and stress is not so much on Atman or Brahman but it is about life; our life. The path of our Master is not exclusive concern about the param condemning the iham about which much has been talked by Vedantins particularly of the mayavada brand.

The value of the system of the Master is a puzzle for many; many serious aspirants have been entertaining a notion which they derived from the schools of philosophy both east and the west that, upon getting fundamentally enlightened in that non-finite or Infinite Self or Truth, we will somehow be free of all the impositions and challenges of relating to others and thus we get liberated. An equally funny rider to this is once we are enlightened we will know everything that is there on the surface of the earth and perhaps heaven also. When one becomes Infinite, after all, everything would just be part of our real Self, they would contend.

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

When we perform this task in Raja yoga with an integral awareness of the fullness of our Being, we bring that infinite or unconditioned quality of Being to life in real, authentic ways. Then we become deeply receptive to others, and profoundly communicative about this, especially with others who are doing the same sadhana as we do. This is

what I prefer to call inter dependence and mutual cooperation among aspirants.

We should be deeply aware that Life is not just about the individual self, or even the great Self. Many aspirants are led to believe by ill informed and not fully informed guides and gurus even as stated earlier that upon getting fundamentally enlightened in that Infinite Self or Sat, they will then somehow be free of all the impositions and challenges that exist in our relations with others or in other words there will be a solution to the problem of samsara. As contrasted to the Absolute Self plane or the Infinite self plane, in the relative plane, the self in others leaps forward as it were to claim its share from the co traveler who is deeply and authentically bringing the identity of infinite to life. Because of this an advanced person in spirituality cannot but emit the fragrance of the Unity of Being and that is what happens in the phenomena called by us as radiation of energy. This we know is not the same as Pranahuti. This radiation is an involuntary one and is not structured by any volition. It is in the nature of the Infinite Self to radiate and thereby inform us that

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there is only oneness. The otherness that is perceived therefore requires to be bridged through the process of cooperation or the relationship of inseparable mutuality of the various parts of our Infinite self.

Conceiving the Infinite as an organism our individual self is but a part of that whole. This is where tradition stopped. It stressed the need to understand the part and whole relationship and live accordingly. The point that was not stressed much if at all mentioned anywhere is that among the parts of the whole there is also an inseparable relationship. The realized being therefore is required to relate to others as a relative self who do not know their status and assist them in gaining such an understanding. Only through the enlightened individuals the Kingdom of God can be established.

Our beloved Master who not only reached the pinnacle of spiritual glory and status has enabled many of us live in that Infinite Consciousness. By ladles are we served spirituality and we who are accustomed to spoonfuls have been having difficulty

in absorbing the dose administered with love and a sense of commitment for our progress.

Our Masters method of Raja yoga where the help of the co traveler through Pranahuti is stressed has forged a new path of mutual co operation in the midst of ordinary, messy, everyday realities. The system of the Master itself is a great experiment aimed at transformation of human beings by mutual cooperation, service and sacrifice. It should not be confused with the traditional systems of yoga and Vedanta where the focal point is the getting rid off the relationships; which is termed as Moksha. Further the traditional systems always held that the task of realisation is an individual enterprise and others have nothing to do with such an effort. Contrary to that our Master talks of mutual help in the spirit of fraternal obligation in the process of realisation.

Masters method is refreshingly new and is grounded in down to earth realities of Life and it is founded on a deep understanding of the human condition.

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A few days back a sister who tried this system for about an year and half heartedly at it, felt that this system is not for her and chose to quit. This made me put the question does the Master's method work for all.

Master has given his answer in several ways. It is for all and it is only for a select few. From my understanding this system is for all. The select few however arise from the all as in any educational system. All can go to the University but only select few who have put in the labour and effort required in studies make grades. However that is beside the point here.

Traditionally spirituality has been something of an exclusive privilege of the Sanyasins or renounced whose qualification was anything but ochre robes. The aspiration for realisation is a task that has to be granted its value only after one completely discharges, whatever that phrase may mean, his responsibilities to spouse, off spring and society. Literally therefore it is no body's' business.

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Master clarified that there are no special qualifications required for leading a spiritual life. It is however stated that there are no special qualities of an individual that guarantee an individual's readiness for this kind of awakening and transformative work. There is nothing of pre qualification required to practice our system. If some person feels that he/she is not fit for this type of commitment we can easily understand. What is funny is they feel that this system is not for them. Perhaps not for such persons who are self centered in their thinking and outlook. Nor are people who would identify themselves as seekers of spirituality because of their alleged performance of rituals and prayers that go by the name of religious and godly necessarily ready for Masters work. This is because these people feel they have already achieved some kind of fulfillment of their search. They are ready for this type of spiritual training not because they are less qualified, but since they are less inclined to experiment. Master puts it pithily when he said experience comes when we experiment. When openness is not there and conditions for getting

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trained are put forth there is little point in trying to train them. I would however ask that we may watch out whether it is our superiority feeling that keeps such souls apart or really such souls do not seem to require our support NOW. I emphasize NOW only to point out one day or the other they shall see the oneness of Being and participate with our work THEN. Another aspect to be considered in this connection is that those who are already enthusiastically pursuing one or another type of sadhana in their lives, whether spiritual or secular come mostly out of curiosity rather than any commitment towards a life of meaningful relationships in the awareness of Infinity.

Our system is for those who see an integral essence in all that exists. It is also for those who have tried much and, even if they succeeded, still feel somehow empty at the core. It is for those like Dr.K.C.Varadachari and others who have aspired with all their hearts and are beginning to despair and for them it is a great boon. Perhaps they are the select few, mentioned by the Master. I strongly feel it is for those who have aspired and despaired so

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often and so conclusively that they begin suspecting that nothing will ever really satisfy their inner urge. For them the taste of Nothingness that is administered through Pranahuti is the Elixir of Life.

Pranahuti as a process is a unique technique that proceeds on the basis of direct imparting of the awakened condition from one individual to another. In our hoary and rich spiritual tradition the core of the authentic work has been invariably been such a living transmission. What is transmitted is the very core of reality namely consciousness or spiritual energy which nurtures and enables the recipient to grow in an integral consciousness that sees no duality.

We all are informed that what is transmitted is the Prime energy that is of the nature of consciousness pure and simple and is called Prana. That is communicated or transmitted through personal contact initially and later through impersonal and transpersonal ways. Master in his blessing splendour has enabled many adepts in the field of transmission and the service is readily

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available to those who seek for the same. The effect of the transmission on those who are open minded is felt in many ways. Fundamentally, they find a new energy, a new hope, a liveliness stirring at the core of their being. They feel that something is sifting in them, something quite indefinable but clearly having an impact on almost every aspect of their lives.

It is true that many persons are now a days claiming to transmit and to know the difference between different transmissions the only way is to feel and pronounce. But persons who feel the Pranahuti that brings with it a silence that is indescribable and which impinges on the core of their being and yet would say that they feel nothing but silence are talking both truth and a lie. Silence is something on which spirituality stands. It is the dias of being.

To understand our Masters path of realisation it must be clear to us that our inquiry is in the domain of consciousness itself. The conscious principle at the root and core of our very existence is enabled through the process of Pranahuti to become

self-aware and then made the basis of all our life and action. Thus the spiritual journey starts by the occurrence of the capacity for discriminative intelligence or Viveka. Some researcher has called such a Viveka as "whole-being common sense".

The Commandments of our Master is a prescription for development of sensitivity. This is how I understand them. As we start complying with these simple and yet profound methods, dedicating our individual self to the Universal consciousness, our receptivity to Pranahuti increases. We then start noticing an increasingly supportive and sustaining intuition of our non personal and Universal nature.

It has become a fashion with all to use the word "Consciousness" in such endeavors they claim to be spiritual in nature. But the direct, unmediated excursions into the Primal Consciousness are made possible only through the process of Pranahuti. We feel and that we have proved with data published already in "Imperience" that our Masters method is developed in such a way as to facilitate a fusion of the individual and Universal Consciousness. Based

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on our own personal experience we claim that our work really delivers the desired results to all serious aspirants. Pranahuti is meant for enabling us to understand meaning in our daily living.

When that Universal consciousness that we experience percolates into our ordinary human person we literally feel our ground reality and start being what we are in essence. We start accepting our human person in the context of Universal consciousness and become aware of our positive and negative traits of being which we know cannot be modified beyond a measure. This is what I prefer to call realisation of our self. Interestingly we find this truthful understanding of our nature leading to our becoming more and more acceptable to others and we have firmed up our position as a human person. Love as a bond gets established between us and others and the ground is prepared for co-operative existence. The catalytic role of Pranahuti gains better footing in our psyche and we tend to seek the company of co travelers and guides in the path. We become more and more conscious of the dark patches getting sewn well. The very relationships we

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established earlier and which we thought were becoming burden some now starts giving a new fragrance of oneness of being. The influx reveals in serious aspirants a capacity to relax more and more deeply even in areas that are wounded and bleeding. The confidence that gets unleashed due to the awareness of our being part of the Universal consciousness which has no gaps and seams liberates us from fear of bondage and we find in the relationships, our freedom. We gain liberation in bondage and not out of bondage if I may put it so. We get more positively speaking not freedom but an independence that is colored with responsibility to maintain an increasingly integrated and awakened daily life.

The concept of co-operation that our Master talked about in the context of this path can be understood as being as true as we can to our own true and Universal Self while cooperating with others who are doing the same. This appears to be simple even as we find in our workshops, training sessions and Celebrations of our Masters birthdays the interactions between and among men and women

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who are aspirants in this path and who are emerging as more profoundly integrated and consciously divine beings, such a co-operation is a hugely empowering experience.

For those who ask whether there is any need to attend these co operative enterprises planned and executed by the organizers who do the work entirely voluntarily and with such an amount of love and dedication putting up with inconveniences at the physical and mental planes and enduring the pressure purely on spiritual strength, the reward of getting empowered as agents of Divinity in the transformation of human beings cannot be adequately expressed. It would be left to the wisdom of the seekers to make use of such congregations.

I express my gratitude to all those who have gathered here on this auspicious occasion to participate in the Birthday celebrations of our beloved Master.

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All of us have put in enormous years of sadhana. What would you consider the preceding stages to devotion without which you won't understand much of devotion at all. What would be the preceding stages. That the divine is omnipresent everywhere, this awareness has to precede the development of the attitude called devotion, that is what we discussed when we talked about viveka. Not only HE is omni present, we also know that HE is the owner of everything here. There is nothing you own, everything is owned by him. That leads to non-attachment to everything else other than him, that is vairagya, this is another step that precedes devotion. We also understand there seems to be a total interdependency between God and Nature and we are part of nature. One is dependent upon the other. Nature, prakriti and purusha are interdependent, one doesn't exist without the other. Then there should be a feeling of craving to reach, then only we get devotional attitude, craving

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precedes devotion. In our manual also we have put craving in third knot, actually it is a stage that comes before. Now I would try to concentrate on many aspects of bhakti, which can be considered as buffer points, a very large gap is there between the second knot and third knot. It is a steep rise. It is not as though once one knows these preliminaries, he become devoted, one requires to be pushed several times, the reason for that will be dealt with later. If we have these five basic prerequisites with us, that enables us to move slowly from the lower plane of consciousness to the upper plane of consciousness, till that time the talk of movement of a man being lifted to the upper plane of consciousness does not hold water. It is not that easy, he has to know these things, it has to be realised, so first journey in the first and second knot will be very clear, then only you can say the flow is towards the upper portion, he is trying to become superconscious, conscious of something more than him. In the center of devotion, we have pointed out in the “Path of Grace” what we develop is a single pointed orientation towards the divine and that also helps us to have goal clarity,

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actually these two concepts are inter linked, unless the goal clarity is there you won't be singly oriented, unless you are singly oriented you do not get goal clarity, it is a vicious circle we get into for various reasons. Whatever we have here is an emotional devotion to start with till we get into the state of what we have depicted in our chart as guru citta avalambanam, that is trying to take the consciousness of the master as your own consciousness, here we are at a point in the pind desh where it is all emotional and it is because it is related to the elements to the earth and the water and it is the wood that is being fired, we have not come to the stage of phosphorous being burnt, that stage comes much later, now these are all the abstract concepts, I tried to analyse to the extent that I can about the type of bhakti that we have got, that depends upon two things: what is your goal, what type of man are you, what type of man are you, what is the goal. We can have adyatma bhakti, we can have adi bhoutika bhakti, we can have adi daivika bhakti. When it comes to the atma jnana about which master talks much in Reality at Dawn,

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you have got the jnana, karma and bhakti related to the adhyatma aspects but our problem is not that, our problem is entirely different, by nature some of us are godly oriented, by nature some of us are asuric oriented, Asuras are also capable of having bhakti, they have exhibited their capacity for bhakti perhaps much better than many satvikas, there is something like a daivi bhakti as well as asuri bhakti. Asuri bhakti is for possessiveness, try to get as much as I can out of it. Any person who goes to god and then asks for something, he is almost an asura, Any person who goes to god and says may I be of any service to you is the person who is divine, which one are you, what exactly are you seeking. We can classify ourselves based on the guna trya vibhaga as lord Krishna put it, either as satvik, or Rajasik or tamasik. The satvik way of bhakti is different from the rajasik way of bhakti which is entirely different from the tamasic way of bhakti. Bhakta Kannapa despite all the representations and all the literature that is available is still tamasic bhakti, majority of the people who do karma, yajna, yaga or puja are people who are rajasic, people who

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meditate are people who are satvic, this point has been well brought out in Bhagavad Gita by Lord Krishna, he differentiates, a man who meditates reaches me, the man who does yajna will again be born whatever according to his merits, according to his actions he will be born then he will reach me, he goes by the path of Raye and not the one of the sun Archis.

The type of bhakti you will be expressing will also be depending upon the classification of introvert or extrovert, introvert bhakti is different from an extrovert bhakti, manasika aradhana is different from trying to pose yourself as somebody great, you put on some robes and then present yourself like a bhakta put on a mala, perhaps take a tambura in your hand and then sing, these are all the extrovert activities whereas an introvert will not do that, he will sit in some corner of his house, he will think about God even if he were to say some praises, he will do it in his own way, he will not come out. Are you seeking social recognition or are you not bothered about it.

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Based on the purushartas also our bhakti will vary, we have got four purushartas, Artha, Kama, Dharma and Moksha. An Artharti Bhakti is entirely different from a kamaarthi bhakti which is entirely different from dharmarthi bhakti and which is totally different from the mokshaarthi bhakti. So which one are you, what are you seeking, are you seeking money, are you seeking fame, are you seeking pleasures or are you prepared to surrender totally to the divine, liberate yourselves from all this, so which one are you, it is a fundamental question you have to put to yourself. At various stages of life we have got various demands on us, social demands are there, personal demands are there, certain times your position is such that you seem to be compelled to seek some artha. Do we yield to that or are we able to keep our goal, goal clarity. Is it possible for us to ignore those things, suppose you are seeking keerthi, dharm keerthi, nothing wrong in asking for that, Shibi did it, Bali did it, why not we. But if you succumb to that, Dharmarthi and the bhakti of that type of dharmarthi, is entirely different from moksha arthi. We are talking about a liberation in our system.

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We are talking in terms of getting into oneness with the Master, which has nothing to do with artha, kama or dharma, those three approaches are entirely different. Once we say we have come out of it, the adi bhoutika aspect of it and then we talk about the adi daivika concept of it, that is the worst problems we have got. In India that is our basic problem. Are we talking about a transient God, or an imminent God. Are we talking about the para or the antaryami. Ultimately it is the same God who is expressing himself in both the places but the approach is entirely different or are we asking for God with ashes smeared on his forehead, i.e. the various incarnations or in the vyuhas that is the cosmic order maintenance, which God are you seeking and to whom are you devoted. What exactly you want, this is a bit different from amurti, amurti bhavana is a concept where we are not having a murti but a cosmic principle in action, it is not a transcended para. The amurti bhavana, that is there is a power above me which is controlling the entire universe, samavarti concept, are we devoted to that or are we having the murti. A person who is going to

be your saviour, your redeemer, a person who is going to do everything for you. If you look at this problem you will see that we seem to be confused about this issue in our system whereas we take Babuji as a murti also and a saviour, redeemer and also a transcended nothingness our goal towards which we are moving which bhakti do you have. I am putting more questions than answers because you are all senior people, you have been meditating, which murti or which amurti were you trying to have, are you clear about the three purushaaktas and I have nothing to do with them and want moksha only, are you clear about it. Based on that only is going to be your devotion. The maturity of devotion is going to depend on that. Single pointed orientation is impossibility with all these concepts. We said single pointed orientation towards the divine is what we should have. With so many concepts around us, how are you going to manage. How have you been managing? It is tough. My question is too tough but were you aware of this question in this dimension. Everyone says he is devoted to Master, in what way?

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There are nine rasas, nine basic emotions santa, hasya, vatsalya, adbhuta, madhuirya, shoka, krodha, viraha and vismaya. These are nine basic feelings that we have about God. Wonder (Vismaya). That is a feeling you get when you are in the central region. You are really wonder stuck as to what it is. God as a person who can punish me is what most people can think of perhaps, krodha. The cry of God and Master when he says that he is in anguish, how many of you have thought it is the shoka rasa of God. God is crying, when a man says he is in anguish, God is crying and a Master says that he is really crying, have you responded to it, could you think of a kerchief that will clear of some of his tears, was that the bhakti that you were thinking about, santa is what we know, everyone of us experienced that peace, now and then we see the humorous way in which he answers, the hasya also we have appreciated. We can definitely be concerned with the joy of the Master as again that state I have written in "Path of Grace" in Central Region. The Hasya aspect of it comes at much higher state. I am still remembering Rajshekar

Reddy's mother elderly lady, we went to Shahjahanpur once then she was capable of trying to see the Master as her child, Vatsalya Bhava was there. Devotion to God as your son, Can you think of that? As a father you can think of that. If you that about this, that image is still before my eyes. Some people get those emotions. They express it that way that is their devotion. If you have treated him as a child then what is that you try he gets from you? Vatsalya Bhava it is you who have to give.

Madhurya Bhava is of course most of us know in case of Lord Krishna that is the bhava majority of his disciples or devotees have. Now in which aspect you are trying to get devoted towards him? It's a practical question. Can we have all the nine? Perhaps, if you are capable of, yes. But do we have at least one? That is my question. Do we feel the pranks of separation from him, Viraha Bhava do we feel as he says everyone of us is trying to get back to the homeland. He has made some sentences like that in the essay. The message is very much there everyday we here. But did you feel that Viraha? Did you feel your being away from him?

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Were you restless to reach him? So which Bhakti we are talking about. Every one of this is a phase you have to go through. All these thoughts that I am trying to share with you are the stages we go through in devotion. So it is not one small center which we talk about. It is something that is there from top to bottom. The entire being has to be surrendered to him. Generally what happens when we try to develop love towards the Goal. What is your philosophical assumption? Do you think the Master was mad when he gave the system of nothingness How is it relevant to my sadhana? Whether God is noting or something. Why did he give that philosophy to us? The stages are different. Suppose we take the position that our nature and God's nature are entirely different the first thing which can be noted is, there can be no yoga because union is possible between two similar things, if not identical things. If I am a servant and he is the lord and if that relationship was to be maintained forever how can there be yoga at all? So the bhakti in dvaita, dvaita is the philosophy where they connect the non-similarity nature of the God

and the Atman. Brahman and the Atman are different except that there is a commonness of cit, otherwise there is nothing common. This is the most predominant feeling most Indians have. God is far too superior and I am far too inferior, there cannot be anything common between us. That is reason why yoga has never been popular. Because says I am going to be like him and no common man is interested in that type of thinking. Dvaita is practiced even by advaitins. All people in this country practices dvaita only. But when Master said that I make only Masters and not disciples he was only trying to tell that you and I are one, can become one. How do you respond to this concept? Are we looking at the Master as somebody whom we can never reach? With whom we can never have a laya? Put that question. Because when he and me are different substantially, there can never be a union, I can only be a servant of him, dasya bhava is the only thing that I can have, but if you have read his literature, he will talk about the stages. First we come to know as we have starting & beginning prerequisites where I am his is a feeling that we

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have got. We call it tasmai vaham, I am his, from that we move on to a stage that he is mine you see the radical shift, I am his to HE is mine tam i vasav, then we come to the stage I am him, there is no difference between Rama, Krishna and myself, I am The Krishan, I am the Rama, I am Babuji, these are the three stages in devotion we go through, basically these are the three buffers you have to go through, It is not as though Babuji Maharaj has not given this buffer information, he has given else where, all these things he has stated at separate places and we have to put it here to understand, that is not enough because that will not lead us to a question of action.

Balanced Existence will not come, an awareness that I am He is not going to make me any better so far as the world is concerned. We feel that we are the integral part of the divine, that is the further maturity to I am He, In what sense I am He?, as a part of his being I am He!, My hand cannot say it is not Narayana, It has to say only Narayana, If it has got a voice, it can only say it is Narayana, Which part of Narayana, then it will say the hand part of it,

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the right hand part of it or the left hand part of it, either this finger or that finger, So when we say that I am He, I am moving on to the concept of I am a part of his so the part whole relationship about which we talked in the second knot really becomes a experience in the third knot and further it moves on like that, these are the various shades and attitudes that we go through.

Now if it not going to be an interactive session and going to say this is what I practice I think I have to end up here because these are all the stages I have gone through personally which I have made notes so I thought I could share with you, but the main problem is one of whether we are clear about our goal, are we talking liberation, are we talking something else. I will talk about liberation and simultaneously I will think about prosperity, material prosperity this does not, one is a artha arthi and the other is a moksha arthi, so how are we going to reconcile the concept of flying with both the wings, this is another question that comes to us. Knowing the limits of the material and knowing also the unlimitedness nature of the infinite is the balance that

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we are trying to strike, about which I have talked about in balanced existence. There is a very delicate balance that we have to maintain. Now having come to know that He is the master, that HE is our guide that he is the person who is taking us to higher realms of consciousness, would you call this an enlightenment or not an enlightenment. It is a question that you have to answer for yourself. If I remember right long long back when I was in the mission, when kumaraswamy was a center in charge, I am talking somewhere about 1974 – 75, I had an occasion to talk to him then I said when we have found a Master who is leading me on the path to that extent I am realized and I went on further to say I do not recognize any person other than Babuji Maharaj that was the function on Basanth. I told that I am not going to recognize any person other than Babuji Maharaj for the only reason Lalaji Maharaj is merged in him. And I know only one person and he is Babuji, a statement of mine which has been misquoted and misread. I am least bothered of what they have done and what you may think, but basically we have got only single pointed orientation.

I have three, one is my own revered father, who is the person who is guiding us in this particular path or the order in which we are, the other is the Supreme Personality and the third is Lalaji. Is Lalaji a realized person or not is a question if you can put, if Special Personality is the criteria for being realized, Lalaji is not. Because He was never a Special Personality, he is not a Special Personality, he will never be a Special Personality. His role as a Guru of Babuji Maharaj is well understood .He carved out a Special Personality, he is a maker of Special Personality, himself not one. This is a subtle distinction, we have got to have clarity on this. Is Varadachari an enlightened person or not? If you put this question, if you are going to give particular characteristics, that he should be a special personality to be enlightened, he is not and so are we. And therein lies the confusion of the president of SRCM. A bhakti problem only. It is a problem of bhakti that is there. We should know that realization is a matter of series of steps. We get enlightened as we move on and on. Every stage is a enlightenment. Every knot is a enlightenment. It gives us some knowledge about

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Divinity. Here comes this particular devotion, to be devoted to the Divine is an enlightenment of very high order. It is not the last but this devotedness will continue till the end. This one realization that we are having that we are devotees of the Divine. This feeling will continue till the end even when you reach the central region. Always we are devoted to him. At various levels we express, at whatever level we are, as an integral part of the divine we express. As we gain more and more depth in consciousness still we continue to serve him. Service to the divine continues, devotedness to the divine continues, devotion is not a stage we surpass at any point of time. You don't transcend devotion please kindly note. In Ten Commandments he says in the last stage in which devotedness will be there. You must have thought about it several times. If Devotion is connected with the third point here, then why is it that I should have at the end. Because that is our nature. That is human etiquette. We have to maintain that. We can never become totally Divine. We allow the Divine to function through us, through various stages. The Divine functions through us

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even now, even in ordinary man also divinity alone functions nobody functions on his own, but the awareness that the divinity is functioning is realization. That divinity functions through all is a fact. Awareness that divinity is functioning through me is realization. Do you see the point. At no point of time anybody in this world is working independently. Every person is working only with this impulse only or the elan vital of the divine. That is why we don't believe in a himsa for any creature. Because it is divinity in expression whatever expression it is, I may not understand what it is. It may appear to be horrible to me also. But interference with that is interference with God. This realization is what you get when you say that and we see the first sentence that everywhere it is that Divine, is not a statement, not a philosophical statement. It is not a metaphysical statement. It is an experiential truth. You feel so. You feel hurt when somebody says that he is going to kill the mosquitoes. But you may still do that. But please be aware of the hurt that you have got because it hurts that mosquito it also hurts you, then your

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consciousness has grown. If you kill it without any compassion then I think you have not really grown at all. You are self centered. The killing might still be there. The scorpion might be killed by you .But that hurt of the scorpion will also be hurting you is what I want you to appreciate. There is a vibration from you which responds to that, it almost says that I am dying. You also feel so. That is why as we grow further in the path we find that something is not a very desirable element there push it aside or just go away from that nobody tries to kill that he may kill. Even when he kills he knows he is hurting himself. This is what a sensitive feeling which I have personally experienced therefore I am telling you this. Suppose you are going to kill a rat in house, my mind will not accept it, my heart will not accept it. The reason for that is the expansion of consciousness. And you come to know that you are devoted to him and that's also devoted to him. It is performing its duty. I am performing my duty. I have no business to interfere with his duty. This is profound understanding in the Ahimsa. Think that we have to get to it, practicalities may be different,

but even then you will not kill you feel bad about it. I do not expect you to construct a Samadhi to that rat you have killed, surely not, you will feel for it. This devotedness to the Divine increases the quality of your ahimsa also. One of the parameters I would ask you to keep in mind when you say you are devoted to the Divine have you got more of ahimsa or himsa with you. Artha being what it is, being a necessity for a social life, to have a family to support you have got duties to discharge, if that is all the purpose for which you are earning, it will not interfere with your mokshaartha. If the arthaartha in you is sufficiently moderated and you feel satisfied with that portion of the income which is capable of maintaining you and your family then I don't think it will interfere with your moksha. Only when you try to go beyond your limit, when you try to talk in terms of saving concept for you, and savings for a rainy day and you go more towards artha, it means to that extent your devotedness to the Divine is suffering. That is, you are not able to understand that you are a part of the Divine. And divinity will never leave you. My hand is so confident that I will not sever it. My

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leg is so confident that I will not sever it .Then why is it we as parts of Divine being, why is it we feel so. Because we are not aware of our being the body of the Divine. It is non-awareness or lack of maturity in devotion. I don't know if you are able to see my point in devotion. Devotedness is, I am devoted to him as a servant. I am devoted to him as a part, an integral part of his being. This also serves you. The hand also serves. Every limb serves you, every organ serves you. And we will not harm any one of them. We will not allow any thing to happen to them. We take sufficient precaution. If this is what you are doing with your body what will God do with reference to his body. He will definitely ensure that you are alright. This is the conviction that comes out of devotion. It is not a philosophical argument. Any amount of philosophy arguing for this will not convince anybody. But if you grow into that stage of devotion you will get it. Much worse is the case of a kamarthi. Kama is essential, restricted to certain needs, basic needs. And when progeny is there, there is no need for anymore carnal impulse to be promoted. That it will there you cannot help because

you are an animal. Promotion of it is what I want you to resist. And that is why we said please don't see your TV's, don't go for cinemas, don't see the magazines. This is because you are promoting some thing which should be put under control. These things can be effectively done through our point 'A' and 'B' meditation, not when you indulge in them, but when you make a decision not to indulge in them, not to give any promotional chances for it. And if you then attend point 'A' and 'B' it will be effective. 'A' and 'B' are not capable of bringing any miracle. Many abhyasis write to me about this only. No miracle is possible. You must make a determination. When it comes to dharma you are much more in troubles. Because dharma appears to be similar to moksha. Our tradition has said if you do more and more of dharma karya then you will be entitled for more and more moksha. You get liberated. But there is no equation between these two. It is in that context only I started thinking in terms of Sahaj Seva Samsthan. It is a dharma that you have got to do. Let me do it for my Master's name. You can do it in anybody's name. But why do

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we do it in the Master's name it is that again I am trying to stress my devotion to him. I am trying to fortify myself. You understand logic of those two secular organizations. As I told you in the article of my revered father he talks against hospitals, he talks against educational institutions, talks about all social welfare measures because he is keeping in his mind Ramakrishna mission .I don't keep Ramakrishna mission in my mind. I keep devotion in my mind. I am not doing any service I am only trying to improve my quality of my devotion by this particular act. I am trying to strengthen my roots which alone will make me work out on my dharma much more seriously otherwise I will be wasting my time. Is it not a dharma karya to go to some temples, is it not a dharma karya to go to some rivers or do this vrata or that. All these things will come to mind. All that I will try to give a simple answer saying I will not bother about that and this is the true thing I am going to do. The dharma karya that we do is a dharma karya that we do, it is not a moksha karya. Duty bound we have to help people so let us help. So that is how we can do a samanvaya of these three purusharthas.

Otherwise there is no alternative except to take sanyasa. The other way is to say I am not an artharathi, so I will not do any job. I am not a Kamarathi, I don't want to have any family. With regard to Dharma one can always say he has nothing to do with the society. And in case of a moksharathi he can go to the forest. This is what every sanyasi has done which we are not prepared to do because Babuji says in Gruhastha ashrama itself we can have everything. So the four concepts of a devotee, because people go to temples in such a funny way, people also go to temples for marriages, so these are all the institutions that are already there, which have recognized the need for such goals and they are catering to them. They don't say anything more. Go and ask whatever you want, he will give you that. Whether he gives or does not give is not a matter for us to discuss. The concept is that. Whereas we are asking only liberation and further on. And we keep them as single goal, goal orientation. This goal orientation is impossible without devotion. We start our training course always saying that we should have goal clarity. Such a goal

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clarity can emerge only in devotion. Intellectually we may appreciate. But you will not adopt. To appreciate a goal is different from adopting that goal. If you have to adopt that goal you must feel this. So we have to become mokshaarthis. Are we clear about it. If your bhakti is towards that then this Master becomes relevant. Otherwise any tribal deity is as good as this. And any vratam is as good as this. And where do people falter? If we look at it, when you are in dire need for help and you do not find anybody to help you and you seem to be getting sinking actually and you require somebody to help, when somebody says that to you, you go to this temple you will get that relief, you go to that baba he is prepared to help you, you will go there. That is, the much needed devotion to the Master and the goal is not there and you are succumbing to several things. If you don't succumb there are people in the house to succumb. You don't have to, either your wife or mother or father or children, they will give you suggestions. Why don't you go to this temple, why don't you go and do this, why don't you do that. I don't say you shouldn't do any one of them, but

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know your limits, are you just obliging them, are you sure about your goal and inspite of this you are doing this. There is no point in fanaticism. Many people confuse devotion with fanaticism. It is not fanatic. When the goal clarity is there and we know the means also and single pointed orientation to the means is there then it may appear to be fanatic to others, but in fact it is only determination. To be devoted to a single cause requires enormous determination on your part. You should be in a position to say 'no' to several things.

When we say no it need not be harsh. The rajasic type of devotion is what we want to get rid off in our institute actually, because the rajasic thing was connected with photographs, pictures, sculptures, garlands, prasads, all these things are connected with rajasic .The satvik thing is a pure simple offering of your heart to the Divine. To move to the satvik level of your devotion is not that easy particularly in this country where you are accustomed to so much of worship, so many forms of worship and so many people at your house are doing it and perhaps your neighbour is doing it and it

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is not all that easy. There is no point in getting into friction with somebody who is satisfied with tamasic or rajasic worship and saying satvik alone he should accept because his goal is not that. Only when the goal clarity is there then satvik worship is possible. Goal clarity of reaching the ultimate or seeking liberation, if it is there then you become satvik. All other types of goals that you have got, the artharathi, the kamarathi, and dharmarathi, these goals if present, then tamasic or rajasic is bound to be there. There cannot be any satvik thing about it. There is no satvik worship possible in these planes, either you have to resort to flattery or entertainment. Whether God hears music or not that I do not know but if you go to any temple you will see that you will hear only music with the only purpose of making God happy with it. That is the purpose but that is rajasic. We are asking him to play down, asking God himself to come down to a lower plane to accept this.

I am not here to contest the quality of bhakthi of Sabari whatever she had, and whatever Rama accepted, but that is tamasic. Trying to please the Divine with the uchista is definitely not satvik, that it

is accepted by God out of vatsalya is a separate subject. We are not concerned with it, that vatsalya can also be tamasic is what you should understand. Mother's love need not be necessarily be satvic or even father's love for that matter. Many times that is tamasic or rajasic only. The love expressed towards children many times finds expression through a harsh ways which means only rajasic either you scold them or beat them or do something, which is all rajasic. You can also abuse God that is what Sishupala did and he was rewarded, rewarded by slaying is a separate subject, still rewarded.

As Babuji puts it devotion is not anyone of this notions, but is an association with the Divine. The sneha that we talk about, the friendship that we talk about, the Divine saying that we can do whatever we can with Him. No, it is a company. Any company with the divine is Devotion, that is why nine bhavas are accepted. Which bhava are you having, because none of us are having all the nine. None of us belong to all the three viz. Satva, Rajas Tamas all the three, but one is predominant. The other two will be subsidiary. If you know these aspects of devotion

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then I think, you can understand your meditations much better.

When you are in meditation and you get enormous number of thoughts, uncontrollable as it were related to various fields, related to these four goals only, either the artha, the kama or the dharma or the moksha. All the four are there. All the four are interplaying in the same meditation. One after the other they come, which attitude helps you, which attitude with the Divine helps you then? Which is the devotion you should practice? Out of the nine which one will you do? Nothing will work, all the nine aspects of devotion based on Narada bhakti sutras will not help. What helps? An absolute surrender is what we have to have, yielding to the Divine to whatever he wants and that is how the transition happens from Bhakti to Surrender. All these aspects of devotion are there, inspite of it we are not able to move forward. These three goals are there, moksha is what I want, these three things are pestering me. For various reasons they are pestering me, I have a clear goal clarity, I want to go only to the ultimate, I want liberation still these things are there, what shall

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we do. That is where we find the prayer meaningful, "I am yet but a slave of my wishes", because artaarthi, dharmarthi and kamaarthi are only wishes. I seek justifiably or unjustifiably but I seek them. Whether I need it or not but I seek them. I seem to become a slave, you alone can save me. So it is that bhava of dasa as the advaitins state, that alone helps us. The bhavas or nine rasas talked about does not help us.

We experience the divine as santa also, agreed inspite of it these thoughts are there and Babuji says, "Ignore them". Why should I ignore? Because I accept Him as my Lord and there is no other reason. Since I have kept myself under His disposal and he is the Master and he says don't bother about and you don't bother about it. There is no other ostensible reason for it and that again anchors on the devotion to your Master. How much are you dependent upon Him consciously? How much of it are you dependent on Him unconsciously? Or how much of it only loquacious? Just a talk, you don't mean it. If you mean what you say then that particular suggestion must work. But

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most of us do not mean what we say. That at least is our stage. I am only sharing my earlier agonies. These are the stages through which we have come. It is not that easy.

Devotion is not all that easy. It is not that easy to accept a Master. Though everybody says he is the master and everybody says that they are dependent upon him. Is he, is the question? And so long as the Kartruta Bhava is there or the Jnatutra bhava is there, you are going to be like that. That takes to the first five of Adhyatmika vidya. The jnana and the karma must be left. Kartruta bhavana is connected to Karma while the jnatutra bhavana is connected to jnana. But Bhakti alone is the bhavana that we can have. Do you understand! That is why I started with Adhyatmika vidya with three things. Adhyatmika vidya can be done through karma i.e. action. I try to do by disinterested action things etc. disinterested or interested actions, all this must go. Disinterested action will help us in not forming the samskaras. There is a separate logic for that. But so far as devotion is concerned, if you think you are the doer then the problem comes. That is why He says,"

think that I am the person to do it". It is not a disinterested action, it is trying to become a part of the Divine allowing ourselves to be a part of the Divine for its purposes as he likes it, So there is no nishkama karma here. Please kindly understand it is not nishkama karma when we say that Master is working through me. Nishkama karma is a type of action when I am not interested in the results but I will do my duty that helps us a lot. But to think that Master is a person who is performing through you means that you have become a part of His, you are a limb of His, you are an amsa of His. It is a separate logic there that alone helps you to control these thoughts. That is why he gives a funny answer with some dialogue with some westerner, he says," think that they are my thoughts". He is very conscious in saying that. We must understand to whom He was talking to. He was talking to people who are undisciplined. That is why he said that it will work for some time. Don't try this forever. But when you are abiding at the stage of bhakti and when you adopt this, then naturally you understand that you

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get into a poise, an equi-poise. Your meditation matures, your surrender matures.

So the goal clarity that we are talking about is very tough goal clarity. We were not discussing this way earlier for the only reason that we were talking to freshers. For them there is no point in talking about all this. But the issue is what are you? First of all analyse yourself, what are you seeking and what type of man you are? On Purusarta vibagha as well as the Guna karma vibhaga, an absolute clarity is a must. That is why you find Gita very relevant to many sadhakas. But this analysis you have to do yourself. Whether you like food or not, whether you want food or not there is a particular time to take food is one way, ritualistic way called regularity. When you need alone, you eat is the wiser way. Which are you? I think I have put enough for you to thinking. It is for you to think.

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Yielding to the wisdom that one obtains during meditation, to the experience of an inexplicable oneness which somehow makes us feel that we are in our homeland and that all separateness is an illusion is the beginning of our endeavour to get over our 'I' ness. By repeated experience of such a wholesome oneness that knows no boundary and in fact is void, we are enabled to transcend the realms of egoism. Ego and egoism are the main barriers in the path of spirituality where the goal is to transcend ones' limitations of relationships.

It is obvious the sense of ego is the product of our relationships only. Once we understand that the sense of separateness we have is due to the training that is imparted in a society that wants us to respond to a particular name that is distinctly different from others do we understand the origin of relationships. The first relationship we know is our relation to the

name. Later we understand that our form is our self which is another early relationship.

As we have noted earlier it is the Ego that is the main barrier in the path. Ego is deeply ritualistic and repetitive and a profoundly compulsive *need to always see the personal self as being separate from others, separate from world and separate from the Universe. Ego is love denying obsession with heavy load on separation, narcissism and concern for self.*

When we say that we want to be free we are only expressing the need to be free from a set of relationships that cause in us never ending fears and desires of the separate ego. We have earlier chosen to spend hours, days, years and lives in the process of identifying ourselves with desires and fears- all in the name of ultimately transcending them. We cherish to dwell in the network of desire, all the time assuring ourselves that there is time for seeking to be free. That is something that never happens, and those who would rather have spirituality as a post-retirement avocation are bound to end up with a cycle of rebirths. Spiritual life has to

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be an integral part of our general life and it should go hand in glove with the life of an ordinary house holder rich in emotions, feelings, desires and aspirations. Every thing in the right place is the way to be spiritual.

Afflictions, trials and tribulations in life have to be met squarely with a lion hearted determination and the tenacity of a crocodile in waters. Master in his 5th,6th and 7th Commandments gives us the attitudes that we should develop in the spiritual life. It is true these conditions are the results of sadhana, yet there is need to prepare the mindset that is capable of living according to these spiritual stages.

Yielding means we accept the superiority of the person or power over us. We have come to spirituality for freedom and the demand to yield appears on the face of it contradictory. But when we find the loci of our self is somewhere we are not able to identify, as it happens in the states of absorbency, it becomes evident that we are not the particular ego/self that we supposed we were and acceptance of the superior power becomes possible.

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Master in his own ingenious way has taught us the lessons of yielding from the beginning of our sadhana. We are asked to just meditate on the Divine light without luminosity ignoring all other thoughts as uninvited guests. Having accepted that the Divinity is guiding us it is the most positive attitude to wait for it to do what it likes with us. This yielding is one of the toughest as we would like to feel that “we meditate”- the idea we are doing meditation is much more dear to us than the presence of the Divinity experienced by us as calmness, peace and absorbency. We would like to say we meditated and experienced Divinity rather than say during meditation we have yielded to the presence of the Divinity.

When we learn that Divinity is responding to our prayers and is available to us during meditation our Faith in Divinity starts. Repeated experiences of such awareness made possible through Pranahuti makes the way for laying stronger foundations for Faith in Divinity. Thus Faith starts.

First of all, it is to be understood that faith is not credulity or blind belief. It does not mean belief in

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the impossible. It is awareness in the consciousness that there is a superior force that responds to our call and it is immediately available. Faith is a spontaneous feeling. It does not care for human justification. It is always in tune with a higher Truth. The door of faith is always open to the Truth beyond, and by virtue of faith, we transcend ourselves.

When we are beset with discouragements in our daily life it is a good practice to remember the Master not as some one who is far off but close to our heart, nay in our heart. We should always try to feel from the day we were introduced into PAM, where our connection to the Master is established by the trainer that there is Master around us who does not want anything from us, but simply wants to see happiness and joy in and around us. We should consciously try to feel the Master who does not want anything else from us except happiness/joy, both in the inner and outer aspects of our being. He wants us always to swim in the sea of Bliss and delight. In fact he has suggested a method of purification

where he wants us to conceive of him as the Ocean of Bliss so that we get purified thoroughly to the core of our being merged as we are in His Blissful Ocean. If we remain in joy/happiness - I do not mean outer joy, that is, going here and there, mixing with people, buying material things - but if we can have real joy/happiness, if we can feel the source of it, then we will automatically start developing faith in God/Master.

On the contrary when someone is worried, or is afraid of something, a tendency develops to create a kind of self-imposed faith in God. That is not true faith. In danger, we say, "God, save me, save me!" But we say this only to avert danger. This is an escape. This kind of faith does not last.

Spontaneous faith can come only when we have inner joy/happiness or balance and an inner fulfillment. Everything is inside the person - his happiness and his fulfillment. In reality it is the Master who is the possessor of this inner fulfillment. We are just His devoted instruments. So when we feel spontaneous inner happiness/ joy as part and

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parcel of our life, due to the constant awareness of the source of our being that is obtained during meditation under PAM we can then have faith in God, the possessor of infinite Bliss. From the moment such a faith develops in us we should always try to feel our own inner joy/happiness and live in it consciously.

True it is that our frustrations, afflictions, miseries and diseases are there, and that is due to the samskaras that we have acquired in the long journey away from the Homeland. But it is necessary that our outer frustrations should not be tried to be united with this inner peace/happiness/joy. It is necessary to separate our inner happiness/ joy from the outer happenings that have a separate logic of their own based on our past and present Karma. Such a separation in our perspective is necessary and only then will we be able to strengthen our faith in Master/God.

Master in his fifth Commandment states “Be truthful. Take miseries as divine blessings for your own good and be thankful.” It is necessary to know

that our real condition/status is that of devotee. This call to live true to our condition of a devotee is possible only when we understand the lesson of 'nothingness' that is given to us every time we take Pranahuti. This is what we mean when we say 'imperience beckons.' When we try to live according to our status of a devotee we are faced with many problems that cause misery to us. To protest against such a serving for having practiced a value in life is immature. True it is that the pain caused by the misery mentally and physically is hard to put up with. It is only when we know and feel that inseparable oneness with the 'nothingness' that is experienced in meditation, we feel enabled to look at things in an objective manner and accept every hurdle, pain and misery in the path as a necessity to grow in spiritual life. In fact these miseries are nothing but loss or separation that is felt by us of things, persons and ideas that we thought are our own exclusively. This identification or owning of things and persons is the main illusion that we are able to appreciate when we are merged in an ocean of bliss during meditation where oneness alone is experienced without any

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duality. We really own nothing and that is what the great Isa Upanishad states in its mantra that, all belongs to Him and therefore relinquishing all we should enjoy and be happy. This approach to the problems enables us to acquire one of the noblest spiritual qualities called as fortitude. Fortitude and forbearance cannot be cultivated that easily without the awareness of the true nature of ourselves as essentially Void/Nothingness. These attitudes are the basics of the quality of Yielding to the Divine Will. Thus we find in our system these qualities are developed by the constant influx of Pranahuti.

In his Sixth Commandment our Master exhorts us, to know all people as our brethren and treat them as such. The fraternity that we are asked to develop is again based on the requirement of not claiming everything that we see and feel as our own but share it with others in a spirit of fraternity. All existence has the same origin and their true nature is Nothingness. Ultimately all are the same and none of the separate existences have any claim of owning anything. This spiritual understanding once gained

by reflecting on the quality of meditation that grants us an experience of Void, is the basis of the noblest spiritual quality called Maitri. It is not just fraternity or friendship that is the nature of our link with other existences but an essential oneness with all. There is an inseparable bond among all beings and things and that is most important to understand and live up to. Once this is understood the attitude of Yielding that is required in realizing our essential oneness with all is gained automatically.

In his Seventh Commandment Master asks us not be revengeful for the wrongs done by others and asks us to accept them with gratitude as heavenly gifts. In reality there is nothing wrong that is done by any to another. But certain acts appear to be wrong done to the person by another because of two essential factors, one is to think oneself as independent and another is granting independent status to the other person who is said to have wronged him. Pruning is no wrong done by the gardener to the plant and in fact it is necessary for growth. The plant does undergo suffering due to the pruning and does not know that it is for its

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development to the true stature. The acts done by others are treated as wrongs because of a purely personal egotistic approach where there is a basic refusal to know the other as part of oneself. Separation is an illusion. It is necessary that we implement the commandment in full before we can say that we are yielding to the Divine.

ASPIRATION AND SURRENDER

The word 'aspire' according to the Dictionary means to desire earnestly. To aspire means that there should be a desire which we seek to satisfy more than any other desire. Some aspire for fame, some fortune, some others pleasures and some more, the Divine. But an ardent desire for rank, fame or power is known more as an ambition. The word 'ambition' applies to the desire for personal advancement or preferment and may suggest equally a praise worthy or an inordinate desire. Aspiration thus may be understood as an earnest and strong desire to achieve something high or great.

But before we can achieve our aspirations we need to ***know what they are***, and then ***set concrete goals to reach them***. Aspiration implies a striving after something higher than oneself or one's present status which may be ennobling or uplifting. It

is essential that the goal is fixed up first. This fixing has to be irrevocable under any circumstance. It is therefore necessary to know the factors that are likely to affect the achievement of the goal.

It is customary to distinguish between desire and aspiration. This is essentially because we seem to desire so many things in life which we are prepared to give up either because of the obstacles or alternative or more attractive options. Desire is a wild fire that burns and burns till it finally consumes us. Aspiration is a glowing flame that secretly and sacredly uplifts our consciousness and finally liberates us. When we aspire it is obvious that what we aspire for is not with us and it is some thing that is sought after to be possessed sincerely. So the word aspire brings in the concept of sincerity also. We normally do not use the phrase 'I aspire to take lunch/dinner.' Or 'aspire' to go to office.' Or 'aspire to go for a holiday along with family.' These desires of ours can be easily accomplished and therefore we do not use the word 'aspire' to fulfil them. So when we use the word 'aspire' we already acknowledge that it is not easy and involves some serious effort. If

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we decide, for example, that we want to be famous or make a real difference in the world, but fail to make realistic plans on how we will make it big, chances are slim that it'll happen. In the real world, unfortunately, we do not have a wish fulfilling Bhairavi.

Thirst for the higher values or aspiration belongs to upper portion of the heart marked as U in the diagram given in the book Efficacy of Rajayoga of our Master. This realm may be considered as the realm of aspirational consciousness. This is the realm that human beings should strive to live in order to exhibit the human dignity.

As contrasted to this the thirst for desires pertaining to the needs of the body at the physical and vital planes of being belongs to the realm marked as L in the same diagram in the book of the Master and their satisfaction leads us over a period of time gradually to annihilation of human dignity in us.

We may think the characteristics that guarantee success in achieving the object of our

aspiration, are education, intelligence, good luck, and we are partly right. These characteristics can surely help someone in their climb to the top. But what about the rest of us average folk, those not blessed with the above characteristics? There is one single characteristic that can give us scope to achieve our goal and that is the ability to set realistic yet challenging mid term goals before we reach our perfection. Aspiration is a vital key to success.

Desire invariably involves expectation and if it is not fulfilled there is despair, frustration and anger. In Aspiration there is persistent effort and the effort itself becomes a source of joy and happiness. Sadhana is its own reward. In genuine aspiration there is no frustration. By killing the desires, aspiration builds true happiness.

Master, in his book 'Ten Commandments' asks us in the third commandment to "Fix your goal which should be complete oneness with God. Rest not till the ideal is achieved." He is clear in directing us to fix our goal as oneness with God. We are thus

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asked to aspire for the Divine and this effort should be such that we do not rest till it is achieved.

It is those who seek the Divine that are called aspirants in the realm of spirituality though this word is used in day to day parlance, for any one seeking anything ardently. When we desire to know the Divine (our true nature) we understand that there are many things that stand in the way of such an attempt and since the desire to realize is very intense we are prepared for the necessary effort to be put in to achieve the goal we have set for ourselves. The desire to realize the Divine, turns into an aspiration when we find that there is an irresistible demand to fulfill the desire. If we consider one who desires to be a seeker, a seeker who has made an irrevocable determination in that direction may be called an 'aspirant.' This is what our Master meant when he said the abhyasi has to have 'a restless impatience' to realize. Once a seeker becomes an aspirant there will be no rest or leisure or any other concern than to realize for him. Attempts he undertakes to fulfill this aspiration may be called sadhana.

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Fortunately if an aspirant gets a method which puts him in touch with a Master who grants him a taste of the real or ultimate, then a new desire starts which demands him to know the roots of the inexplicable calmness and peace that he experiences during meditation. When a person directly experiences, as it happens in PAM, even if it is momentary he finds himself infused with a consciousness that transcends time, a consciousness that knows not its origins and therefore is free from birth and death. The consciousness that is experienced is immortal and without a second.

Accepting and understanding that such an experience accompanied with peace that descends into him during meditation to be due to the presence of Divinity, the aspiration to know God starts. The need to know God then takes the proportion of a biological need and that is the stage when we say we hunger for Gods' love, in other words devotion has developed.

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A true aspirant has to utilize his time in the best interests of achieving his objective. For this when he prays, or meditates he has to feel that each second is infinitely more important than it was previously, before he took to sadhana in spiritual life. While every second can be used either for meditation or for gossip or for cherishing impure and undivine thoughts, a true aspirant will turn every second into an opportunity to dwell in the Divine thoughts. Such discrimination is one of the main characteristics that develop in a true aspirant.

The most important factor to achieve our aspiration is to try and develop a genuine hunger for God's love, and God's blessings. There are two ways to increase one's inner hunger. One way is to cry for God like a helpless child crying for his mother or the path of surrender. The other way is to offer one's actions to God while keeping a cheerful attitude, or nishkama karma yoga. With both these ways the aspirant will make real inner progress.

In either case 'aspiration' has to be an urge from every level of being of the aspirant. It has to be

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a conscious dedication to this noblest cause through physical, vital and mental planes of his existence. In all matters God must come first. Aspiration, the inner cry, should come from the physical, the vital, the mental and the spiritual. It is necessary that the physical, vital, mental and psychic being have to become consciously aware of this.

Every pore of the aspirants being should cry for the love of God. And this has to be 24hrs a day and 365 days an year for life. Because the true form of Divinity is Infinite there is no end to this process of aspiration once it gets started and nourished by the Masters Grace and one's own determination with dedication of his entire being to Him. When we consciously aspire in all parts of our being, we will be able to accelerate the achievement of our liberation.

The practical and concrete manner in which we aspire has to become pure and simple even as Divinity. For this purpose we adopt the processes of cleaning ourselves through the methods given by the Master. With impurity no one has so far entered

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the portals of the realms of the Divine. Our impurities are physical and psychological. In fact in the first Commandment of Master, it is stated that purity of body and mind has to be specially adhered to while we offer our prayer. Physical impurity can be easily tackled through time tested methods of religion. As for the psychological impurities that are stored in us as samskaras, real aspiration alone through cleaning processes graciously bestowed on us by the Master can help in tackling these. Unless the aspiration is real there are always chances that the aspirant may leave sadhana due to various effects that purification of samskaras bring in its wake which are testing the ego of the aspirant.

We therefore aspire through proper processes of purification, proper meditation and proper contemplation. Methods of Aspiration cover aspects of both meditation and prayer. In the practices adopted in the Western countries, there were many saints who did not give much attention for meditation. They realized God through prayer. He who is praying feels he has an inner cry to realize God and he who is meditating also feels the

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need to bring God's consciousness right into his being. The difference between prayer and meditation is this" when I pray I talk and God listens; and when I meditate, God talks and I listen."

In our system of sadhana we adopt the methods of Prayer, Meditation and also purificatory practices so as to deserve to be called an aspirant.

Aspiration we find thus leads us to a state where we seek the Divine through our entire being. The various desires of the physical, vital and mental planes need to be given up for achieving this state. Longing for the Divinity is the only mode of the aspirant and under this condition he starts yielding to the demands such an aspiration warrants. Such an yielding attitude to the Will of God leads him to the state of surrender. Surrender may thus be considered as man's conscious oneness with God's Will.

FUTILITY OF MIND

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

Imagine a 'bee' somehow having entered a room which has closed doors and window panes. The bee tries to get out of the room; it sees its freedom through the glass window panes; but however much it tries it is not able to get out of the same. The seeker of freedom sees the opportunities for freedom through the window but is not able to get out of the window. The window pane is the Mind.

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The seeker like the 'bee' can somehow sense the freedom and even see it from time to time but he only sees it through the window of the mind. The seeker may truly be sincere in the longing for freedom. Really it is this freedom that is sought in all ambition and in the attaining of objects and experiences including spiritual experiences. Regardless of what is attained or experienced one remains inside the mind and continues to search.

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

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candy and persons who less courageous are likely to “fly off” to try another system even as the ‘bee’ tries to fly through other windowpanes.

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

In fact all our inquiry or search into the nature of our being is an exercise similar to the blind man searching for a black cat in a dark room which is not there. We erroneously look for something that is never lost, our true nature, because our nature is not a thing!

The mind is not to be shunned. Its true nature of being universal without the limitations of the Ego, relationships and ideas if recognized it is itself the freedom. Such a recognition of freedom renders the

mind benign and useful. We need to see what the mind is and also what it is not. The mind has a creative genius and therefore enjoys parallel status with that of the Divine. Even though such a freedom is there many of us do not understand the same and funnily lead ourselves to be bound by its creations. The ideas which are its windows (its own creations) attracts us to look through them always. We like to live and die looking through the windows of the mind. This is how we instead of living in freedom prefer to suffer bondages which are our creation. Though our true nature is so near, by applying the telescope in the wrong direction find the same hazily far off from us and go on wailing through out the life. This is a stark and unpleasant reality but true nonetheless.

During meditation when Pranahuti is getting absorbed and the emptiness is getting filled there comes a stage when all thoughts are gone but awareness pure and simple stays. There I have invariably found a still ness that is remembered as a slight jolt. The ripples observed around the ‘eye’ of stillness leaves me dumb and awe stuck. Here on

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

He has given us a path which takes us directly to this awareness of nothingness and to assist us has given us also many individuals who can put that mind in check and give us a taste of

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some moments without the mind. Those moments I prefer to call His grace.

MY FREEDOM

During meditations when we move from the plane of intentional consciousness to that of reflective consciousness, that is, when we start observing our being as it is in itself not as one contemplating or planning or intending to do any thing we find 'Neither me nor Not-me' is the condition in which we abide. All that is, is then luminous and evident, inviting to abide in the freedom that is seems to go beyond time. I do understand the limitation of the spoken or written word, yet I try to give a glimpse of what I am or feel myself to be.

I find that I am no where and so to say 'I find' is wrong. But there is an intense feeling to be what 'is there' and perhaps this may expressed as 'longing to just Be'. It is Being that is the pure consciousness and its very nature is true Peace. The "I" thought rises in my Being as if it exists

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separate from that Being. This I know is untrue, since I must constantly seek its evidence in the mind in order to give it a reality. The mind creates the evidence from thoughts and forms and gives it a meaning. Samsara I understand is the Sara or essence of Sam or balance. The 'I' infact makes me lose the essence of balance I have in my being and that is done by spinning thoughts and forms even as a spider does.

The thought "I" takes a vantage position and its point is what dominates my perception of the world. The illusory 'I' defines my body-mind and all experiences in the world and makes them all relative to it. It sees the mind as its source. The mind instead of being treated as an instrument the 'I' makes it a palace in which it resides.

All that is, I know is, in a state of flux. Life and all events in nature are transitory. There is the Lila of the Divine and I see it as a creative dance every moment. Every moment is a creation and creative process is a continuing activity of the Divine and was not a one time affair in the past. That being the case

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while Life is passing, the fictitious 'I' tries to stand alone and seeks the mirage of separateness. Obviously this is foolish though the "I" or Ego has been granted an exalted seat well decorated with vanity. It has no value other than that it is created. The value of a diamond is what we give it and it is incapable of helping us with a glass of water when we are thirsty in the middle of a desert. Its value is a fiction created in thought.

If the fictitious Ego does not spin out so many ideas many a thing would lose its value which is another fiction. Then I seek to fulfill only the needs and wants and thus desires perish. This activity of the reflective consciousness is what engages attention in a detached person. I then do not run to look at all that is being sold and do not hear the marketing brother who tries to convince me that I will truly be all that I "should" be. My wisdom lies in not underestimating the power of this stupidity to value what is worthless.

My consciousness is inseparably united with the universal consciousness. Ocean and its waves

appear to be different while in fact they are one. That some one has coined the word 'wave' would not grant it a separate existence and so is my consciousness. The words 'my' and 'ego' are fictitious and the necessity for expression condemns me to these words.

I am a simple Being in tune with Nature. I have tears and laughter even as the rains and springs. I realize that I am never separate even for a moment. All belief is mental constructs and has no reality content. They exist only in thought. Neither the transitory world and its events nor the mind which sees it from its relative perspective is me. I am the consciousness and universal consciousness at that. That is realisation and that is freedom.

GOALS, GENEROSITY, AND GOD

Many aspirants have been feeling some difficulty or the other in setting their goals in life. Modern life can be deeply stressful and confusing because of its total lack of clarity regarding the goals of life and the complexity consequent to the same. Like a maze with too many directions, life fosters anxiety because it is difficult to know which way to go. We can chart our course only if we can accommodate a place for God and Good.

Any goal for that matter first of all defines the direction of ones' movement. It gathers our energy, and cuts through an enormous amount of distraction. They relieve stress because they provide a conduit for wholesome, positive action.

All the research in the field of motivation informs us that inaction fuels helplessness, as against the common notion that helplessness fuels inaction. This generates the worst kinds of stressful

states of mind: desperation and despondency. We become trapped, in habit patterns of negative thinking, blind to opportunities, victimized by an exaggerated perception of powerlessness. Setting goals helps reverse these conditions. By defining targets and taking small, and yet consistent steps towards them, we clear a path strewn with thorough complexity. Thus we instead of being stuck, we become empowered.

Of course there is much more to life than setting and achieving goals which mark us as successful in life. But Life can be shallow and self-centered if it lacks an expansive connection to the infinite creative presence known as God (Goddess, Brahman, Buddha, Christ, Allah, Life, Being, Spirit).

When we unite ourselves with a loving, all-inclusive God, we are lit from within. However God is not all that easy a form to conceive and abide in. This is sought to be resolved by us in this system (PAM) by taking Master in the place of God for our purposes. We no longer feel driven to define ourselves by approval or results. We build a

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consciousness that can move with equanimity through frustration, fear, and pain.

When goals become partnered with awakening to God/Master, it yields a process that may be called “true goal-setting.” True goal-setting is a tool much more than simple acquisition of things and management of life’s confusions. When goal-setting is spiritualized, results are not the main focus; it is the process we care about. Through the process, we grow, learn, and awaken.

How do we manage to set our Spiritual Goals is a question that may appear difficult to answer. But the qualities of compassion and non injury as far as I know are the keys for setting spiritual goals. One of the most wonderful abodes in the higher states of Consciousness is rejoicing in other peoples' success. This quality however has been defined in traditional books, negatively as non jealousy. Rejoice is far more happier state than non jealousy is what we learn in spiritual life. Equanimity the highest mount in the higher states of consciousness

is the master key to open any gate to heavenly abodes.

The more these stations in sadhana materialise, the more happiness we experience. Stress has no room to take root. Spiritual goal-setting provides a wonderful opportunity for cultivating the heavenly abodes.

This is cultivated by simple act of generosity. It may appear odd when it is stated that the driving energy behind spiritual goal-setting is generosity. This action of generosity has two aspects: Dana and Dharma. If a person assiduously practices these virtues, the heavenly abodes mentioned above come within his reach. Dana is what is given to the eligible persons or institutions for the welfare of the society at the appropriate time. Dharma is what is given to the needy. Both these acts should end not with a feeling of having done something but with an explicit expression through acts and words that we have not been able to do much more.

It is necessary that we should commit ourselves to the goal and this may either be an

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explicit declaration to the group (family) or a noting in the diary of the person. It is obvious the goals we set for ourselves are measurable. We need to make our goal as specific as possible so that we will know when it is achieved. It should also have an end date or condition. Constant evaluation of our achievement with reference to the goal is one of the most potent factors in realising higher degrees of motivation. I would prefer to define the goal as a dream with a dead line.

To make my point more clear I would suggest that we make our act of Generosity well defined.

Ex:-

1. I am expecting a promotion in my job. I shall donate at least 10% of the same I shall donate to the institutions catering to the needs of less privileged children in educational institutions.
2. I am performing the marriage of my son/daughter. On this auspicious occasion I shall offer Rs. 1001 for the religious institution performing the marriage.

3. I am purchasing a car for the family; I shall arrange to help the neighbourhood with a merry go round for the kids to play.

4. I commit myself for getting up early to do morning meditation as prescribed for a month. After successful completion of this period of commitment I shall help the Institute in organising the training programme and commit myself for a further period of 3 months.

Many such examples would be striking the readers. By this type of extending our goal into charitable action, we fuel our enthusiasm for achieving it. Each act of charity brings us happiness in three ways:

1. The pleasure of the planning
2. The joy of actually doing it
3. The warmth of the memory.

Generosity is a delight and a relief. Through generosity, the uptight, demanding energy or stress we sometimes bring to our work area or projects is either expelled or never really has a chance to develop.

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One may question the logic of generosity by saying that we work to support our family and our whole life is spent on this only which is nothing else but generous action. What is suggested through generous action above is only an extension of the goals we have rather than any Herculean effort at sacrifice etcetera. It is an extension that promotes joy and which we care to do for the pleasure it grants.

For example, we may be burdened with “daily grind” responsibilities that we feel emotionally and spiritually empty. We in all fairness may be feeling that we should be careful not to squander what little energy we are left with at the end of the day. The most wise counsel I have ever come across is to know that energy and happiness grow from sharing, not hoarding.

We need to empty our cup so that it may be filled again. This is accomplished by acts of conscious, open-handed generosity. It may be challenging to get started, but I think there is no other lesson more important to learn.

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When the thought of offering the prayer at 9 P.M. arises in my mind, I wonder the excellent manner in which the principle of Generosity was built into it by our Great Master. We offer the prayer in such a way that all the people in the world are benefited. We are asked to think that all are our brethren and that every one is moving towards the Master with Love and Devotion.

Prayer has always been acclaimed as the most potent tool we have to have connection with the Divine. It is necessary that we always include quiet time for meditation or prayer in order to realise our goal. We should start and end our day with the spiritual practice as advised. It will help transform a potentially self-centered effort into an open-hearted, creative sharing of universal harmony and abundance. This is what may be described as realisation or enlightenment in a practical manner.

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Master has said that “A powerful will made at the very first step and maintained all through shall never fail to achieve complete success.” We also were told by our well wishers that ‘where there is a will there is a way,’ The only problem in this is that no one really ever told us how to make that ‘ will ‘ and we always found ourselves no wiser for the advise. Master also advised us to think or imagine that there is a Divine Light without luminosity and meditate. He advised that we should ignore all thoughts while meditating. He assured that the suggestion given at the beginning of meditation will continue to work at the sub-conscious level through the period of meditation.

He was here revealing the power of the Mind. He was saying that we can achieve our objective if we instruct our mind and subconscious mind properly. Unfortunately most of us don't know how to

instruct the mind or subconscious mind. Therefore we end up getting the mind and subconscious mind creating things we really don't want. That is the problem of many aspirants which the Master himself has clarified in many of his articles. However I thought I can share some practical points in this regard.

If we don't get our mind and subconscious mind to focus on what we want, we will surely end up getting what we do not want during meditation in particular and life in general. Most of us do not control our mind, nor do we instruct our subconscious mind because we do not control our thoughts; it would not be wrong if I say that most of us are not even aware of the thoughts we have everyday. One more important factor is we do not seem to choose our beliefs.

Everyone wants to be successful and happy but we do not have thoughts that reflect success and happiness. Very few of us choose our thoughts and majority of sadhakas, leave their mind on autopilot accepting whatever thoughts it conjures up and then

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they begin to worry about them. Master only advised us to ignore the thoughts. If we do that there is no problem. Instead we seem to believe in the reality of these thoughts and wail over such a situation. What we should believe is the Master whose presence is felt as awareness of nothing and many a time non awareness of anything. When we become aware we do not give importance to the presence of the Master by believing him, instead we give importance to the unwanted thoughts and believe in their reality. We thus do not choose our beliefs based on experience and instead we merely accept what our minds tell.

'Mind is its own enemy' and Lord Krishna was emphatic about this as we see in the Bhagavad Gita. Master also says this but adds the same mind has to be used to control the mind. When we hear sadhakas who are intent on being successful in their spiritual pursuit and try to analyse their thoughts we find them entertaining thoughts which are in their very nature exact opposite of what they seek. While they want to be successful they do not show any

evidence of having thoughts and beliefs that promote their cause. Whatever we want to we can surely achieve if we have a belief system that corresponds to our goals.

Master has suggested that three faiths or beliefs are a must for successful completion of our spiritual journey. The first belief or faith that he listed relates to faith in one self that he can achieve the goal. If we have faith that we will get a proper and competent guide we will surely get one. This is what he said when he stated the guru will come to the doors of a sincere seeker. This faith is a must to succeed in sadhana. It would be erroneous to doubt ones deservancy for realisation not withstanding what the Sanyasins have said.

The main point for focus now is how to keep our belief system in alignment with the goals we want to accomplish. As Master has stressed we should be clear about the goal from the beginning. Master has emphasised the need fix up the goal first. "It is very essential for every one to fix his thought at the very outset, upon the goal which he

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has to attain so that his thought and will may pave his way into it.” Having fixed the goal of attainment of the highest good, we should really believe that we can accomplish the task and reach the goal. If this clarity is not there from the beginning and we have belief systems that work for other goals we should change our belief systems accordingly and change to the desired belief systems. We cannot while pursuing one goal seek the rewards of another.

To change a belief system that is not in congruence with our goal we have to analyze our thoughts. We need to list all the thoughts and beliefs that we have about achieving that goal. For example: if we want to make speedy progress in spiritual life we should list first why we think we cannot make such a progress and what is the cause of this lack of faith in making speedy progress. We need to change our notions and thoughts to correspond with what we want. This can be done by persistent efforts and by regular monitoring of our thoughts and beliefs and making amendments whenever required.

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If we want to achieve success in our endeavour then we have to create thoughts and beliefs that will allow us to achieve the goals. We can think of our mind as a station that sends out energy signals: these energy signals are our thoughts and beliefs. These energy patterns are picked up by our subconscious mind. It then works out and creates situations, circumstances, and events to help us achieve whatever our thoughts and beliefs seek. It also attracts the people to us and guides us to the people who can help us achieve our goals.

The subconscious does not distinguish between what is good and bad for us: it simply acts on our instructions. Those instructions are our energy signals which are as we mentioned earlier our thoughts and beliefs. So while we may want to achieve realisation, if we don't believe that we can and if we regularly maintain that notion either as a mark of humility or fear of incapacity that we can not achieve the same we should know we are instructing our subconscious to create situations for us that will not enable us to achieve our goals. This is why it is

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so important to eliminate negative thinking and create a positive thinking pattern in spirituality. It is in this context we should understand the value of being happy under all circumstances. Nitya santushti is a necessary attitude for spiritual progress.

It becomes clear that if we want to achieve our goal and live the life of natural cooperation that we want we have to send the right messages to our subconscious mind.

It is a matter that is not readily acceptable to us because this appears to be naïve and simple. But that is the method suggested by our Master. Many persons changed their lives and achieved perfection in their life based on these principles. If we examine whether the entertaining patterns of negative thinking is helping us we find that it does not. That type of defeatist mentality enables only to get defeated. When we get calmness and peace during the meditation if our attention goes to these states of divinity we progress faster. If instead we complain about the thoughts of no consequence that visited us during meditation and feel discouraged, the result

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also would be disagreeable and many times disastrous. If such negative thinking pattern got reflected too often negative thinking pattern will start shaping our life.

The importance of having one method, one master and absolute faith in our own deservancy to reach the goal cannot be over emphasized in sadhana. These statements of the Master are based on very sound principles of the science of mind.

PATH OF PAIN

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

I find Masters' greatness from a very practical angle is the acknowledgment of pain or suffering or

misery in life and sharing his agony and pain. This was the first noble truth of Lord Buddha. This acknowledgment of pain and suffering as true of life is fundamental to the spiritual growth. That these sufferings arise out of desires and wishes is the knowledge one gains in the process of spiritual development. Master says” There are miseries all around for the embodied one. Even then, we remain so much attached to the body that this thing does not forsake us up to the end, and we even wish to be born again. It matters little that the wish is for being born in a prosperous home or in a royal family, since, as soon as the Name (Individualized Existence) has arisen, my brethren, misery would start, in howsoever subtle mould, it might be cast.”

For any sadhaka it is obvious that our pain is the breaking of the shell that encloses or covers as a veil our understanding. It is quite conceivable that not only is pain a necessary aspect of the spiritual process, but that to consciously enter into and experience suffering is the doorway to a more profound understanding of reality, something to be even sought after. This is what Master said: “It is

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good to be put to worries. The home is the training centre for submission and endurance. To put up patiently with the day-to-day events of life is the highest form of penance and sacrifice. So, instead of anger and resentment, one must cultivate in himself a meek temperament. Meekness refers to that feeling of mind in which, on being rebuked by others, one feels his own self to be at fault, and for which he has to yield to what is meted out to him. For others, aloofness, solitude and dissociation might be the means for cultivating contentment, endurance and freedom from the entanglements of life, whereas for us, to put up with the taunts and rebukes of the family, friends and society, is the greatest form of penance and sacrifice.”

In fact in spirituality we understand through of course a very painful process that the things which we considered as pain and that which we considered as cruel and demonic is infact the very thing that is the very door of liberation. These are the thorns that lead us to the flowers of the garden as Master puts it. “When we feel ourselves to be doer, difficulty comes in the way. Of course thistles

and thorns also bear beautiful flowers, which please the eye and fill the heart with joy. Even so, in case, God is the flower of His own tree, we enjoy God and not the tree to that extent.” There is in reality no other way out. The circumstances that we consider as generating pain in us in fact only generates ‘heat’ and that is felt as pain. It is heat of reality that is not pleasant to the uninitiated in spirituality. Initiation in fact actually involves the process of inviting pain through the most supreme consciousness of humility in accepting the will of Master in every walk of life. As Master put it to me once the process of initiation starts from the aspirant and the process of giving ‘diksha’ by the gurus is a farce and many times a fraud.

In fact all mental processes that we have in the states of Moodha, Kshipta, Vikshipta, Ekagra Vrtti and Samadhan, there is always a point of heat, and we experience that as pain or restlessness. It may be surprising to some that I have included in the painful process even the state of Samadhan or settled-ness. In the path to Infinity there arises a condition when we move on even after the state of

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peace to a state of restlessness in peace. Master puts it as "Many a man must have had a taste of the condition of peace. Let us now taste the former (restlessness) for a spark of which one might be ready to forego a thousand states of peace and calmness. This is in fact the foundation of the entire structure which brings forth rare personalities into the world." My revered father used to say that this is another Dawn. It's the place where reality is coming up above the horizon where it is at dawn, and that very Dawn becomes our point of orientation.

The point to understand is that the Master is in fact not asking us to seek suffering, but is saying that we have to look for the heat. This is what was sought to be explained by him in his First Commandment and this of course gets understood only by those who are blessed with the condition of that heat at Dawn- a heat that is not that of the celestial star Sun but that of Reality. That is the heat of activity nearer the Centre or Tam. That state becomes totally unattainable without going through suffering and pain: we learn that Pain is the great teacher or guru who through the lessons of

tolerance and fortitude and Gairat teaches us to appreciate and love the heat of Reality. For those who are not advanced but yet get glimpses of the condition obtaining in the Central region it is common to feel the uncomfortable feeling in the Occipital prominence.

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

This is one of the most important lessons in sadhana: to look for the crack in the shell of Ego

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where there is a bright light coming through. It is too bright and it is irritating and it is painful, but that is the way out. If we do not do this exercise ourselves the masters help us making the cracks bigger and larger through lessons that are equally painful to learn and understand. Many miss the opportunities provided thus because of the thickness and roughness of their shells.

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

In the process all the dirt and unwholesome ideas and desires are basically thrown up. Instead of keeping quiet we seem to run in search of our broom to sweep them away. They are inconvenient and

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unpleasant but they are ours and we should learn to sit quiet in their midst and in fact live through it. This pain in meditation and in real life is something we should stoically endure. When Master said be unmindful of the thoughts that arise during meditation and treat them as uninvited guests he was asking us to develop this attitude of tolerance to our own mistakes and follies which fry up through the crevices in our Ego structure during meditation.

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

PATH OF PAIN

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

If our meditations are disturbing it is really helping us to search for reality. If however it is always satisfying we should know we are stuck and we should find out how we can become restless. We should understand the content of consciousness during meditations and in other situations and be aware of the whole context and should not try to perpetuate the blissful or peaceful condition. We may have to actually relate to the pain in the bliss. This is the call for the condition of non peace-peace about which Master talks so much. It is our experience that there is no perfect happiness, even

in a so-called bliss state and there is always a shadow.

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

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

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

When this humility and lowliness of our being is imperienced then the sweetness and pleasures of meditation and prayer are found to give us some

degree of strength in our connection with Master. In fact Master then appears to desire to lead us further, wherein we can commune with Him more intimately and abundantly. It is in such poverty of Ego that we commune and when we are thrown into circumstances where there is a play of great pleasures, and we fool ourselves that we are then having the Divine favor shining most brightly upon us, we find that Master has in fact has set us down into darkness and has shut the door to the springs of divine nectar which we were tasting in the company of the Master whenever and as long as we desired.

The pain that God gives is His gift, and not His curse, as it is so often felt to be. This clinging to the Master is not an eternal feature of our spiritual life. Once we have learnt the lessons that poverty teaches and humility is firmly established we become capable of managing ourselves. The sadhaka then earns the privilege of being placed down from the safe arms of communion with Master and this is the stage of the Prapanna Prabhu. The communion is available, yet one feels one knows the

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mind of the Master in such a way he finds it easy to perform without permission.

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

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

need to explore great depths of suffering and the causes there of so that the problem of life is squarely dealt: this is what Masters taught.

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

All civilizations so far have only tried to explore the realms other than the divine all these ages and we are still exploring them. The more we

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

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

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

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

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The lesson that is taught in such a suffering during meditations is to be in the thought of the Master: the only thing that is to be learned. We learn very few things that really matter: we need to learn only to be with our Master, as He wills, not as we will. It is really all the grace of Master, that such experiences are given. That it is felt by us as pain or suffering is our reaction to the heat of such learning. In all this He reveals a part of Himself, and sometimes we are allowed to witness a little bit of it, a peep into it but most of the time nothing that we understand. Mostly it would be too difficult to make sense of such suffering which certain times border on agony and anguish. While reviewing our pettiness in our behavior, thinking and attitudes and treatments to fellow beings and hanging our heads in shame we find still the presence of the Master "There"- where we ourselves loath to live. There is so much love, so much intimacy, and then we wake up after the meditation. That presence of the Master that is imperienced helps us to go to work and attend to whatever we have to do that day.

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

If the situation is totally helpless all that we should do is to be helpless. We need to stand 'naked' before Master and he knows what to do. Many sadhakas entertain an idea that with the spiritual life, there will be an increase in the amount of happy experiences and a decrease in the amount of unhappy experiences in life. Most often it is the other way about. In fact there is nothing like happy

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and unhappy experiences: for a sincere seeker the difference is in the way in which he lives those experiences. In such cases the whole mental sphere is oriented to the Master with no concern for the self and its pains and pleasures. The roots of pain then remind us of the Master as also their result the 'flowers'. The pain then is no torture and the fragrance is no pleasure. In such a state of balance; and only in such a state we can say that the fragrance of the flowers of Chit Lake (Manasarovar) which is turned towards the Divine always, is experienced.

The Elusive Obvious (The Sanatana)

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

Some thoughts can construct certainty where it does not exist. There are few absolutes but many more are merely presumed: though they are held in common in a group or society. For instance, we will all die. Another absolute is that freedom is not more or less based on one's awareness of it. When one insists that something imaginary is real, one can be standing in a pure river feeling thirsty and even leave the river to go to quench the painful thirst in a desert. This is how I feel about persons who are in

this path and have the taste of the Real Ultimate for some moments at least, feeling that they are not having the real experience they should have. They have imaginary notions of the Reality or the Ultimate or Transcendental reality and find the real experience they have now as not tallying with their imaginary and illusory notions and start searching for new means and/or unjustly dissatisfied.

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

One can take anything real and use it in propaganda for a fiction. It is common for the

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

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

knowledge: both authentic and erroneous knowledge comes and goes within like a breeze.

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

We all know that all forms of energy follow the path of least resistance. These paths chosen by the energy can change naturally or manipulated artificially. The path of least resistance for life energy is thought itself, and that is why it is also called pranasya prana. This thought (prana) constructs concepts of self and the universe in imagination. In imagination, one can direct energy in a myriad of

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ways, inducing feelings that have little or nothing to do with what is real. When this system of thought creates an experience, particularly one that is inducing strong emotion and using fragments of truth, one gets lost. That is how that which is obvious seems to be elusive.

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

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

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

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

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Master has given us a more meaningful and practical concept of Realisation than many others. He categorically asserted that **“As a matter of fact Realisation is neither a game of contest with the nerves and muscles, nor a physical pursuit involving austerity, penance or mortification. It is only the transformation of the inner being to its real nature.”**

Making a firm declaration that his system is the answer to the needs of the modern man he said “Master declared that his “... system did not arise accidentally. It was given graciously to mankind waiting in eager expectations.” Explaining further he stated that the “..system adopts natural ways for God realisation and to adopt them in the daily routine of life, it starts with meditation which is the chief source of inviting the Grace hidden in the bosom of God.

He emphasized that **“Realisation is not at all difficult for those who have the real craving for it. If craving is there he will come on the true path by which Realisation can be achieved in a short time”**. (Showers of Divine Grace Page 51, Para 2)

Revealing his nature he stated that **“It is owing to my profound attachment with humanity that I lay down the feelings of my heart to be bubbled up into the hearts of my fellow-beings, the very part and parcel of my own being, in order to make every heart over-flooded with peace and bliss. My heart remains connected with you all, here and elsewhere, giving impulse in unbroken silence to affect the hearts naturally in due course. But it is for every living soul to wake up to his spiritual needs for the realisation of the Ultimate”**. (Showers of Divine Grace Page 113, Para 1)

He asserted that **“Due to the present degeneration of man, however, the rule needs to be amended so as to offer a chance to those**

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who, though not deserving in many ways, are yet prompted by an inner craving for realisation and are inclined to take up practice. In that case his proper moulding is also taken up by the trainer who, by the force of his own will, promotes the required talent in him as well". (Silence Speaks Page 17, Para 1)

He declared that **"God is simple, and the method followed to achieve Him is also simple and straight. Man, technically termed Homo sapiens i.e. wise man has tried to seek God. Thought when purely Divine, can reach the source without fail. If corrupted with attributes and qualities, Realisation also becomes corrupted and degraded. Gross methods give grosser results".** (Showers of Divine Grace Page 52, Para 1)

He considers human perfection lies in knowing ones' status as a devotee of the Lord and to be in a state of Prayer. This is almost the same or similar position taken by many seers in our country who stated that one should hold on

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- a) To the 'I'-thought until the aspirant who imagines that he is separate from God disappears.

Or

- b) Completely surrendering all responsibility for one's life to God or the Self adding a rider that for such self-surrender to be effective one must have no will or desire of one's own and one must be completely free of the idea that there is an individual person who is capable of acting independently of God.

Master holds that in Prayer which in his system is a step forward to Surrender, the aspirant has neither his looks forward (future) nor backward (past) nor sideways (looking at others) but has fixed his focus and attention upwards (Divine) the aspirant is established in the condition of prayer and such a one alone is enlightened and realized. Therefore Realisation is not to be confused with a vision of the Lord in any form. Also it should be known that one who is realized is not necessarily one who is capable of being omniscient, omnipotent and omnipresent. This does not however bar Nature from bestowing any special endowment. Not all masters

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become Special Personalities. Having noted these points we shall now look into the various thoughts and concepts discussed by the master in his works. It may appear to some readers that some thoughts and concepts expressed by him not tallying with other concepts or thoughts mentioned by him. One of the weaknesses of the mind is to see a pattern in everything so that it can dissect the same and analyze and understand. However reality of things may not oblige the expectations of the mind. Many a time the masters have clarified that reality is beyond the intellect and in learning this humility lies the beginning of spirituality.

Master makes it very clear and is firm in his assertion that:

- **“People should be exhorted to offer such a type of prayer. If one achieves and settles down in it what else remains for him to do except remembrance and that too such a one as never comes in consciousness even. Even great saints remained thirsting for it without even**

getting up to its brink. They remained longing for it forever. It is not an ordinary thing. One will be struck with wonder if he grasps its real significance. There is extreme simplicity, and in spite of the vibrations in it there is perfect calmness which can hardly be termed as such, and to say nothing of emotional excitations. If we call it 'light' it may not be correct. Similarly, 'darkness' may not be an appropriate expression for it. It is a state which none may perhaps like to appreciate. It is in fact the end of everything. All stages finish at this point. It is the absolute Reality – the Source of everything – the Ultimate Mark which we have finally to arrive at. What beyond.....? May the Lord bestow upon you all an opportunity to be blessed with its realization. Amen". (Imperience Beckons Page 21)

Master clarifying the correct position of Bhakti stated that **“True bhakti is devoid of any physical**

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desire related to the senses. It is actuated by the real craving — a craving which when fulfilled does not give rise to another in its place but puts an end to all cravings. It is in the true sense the reminiscence of the homeland which is the final end of our journey. As a rule the reminiscence of the home will keep the remembrance of God alive in our heart, and vice versa. It is in fact an end which is endless, and the craving for it is beyond the range of materiality, not to speak of the senses. It is what is commonly understood as realisation, oneness, destination or the end”.
(Silence Speaks Page 42, Para 2)

Lest people may start feeling everything is like eating a cake he cautioned that **“I have stated elsewhere that Realisation is very easy if one only diverts one's attention towards it. That means that he must have a deep impression of it upon his heart. The deeper the impression, the quicker and easier shall be the success. Not much remains to be done when one has done so much. Taking in of this impression means imbibing of the very thing that one aspires for. In**

that case the Divine thought will continuously remain alive in his heart, and his attention will remain drawn towards it all the while. This is what constant remembrance exactly means. Now if this thought is associated with the idea of fellow being, who is merged in the Absolute, judge for yourself whether or nor it shall indirectly be related with the Absolute. As a matter of fact the idea of the personality in such cases is but nominal. The more you go deep into this thought, the more of the coverings (of subtler nature) shall be torn off one by one, till finally the one — the original — alone remains to view. Now since the origin is in his view he shall be blessed with the direct Divine Grace”. (Silence Speaks Page 284, Para 1)

Master makes a pithy statement that **“Realisation is to become a real man” making it clear realisation is an event of great consequence to proper living”**.

In Efficacy of Sri Ramchandra’s Rajayoga Master explains that the state of realization is to be

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the same as oneness with our original condition as obtained at the time of creation. He clarifies this position further by saying that **“The final point of approach is where every kind of force, power, activity or even stimulus disappears and a man enters a state of complete negation, nothingness or zero. Such is the extent of human achievement which a man should fix his eyes upon from the very beginning, if he wants to make the greatest progress on the path of realization”**. (Silence Speaks Page 126, Para 1)

Explaining this position metaphysically in the book Efficacy of Rajayoga he stated that when the time of creation came, the latent motion beneath the Centre grew stronger, causing a stirring movement which later led to the formation of the universe. That may be called the first, or Super-Mind of the Almighty. We owe our origin to that mind which we call the first Mind. On the back side of the first Mind there is Centre or the state of tam which is clearly explained in my book Commentary on the Ten Commandments. **“If you have brought your individual mind to the level of first Mind, then**

you have only to jump above the first Mind whereto there is Centre or Almighty. When you realize yourself to become one with that state, you have realized the true Reality. There you swim and swim. Nobody knows its end. When this thing comes to you, you feel everywhere plainness, simplicity and calmness. When you begin to live in that state without break even these three things seem to be lost. That means you have no impression of even these things in you. Oneness is reigning now”. (Efficacy of Sri Ramchandras Rajayoga Page 25, 26)

It may be seen that the jumping into the Centre did not end our journey. The characteristic of that oneness with Reality is an expression of the First Mind and we continue our swimming in the Infinite. The process goes on till the Maha Pralaya happens. So it should be borne in mind while doing sadhana that there is nothing like pinnacle or last stage in our sadhana where we become one with the Lord. The First Mind that came to the lot of the human being is a state of prayer coupled with dependency and this continues for ever. If the

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aspirants have clarity on this and do not get lost in the Vedantic terms he will be more at ease and remain in a state of grateful Prayer.

Master asserts that **“it is really the practical experience only that can help one to realize himself. No other way or method, no book or scripture, can be of any avail in this respect. What a diversion from reality would it be to call realisation of Oneness or Nothingness as the realisation of truth. Truth has its own definition. But where we have to arrive at, finally, is beyond everything”**. (Practice and Efficacy of Sri Ramchandra’s Rajayoga Page 51, Para 2)

Master explains that our goal is not any resting place but is a dynamic living beyond all intellectual comprehension and the journey is an Infinite one.

“But our travelling is not yet over. We march on still towards the Base, where the Realisation assumes its original form. The colourful visions having ended, the vision of the Absolute in its true aspect commences forthwith.

But the march is not over yet. There is something still which is inexplicable. The idea of freedom is also there, and so long as it is there, it is a bondage still, though our journey might have come to an end. There it is only God’s help that can take us along onwards, but only when we are in a state of complete oblivion. In that sense I would therefore prefer to induce people to forget themselves instead of knowing themselves”. (Efficacy of Sri Ramchandra’s Rajayoga Page 77, Para 2)

“Realisation means merging or oneness with the Absolute. In that case no question of knowledge can ever arise. What that may then be – knowledgelessness – not knowingness – ignorance or what? In short it must be something like that, though it may well nigh be impossible to express it in words. Complete ignorance, as I have put it, may however be nearest to appropriateness”. (Path of Grace Page 185, Para 2)

Dispelling the imaginary notions of the state of Realisation master asserts that the difference

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between the individual consciousness and the Absolute is to stay for ever gives a practical and verifiable version of the same.

“Complete merging with the Centre is, however, not possible, so as to maintain a nominal difference between God and soul. Such is the extent of human achievement which a man should fix his eyes upon from the very beginning, if he wants to make the greatest progress on the path of realization”. (Dawn of Reality Page 21, Para 1)

Master gives means for realization which can be practiced by all. He states that **“Having determined our goal, the next problem before us is to find out means for the realization of the object. Sages and teachers have elaborately dealt with the subject. They have laid down various forms of practices or 'Sadhanas', helpful for the attainment of what they put forth as the final goal. But for the realization of God, the Indeterminate Absolute or Para Brahma we have**

to adopt means which lead us to the complete negation”. (Dawn of Reality Page 25, Para 1)

While agreeing with the established notions regarding Vairagya he said that **“Renunciation or non-attachment is no doubt an essential stage in realization and we can never be free from the entanglements of Maya unless we cultivate non-attachment. But it does not mean severing our connection with home, the family and all worldly concerns and taking up the life of a religious mendicant”.** (Dawn of Reality Page 30, Para 2)

“Renunciation truly means non-attachment with worldly objects and not the non-possession of things. Thus a household life in which possession of things and worldly ties are indispensable is no impediment in the way of renunciation and consequently of realization, only if one is not unduly attached to the objects he is connected with”. (Dawn of Reality Page 31, Para 1)

Master gives practical hints to be adopted by an aspirant seeking realization like in **“If you thrust**

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a man down into the water you find that he makes desperate efforts to free himself from your grip. It is only because his impatience to get out of water at once increases his force of effort and he does not rest till he is out of water. Similarly such desperate efforts caused by extreme impatience to reach the goal at once, will quicken our steps on the path of realization and ensure easy success in the least possible time. That is the easiest and the most efficient means of speedy success". (Dawn of Reality Page 38, Para 1)

"The most important factor in realization is self-confidence in our own capacity and power to achieve success. It is absurd to think, even for a moment, that we are in any way too weak or deficient to acquire the highest state of perfection ever attained so far even by the greatest sages of the past. We must march on the path of realization like a brave soldier with full faith and confidence, not minding the difficulties or reverses". (Dawn of Reality Page 39, Para 3)

“Realization is not possible unless moderation and balance are restored. It corresponds closely with the very real thing which existed at the time of creation, when everything was in a perfectly balanced state. Now after the lapse of time, degeneration crept in. Our senses and faculties lost the balance and everything went into disorder. What we have to do now is to control our senses and faculties in order to restore moderation in them. To cultivate moderation we have to pay special attention to external ways of life too, e.g., gentle and polite language, courteous dealing, sympathy and love with fellow beings, reverence to elders, unvengeful nature and so on. These habits are greatly helpful in our making. Moderation is a characteristic of nature. If we gain complete moderation we are in a way in conformity with nature and it is the very essence of spirituality”.
(Dawn of Reality Page 40, Para 2)

“The realization of God which has so far been considered to be extremely difficult, requiring hard labour and persistent efforts for

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many lives, is not really so. God is simple and can be achieved by equally simple means. The hard and fast rules of life and tiring practices prescribed by teachers for realization have really made matters so complicated that people are led to believe it to be beyond their power and capacity. I may assure you very sincerely that realization is not at all a difficult thing, only if you earnestly divert your attention to it. Iron will to achieve the goal together with proper means and guidance is the only thing required for the **complete success**". (Dawn of Reality Page 69, Para 2)

Master makes it a point to clarify that all those who profess to teach us about the ways and means of Realisation have no practical knowledge and are essentially Guru kitabis (bookish gurus). He states that **"Generally learned men, though I respect them much, express their opinion about Realisation or its condition on the basis of their learning, and not upon their empirical knowledge which is really the dependable one. For that reason I regret to say that Realisation has now**

become a present day art. The reality has sunk down deep, leaving its outer cover for the artists to paint with colours according to their mental taste and skill. The result is that people begin to focus their attention on those very paintings and get in to them to an extent which is neither spiritual nor real. I believe one must not have any right to touch the subject of Realisation, unless he has attained it in true sense, whereby the Divine wisdom has awakened in him”. (SS Page 435, Para 2)

Cautioning us about the gurus available now a days dime a dozen and in every street corner proclaiming to impart the sacred science stated that **“There are many systems proclaimed as the best and the most efficacious, and all of them no doubt claim Realisation as their goal. But here we must pause a while to weigh them all with the heart’s eye. I use the word `heart’ because it is the nucleus and creates the vibrant motion whereto it is directed. This is the field for the mind to work, and this is the instrument by which we develop the discriminative faculty. The**

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subtle forces work in this plain for the descent of Divine energy. If somehow our thinking conjoins with it, or we train it so that it may percolate the right thing and direct it towards Reality, the problem is solved. But that is impossible unless one tries to have a clear view of what Realisation is. Every religious minded man and scientific explorer is of the opinion that it is the subtlest force that is working. You can easily know it if you are away from the grossness which you have gathered round by your misguided thoughts. Now you can easily deduce that if it helps our movement towards subtleness, the method is correct. But if it tends to enlarge your self with grossness it is not only wrong but it also pulls you down, and Realisation becomes far distant”. (Silence Speaks Page 427, Para 2)

Master insists on having the help of a competent person in our efforts to realize and stresses the importance of a guru in the path.

“Most of the people have, in some way or the other, a natural inclination towards God, yet

those who succeed in realizing God are very rare. The cause is defective guidance and wrong training which leads a man away from the real path with the result that he is lost forever”.
(Dawn of Reality Page 64, Para 1)

“Will, faith and confidence are the elementary factors which contribute to an easy success on the path of realization. Strong will to achieve reality means that we are inwardly awakened to the thought of recognizing self”.
(Dawn of Reality Page 78, Para 1)

“It is, therefore, absolutely necessary at the very outset to try every possible means to judge that the path you have adopted for realization is really the right one”. (Dawn of Reality Page 79, Para 1)

“Faith is really the foundation of the entire structure of spirituality. Faith in reality, faith in the right course you have adopted for realization, faith in the worthy Master whom you have submitted to, this is the rock upon which you must build your edifice of spirituality if you

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really aim at success. You will thereby be possessed of an internal force, strong enough to shatter all the forces of evil that might be surrounding you. It will help you to draw fresh divine impulse whenever you require it". (Dawn of Reality Page 82, Para 1)

“If we divert our attention towards God and feel realization as the primary object of life, naturally we shall begin to look upon it as the first and the foremost thing in comparison to everything else in the world. It does not mean that we should become unmindful of our worldly responsibilities and neglect our duty in that respect, causing trouble and misery to those depending upon us for support. We must remain alive to our sense of duty to them as much as to God but without any undue attachment. For this, we must snatch a few minutes from our hours of rest (preferably at bed-time) and pray to God with a sincere heart for His guidance and support on the path of duty. If we do it regularly with a heart full of love and devotion, the prayer

shall never go unheard". (Dawn of Reality Page 85, Para 1)

“Realization of God means the same as the realization of Self and vice versa. All the universe came into existence from the same point, the zero, through the process of evolution. Similarly, man's existence too developed from the same point”. (Dawn of Reality Page 102, Para 1)

“Having in view our determined goal and the proper means to achieve it, our next lookout must be to find out the right type of person as our guide, who might successfully take us along the path of realization. In all cases (including those pertaining to worldly attainments), we stand in need of the help of a capable guide”. (Dawn of Reality Page 43, Para 1)

“Actual realization comes only after training in the realm of practice, and for that, knowledge or erudition proves to be of little assistance”. (Dawn of Reality Page 44, Para 1)

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Master makes it clear that various forms of Gods and goddesses we have cannot lead us to the state of realisation. He states **“Regarding gods and deities, I may say that devas die and are reborn taking up our form, while we die and become devas. It goes to mean that they too are not free from the entanglements of birth and death. Thus, worship of devas can never lead one out of the entanglements of births and deaths. To be outspoken, I may as well say that gods are in fact at our service and not we at theirs. With due regard to this fact, let one decide for himself how far these gods can be of avail to us in our pursuit of Realisation, when they themselves are craving for it. Had the service of gods been sufficient for the purpose, one would never have looked for other means. It is therefore necessary for one thirsting for Realisation to discover proper means for quenching his thirst”**. (SS Page 406, Para 3)

“The right course of training for an aspirant of spirituality, therefore, is to proceed along the path of realization under the guidance

of a true and worthy master in the most natural way, with due regard to inner cleanliness or purification of Chakras and complete moderation in the exercise of the senses and other faculties”. (Dawn of Reality Page 77, Para 2)

Master makes it very clear that Rajayoga is the only means for realization. Thus we find him asserting that other means of realization like jnana, bhakti and karma do not take us upto the final limit. However we find him using all these factors in his system of sadhana.

“As far as the attainment of liberation or complete freedom is concerned, almost all the great sages of the past and the present agree on the point that raja yoga alone is the path that ensures success up to the final limit of human approach; and everyone destined to complete freedom, i.e. realisation, must sooner or later come up to it”. (Wisdom Unfurled Page 7, Para 2)

Clarifying the position that the concepts taken up for meditation like saguna Ishwara or Nirguna Brahman as means only Master stated **“Some think**

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that the concept of indeterminate or attributeless God (nirguna) is better than that of determinate God (saguna). Others hold just the opposite view. In fact both of them are erring. They neither attain nirguna brahman nor saguna Ishwara. There are no doubt, the two ways; but the goal is one – the realisation of the **Ultimate or Eternal Absolute**". (Wisdom Unfurled Page 10, Para 2)

Epistemologically explaining the state of realization he stated that **"Ignorance and knowledge are the two extremities of the same thing. Up to a certain extent it is termed as ignorance, after that it turns into knowledge. They are like the two poles of a magnet. Thus avidya (ignorance) has no existence without vidya (knowledge), or vidya without avidya. If one is there, the other must also be there. That means when the veil of ignorance is torn off, avidya and vidya are both gone. Avidya comprises the entire sphere included in both avidya and vidya. That is the state of tam which is beyond both. It is in true sense the state of realization – where is neither avidya nor vidya.**

What is it there then? Neither of the two – a state of perfect latency, not-knowingness, nor complete knowledgelessness which may roughly be denoted as the state of Ignorance, just as it is at the age of infancy”. (Wisdom Unfurled Page 28, Para 2)

“Knowledge implies awareness of that which is beyond self. Realisation means merging or oneness with the Absolute”. (Wisdom Unfurled Page 29, Para 1)

Making a stunning statement that the basic property of the Divine is ignorance, he stated that **“If I had proceeded along the path of Realisation through books, I could never have come up to that level of Ignorance, which is the basic property of the Divine. It is only the practical life that is worth having. We should not only know what Realisation is but should try to attain it as well”**. (Wisdom Unfurled Page 31, Para 1)

Making things more clear that, one who has realized develops a special will he stated that, **“Most of the scholarly saints have defined the**

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state of realisation in numerous odd ways, but to me it appears that so far as it can be defined, it is not realisation. It is really a dumb state which is beyond expression. Feeling or observing luminosity within or outside is not realisation at all. During the early period of my abhyas, I often felt and witnessed luminosity. But that not being the goal, I proceeded on under the watchful support of my master. Really it is a tasteless state – unchanging and constant. There is no charm, no attraction, and no anandam in the popular sense of the word. It can more appropriately be described as ‘sang-e-benamak’ (i.e., a lump of salt from which saltishness has been taken away). One having attained the state of realisation develops an unflinching will in the **spiritual sphere**”. (Wisdom Unfurled Page 38, Para 3)

Master asserts that **“Realisation has now, today, become very easy because of the presence of the Divine Personality. The thought of people generally does not go beyond the point of liberation, which they take to be the final limit of human approach. But that is a wrong idea. As**

a matter of fact, liberation is one of the lowest attainments on the divine path, hence it is just like a toy for a child to play with. Beyond that there is yet a lot to be achieved. The infinite ocean lies still ahead, which is but a limitless expanse. Have your eyes fixed upon That and That alone; and go on and on to trace it out”.
(Wisdom Unfurled Page 40, Para 2)

Master mentioning his masters’ stress on the need for moral discipline stated that **“Sri Lalaji was very particular regarding conduct. He announced in unambiguous terms that realisation of self was not possible without adhering to the standard moral code of conduct. He even forbade association and satsangh with immoral persons. He insisted that company should be kept only with those persons whose hearts are brimming with love for God and those who could influence others with it”.** (Path to Perfection Page 19, Para 4)

“He insisted in honesty and seriousness in all work to gain good fruit. Later in his

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philosophy, he stresses this confidence as the beginning of the effort towards realization and proposes this as the point of difference with Sanyasis who state that a Grhasta cannot succeed in realization". (Path to Perfection Page 28, Para 2)

Explaining the importance of strict discipline Master stated that "**Discipline is the elementary step of surrender. If it is not possible to adhere to mental discipline in the beginning, one can take up at least the physical discipline to start with. After that if the teacher's capability is well-established upon the mind, and the pupil too is a sincere seeker of Reality, mental submission will begin to develop by itself. When he has set his foot on the lowest rung of the ladder the next one will be in his sight by itself. When the pursuit is taken up thus, love and devotion will begin to develop automatically, especially when one is convinced of the merits of the teacher. I am not sure whether all those associated with me have craving for realisation or not. If they**

have, these things must have developed in them automatically”. (Silence Speaks Page 136, Para 2)

“When you go to the Master for the sake of spiritual training you generally trust that he can be of some use to you. When you have experienced, then faith develops. Submission, at its highest peak, becomes surrender. How to achieve the state of surrender is the general question among the minds of the persons who have realisation as the goal. Surrender means no “I” or, in other words, to wash away the idea of “I” ness. For this the easiest way is that we should feel dependency on God almost all the time with attachment and devotion. If you try for surrender “I” is there, which develops, making is stronger and stronger. In this way instead of trying to jump into the water one jumps into fire”. (Path to Perfection Page 196, Para 1)

Master is very catholic in accepting other methods and means and states that **“There are numerous means and practices prescribed for the realisation, out of which we have to choose**

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that which guarantees speedy success. Now what it may be, let every one judge for oneself. For a hint, I accept the judicious opinion of Swami Vivekananda on this point, “That it is raja yoga alone that can successfully lead a man up to the highest level of approach; and that none but one having the capacity to apply his own internal powers through pranahuti is fit for being a **guide or Master**”. (Wisdom Unfurled Page 41, Para 1)

Further clarifying the position he stated that “**Suffice it to say, that the process of cleaning uses the original power of thought in the form of human will for the refinement of the individual soul to enable it to ascend the steep and slippery path of realisation of the subtlest Essence of Identity.**” (Wisdom Unfurled Page 49, Para 2)

Master stressing the need for support from a competent guide stated that “**Realisation cannot be achieved by mere abhyas, for the reason that at higher stages the conditions are such that even if one ascends a little by self-effort he**

quickly slips down because of the strong push from above. Hence, so far as our entry into the higher regions is concerned the help of master is indispensable”. (Wisdom Unfurled Page 63, Para 2)

Explaining the qualities of the guide he stated that **“It must well be borne in mind that it is not the learning or knowledge that makes a man perfect but it is only realisation in the right sense that makes a true yogi or saint. It is just possible that the man who has thus impressed you, with outward form, learning or eloquence, may be at the lowest level as regards practical attainments. Knowledge, therefore, is no criterion of a true mahatma or yogi. Similarly the real test of a mahatma or guru is not his miracles but experience on the path of realisation.”** (Wisdom Unfurled Page 71, Para 2)

Clarifying further Master asserted that **“There are some who hold the view that knowledge being the preliminary stage of realisation is essential and indispensable. I do not agree with them on the ground that knowledge is only an**

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achievement of the brain, whereas realisation is the awakening of the soul; and hence, far beyond its scope. Therefore a real teacher is not one who can explain to us the soundness of the religious dogmas or who can prescribe to us do's and don'ts. What we stand in need from a guru is the true impulse to effect the awakening of the soul, and his direct support in the course of our further march on the path of realisation. Such a man we have to seek for, if we aim at success. Now it is evident that while judging a man to be our spiritual guide, we must take into account not his learning or miracles but his practical achievements in the field of realisation. A man who is himself free can free you from eternal bondage. If your guru is not free from the bondage of samskaras, maya or ahankar, it is not possible for him to free you from those bondages". (Wisdom Unfurled Page 72, Para 1, 2)

“The need for earnestness in sadhana was stressed by him when he said that “We all desire for realization, but have no yearning for it. I pray that we all return to our original condition and

see the difference between the earthly and heavenly life!” (Showers of Divine Grace Page 28, Para 2)

Giving an assurance in line with spiritual Masters he stated that **“We will always get the right person if the craving is for the realisation alone. Fortunately we have got a master who is all spiritual. Then it will be master's duty to destroy the poles we have formed by the effects of our unbalanced thinking. When they are destroyed, their channel of wrong influence is cut off and we move to the proper level of spirituality. It becomes the duty of the Master to regulate everything and to bring about the original state into us, so that we may begin to realise the awakeness of Divinity which first fell to our share”.** (Showers of Divine Grace Page 41, Para 2)

Stressing the need for being wary about the choice of the Master he stated that **“We have to search for such a good Master who has his approach to the final limit. It is very difficult to find such a Master, and in the words of the**

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Upanishads it is equally difficult to find a disciple. But if burning desire is there for Realisation, the Master will reach the seeker's door". (Showers of Divine Grace Page 50, Para 3)

Master describing the ideology of his system stated that **"it is so plain that often for this very reason it is not so well understood by people who are under the impression that Realisation is the most difficult job which requires persistent labour for lives and ages. It may however be difficult to those who proceed on, loaded with their own confused conceptions of Reality, and adopt complicated means for their achievement. As a matter of fact Reality, which one aspires for, is so simple that its very simplicity has become a veil to it. A simple thing can be achieved by simple means alone. Therefore, for the realisation of the simple, it is only the simplest means that can ensure success".** (Showers of Divine Grace Page 73, Para 1)

"Under our system of practice too, an abhyasi no doubt does see the light sometimes, but that is only in the beginning when matter

comes into contact with energy. In other words it is a clue to show that energy has begun to work. Moreover light not being our goal, the vision of luminosity within or without is not an indication of the attainment of Realisation”. (Showers of Divine Grace Page 77, Para 2)

“One thing which I especially lay stress upon is that the abhyasi must cultivate an intense craving amounting to restless, eagerness or pinching impatience for the realisation of the goal. It is this feeling of pain or restlessness, as one might call it, which one has to develop in order to ensure easy success”. (Showers of Divine Grace Page 78, Para 2)

Master stated that “My revered master, Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, has rendered wonderful service to humanity in this respect by providing the easiest means of gaining the object of life. His methods are so easy that their very easiness has become a veil for common understanding. Simple and subtle means are needed for the realisation of the subtlest Being. Realisation has been

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represented as a very difficult and complicated job. This offers great discouragement to people who are thereby scared away from it. Such ideas should be banished from the mind, for they weaken the will which is the only instrument to help us on our onward march". (Showers of Divine Grace Page 114, Para 1)

“There should be a goal before us, and we should try to attain it in the most natural way. There are many methods of realisation, and each one claims its efficacy. But it is our duty, before entering into any system, to consider which is the best system, and it depends upon one's own judgment and the grace of God to get a real method to solve the mystery of one's life”. (Showers of Divine Grace Page 118, Para 3)

“I am reminded of the words of Swami Vivekananda saying, “The human form, longing for moksha and association with an elevated soul, is a difficult job to secure”. It is no doubt exactly so. There are of course very few who really crave for moksha or any higher aim. But the longing of the type which may amount to

intense craving is still more difficult, and rare too. But even intense craving for the Goal may not alone be of much avail unless one has got closely attached to one of the highly elevated souls. Now suppose this also is there, even then one thing remains wanting therein, and that is the abhyas or the practice. Thus all these factors having come together may alone be helpful in the realisation of the final object. This is the well-considered opinion of all the great saints”. (Silence Speaks Page 151, Para 1)

“At the stage of liberation one is relieved of all the five koshas or sheaths, without which one's naked form could not have come into view. Complete freedom from these koshas is an essential feature of Realisation, and that is possible within the life-time of a man too. All these things shall come during the course if only one remains adhered firmly to his final object or goal. It would be the greatest blunder to apply effort for the shattering of these sheaths because in that case one would be straying away

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from the real purpose”. (Silence Speaks Page 408, Para 2)

Master in his blessing splendour stated that **“I feel like writing a puzzle: Whom does God love more? Him who has seen Him once and yet remains apart from Him! I wish to write a line or two on this. When did we part from God? When we took up the present form, the human body, leaving the Source. When we started from such a Big Source and have come down to the astral plane which is far below it, we took our abode in the cage of the elements. We should also maintain its remembrance so that we may remain within the sphere of devotion, and understand our present condition which is elemental. The place in which we now are is miles away from God with regard to Divine qualities. It means that the idea of God and man should be maintained even after Realisation. In short, do not throw away the human etiquette after Realisation”.** (SS Page 351, Para 4)

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Every one wants to have a lot of everything. We all want a lot of love, a lot of money, a lot of success, a lot of spirituality etc. We will often meet people who have a lot of everything and we also meet people who don't have a lot and who struggling just to get enough of what they need.

When we closely look at these two groups of people it is found that the people who don't have enough and who are struggling just to get what they need share a few things in common – they all have a negative and limiting thought patterns. They also are not focused and don't stick to any one thing for very long. There's a sense of desperateness that they say causes them to give up any thing they attempt too often and too soon because they feel they are in such a tight situation. They want to change things immediately and as they say they want immediate results. In short things have become so bad that

they say they can't afford to waste time trying something and waiting for results. Unfortunately this kind of thinking usually makes things worse.

As our main concern is spirituality I shall try to share how we can be more spiritual avoiding the pitfalls that arise out of greed and impatience. Let us focus on what we can do to attract abundance into our life, so that we begin having the abundance we want. We must learn that no matter how bad things are, they rarely change immediately, not withstanding how hard we try.

For achieving success in our life we need to understand two basic principles that are always applicable in all situations. The first principle is what is called the law of attraction and this simply states that we are a magnet for what we think. That is essentially what we think is what we attract. Our thoughts create a field of energy around us that attracts people, situations and circumstances that are in alignment with what we are thinking. Any thought that is repeated with emotion will bring to us people, ideas, opportunities, situations and

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circumstances that represent those thoughts. It doesn't matter whether these thoughts are positive or negative; we will attract what we think.

This is the main reason our beloved Master wants us to have confidence or faith in our capacity to reach the goal. He wants us to think we will reach the goal and throws out of the windows the idea that a Grhastha cannot reach the state of realisation. Because we think so we attract situations, ideas and people that will make it easier for us to reach the goal.

We need to focus our efforts in the direction of achieving abundance in spiritual life. When we focus our mind on something we are making it a priority. When we constantly think about the goal and persist in our efforts on finding ways to succeed, we really succeed. This happens because our mind is in constant motion and focused on making something happen and at the same time it is constantly directing the subconscious to create situations, attract people and ideas to make something happen. So if reaching the goal is

important, we should make it a priority item in our life and keep our mind focused on realisation. We then listen to people related to this subject who enter our life, pay attention to the ideas that come from them and insist on making it all happen and it will. Goal clarity is thus very important. We have to have a clear idea of what our goal is, we have to hold it in our mind continuously so that our subconscious mind can attract the people, situations and circumstances that we need in order to achieve our goal.

The importance of the subconscious mind is what our Master stresses when he has given us the method of meditation. The suggestion of divine light given with firm conviction and the will to reach the goal works, he assures in the subconscious mind all through despite very many thoughts and ideas that seem to crowd our minds during meditations. All the serious aspirants whom I have met and who have moved far into the realm of Divinity and whom may be considered as successful in sadhana are those who work with their mind and subconscious mind to create what they want. If realisation is not a priority,

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it means it is not important enough and if it's not important enough our subconscious will not act on it. When something is a priority we think about it but we have to think about finding ways to make it a reality. That is constant remembrance. Constant remembrance is not worrying about the reality. Worrying never works; it only saps our energy. Nor complaining about circumstances can give us a solution. We need to focus on finding a solution, focus on attracting spiritual abundance and that's what we will get.

The next principle is to understand that our reality is a reflection of our thoughts and beliefs; that what we think is what we have and what we will continue to get in our life. Our reality is not just a reflection of our daily thoughts; it is also a reflection of what is in our subconscious mind. Everything that is taking place in our reality is a mirror of something that is going on within our mind and subconscious mind. So if we are struggling to have faith in the Master or the method it is necessary that we examine the thoughts and beliefs that we have about the concept of Master and methods and see if

they are a part of our convictions. If we find that they are priority convictions then we need to change those thoughts and beliefs to achieve our goal.

This can be done if we start by getting our mind to focus on what we want and by training it to send the right messages to our subconscious mind; so that we attract an abundance of resources to reach the goal.

Our reality will always represent what is going on in our mind and subconscious mind. Our attitude will be reflected back to us by the attitude of those close to and around us. If we are positive and optimistic, we will have positive and optimistic people around us. We can also look at our relationships to better understand what is going on internally. If we have happy, loving and harmonious relationships, then we will find that we are happy, loving and peaceful at various levels. If we have negative, difficult, unsettling relationships then we will find that we are negative, difficult and unsettled.

Next it may be worth while to note how our devotion to the cause of realisation is. If we find that

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we are getting easily unsettled and lose our attitude of devotion to the goal for very trivial matters that would mean our sadhana has not been focused. As a matter of fact this is due to a part of ours being focused on lack and not abundance of faith in the Master. It shows that internally we have not prepared for realisation and success in our endeavour.

Because of this we need not get upset and get angry. We can change this by controlling our thoughts and beliefs. It may appear strange but the truth is that the only area where we are in complete control of, is our mind. Only we can control our mind. If we get our mind and subconscious mind focused on the goal we are sure to start attracting the opportunities into our life.

If we want to achieve our goal we should naturally start paying more attention to our thoughts. We need to take a look at the thoughts we have regularly and start feeding our mind with positive thoughts that enable us to achieve the goal. We need to get our mind to focus on what we want and

make things that are important a priority. We need to stay focused with the help of constant remembrance. We need to keep our mind fresh by reminding the imperience we have during meditations. When faced with problems we need to reassure ourselves of the help from the Master and the efficacy of the system instead of complaining or thinking about the limitations. Above all we should not allow the feeling that we are too small for the task. We should take charge of our mind and direct our subconscious mind to create the situations we want. We should have faith in ourselves and should live the life want and should not tolerate any negative thoughts.

However if we want lasting results we have to exercise more patience. Change in priorities does not happen overnight because when we send our subconscious mind a message, it does create opportunities for us but they are not what we expect. We need to examine the opportunities presented to us. Often I have associates telling me they need things to change immediately. They in fact get started, they are presented with opportunities some

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of them is not what they had expected or certain times even below their standards. But they are blind to them and they refuse to examine them. They expect everything to fall into their lap which however does not happen. If we don't follow up on the opportunities presented then we are denying a chance at changing our situation. We should also understand that the subconscious has to have time to go to work and generate these opportunities. It usually doesn't take very long but patience is essential because we want to be on the right track. So if we want things to happen now it might happen quickly: but we have to be open-minded and not insist on our solutions to the problems as right. The blessings come in different ways some of them really challenging and many times they come from quarters totally unexpected. And that is the essence of Grace.

THIS AND THAT HAVE GONE NOW

Master in his message on the Basanth Panchami in 1982 said “We are all brethren connected intellectually, morally and spiritually- the main goal of human life. This and that have gone now. There remains purity alone in all His work and environment which weaves the destiny of the persons with the Ultimate.” Later in August 1982 in Paris he made the statement that “Co-operation is the life of coming events also but if they are wavering they will be wasting power.” “We are united in the common cause keeping towards the proper order the good of man and humanity.” Earlier in 1981 he said “There is no question of separation. We are all coming closer and closer. This is a message to all.”

In all these statements the call of the Master to work in unison and co-operation is stressed. ‘This’ or iham and ‘That’ param that is this world and the

other world is one meaning we can read into this subject. Or we may take it to mean 'me' and 'not me' as the theme suggested, Or we may take the co-operation of the individual with the Divine may be considered as the purport. With all these aspects we can take the messages and try to live a life of co-operation.

The feeling of separateness that makes the concept of 'this' and 'that' relevant itself is a matter of concern for a sadhaka in spiritual life. I feel I'm seeing the world during meditation and during the day from my angle of awareness. Day in and day out, the divinely human incarnation (me) process takes me to a place that sees all humanity dancing on top of the world. I also helplessly perceive so much of what we all in meditation are saying and doing as moments in transition to deeper levels of understanding the raw realities of our existence and relationships. This has been more so while working on others as a trainer.

It has never been all that comfortable to work on the aspirants. I remember Master telling me that

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one of the primary signs that we are really doing our work is a part of us wants to quit this service. That is what happens when we live and move in other persons karmic effects. Many a trainer has been telling this and more so when they were also involved in matters of some interpersonal conflicts. There are occasions when the trainers said that they were having an uncomfortable experience of having to frequently wake up while giving sitting and they wanted to leave the work.

In the work that we do as a trainer one of the signs of the genuineness is a part of us that frequently screams inwardly to get out of the situation. If this is considered as an evidence of lack of integration in our being we need to examine further. We know that we are all amalgams of so many sheaths or parts of being. And many of the Kosas never wanted anything like what we call 'awakening' or 'realisation' to begin with. I do not mean to say that we are all schizophrenics nor the aspirants belong to that category.

During introduction we attend to the diversion of flow towards the true nature of ones' being that is we make him born again this time into the higher nature of ones' self. Whether or not he or she is awake in what we call the second birth, each person has a natural identity that is not only latently divine as well as human, but also has fragments of all kinds of sub-identities and frequencies of self-ness that does not move in a compatible frequency to the persona that we prefer to display to the rest of the world and to ourselves. This problem needs to be well understood to work on others in spiritual life in a spirit of co-operation and fraternal bond.

So if any one feels the work as disturbing, please know that no one who has entered this field has felt it otherwise: scavenging is no good and pleasant job. Master said he never felt bad to do that even as he has written some where. For me this work has made me aware of two sides. The working on others showed me both my passionate dedication and my weary fed-up-ness. I accept both and I am comfortable to be aware of and acknowledge,

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accept, welcome, forgive, and honour that part of my self which wants to run away from the task. It's natural. It's real. I am reminded of some of my guru bhais who expressed their anguish to work on others when they were due to come for individual sitting saying 'how I wish he does not turn up'. I have had such feelings myself several times when I found that even while preparing to work the nausea is experienced deep with in. How strongly we feel these impulses may vary, but they are always there, appearing in the natural rhythm of our lives.

Co-operation is the way of things to come as Master said. Co-operation in such circumstances as stated above is really demanding and challenging. The concept of Bodhayanti Parasparam that I have been talking about since inception of the ISRC, will have no meaning if the difference between 'this' and 'that' is maintained. I agree that during the decade and more the work done in ISRC was necessarily generated by the processes started by my humble self. For quite some time, I was the sole bearer of the principle of 'Bodhayanti Parasparam.' It was a heavy load to carry alone, especially since by its

very nature it must belong to many to be both actual and true!

I do hope that my feelings are felt in the hearts of the aspirants and co travellers in the path. I have often told many persons that if I remain the sole holder of the vision, that is all it ever would be-a vision. A hope that may be possible, but not yet something actual, something real, the potent realm of relatedness between and among our selves. If I were to be the only one talking about Bodhayanti Parasparam it is an oxymoron and, really, a lie. But until others could walk, tread and crawl far enough with me to find they are swaying on the air-less, breathe-less, still- notstill atmosphere with their eyes clear and their hearts consistently radiant, I have promises to keep.

My request to those who were blessed with the conditions of the higher regions in spirituality during meditations to own up the same and live according to their status, that is to work with confidence and courage with the knowledge of the condescending Divine support and ignoring our own

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petty lapses has been yielding results of sorts. It is over three decades since my swimming in the dry desert started and my efforts to bring a few to the shores of the ocean have but partially succeeded. I consider the main reason for this is they want 'this' to be totally eradicated and 'that' alone is to be seen. This is a fixation and a notion based on imaginary ideas of realisation. It should be understood that 'This' as well as 'That' are in their true nature not different. This is the law of life where positive and negative always maintain a balance. The Physical balance and the theme of yin-yang, Shakti-Siva, Sri-Narayana are all the ways in which this dual nature of reality was well explained.

During these years at ISRC I had to be the primary flag bearer for the process we are embracing together. It is odd that this is one way embrace. How odd it is to conceive the 'Divine Love' for us and His embrace 'one-sided'. However things are not that bad. In many ways, things are changing and continue to do so. I think all this as necessary transition from being a leader-centered process to being a Suns'-centered one. We are all aware that

the plea to all is not to just look at the Sun above but endeavour to be Suns on our own right, bringing name and fame to the great Sun that is born in the horizons of spirituality- the great Master Sri Ramchandraji Maharaj of Shahjahanpur. When Sons are of that great Sun become Suns what a splendid world we will have!

I have been a studying the development of various kinds of organizations and more particularly the spiritual and religious organisations. The cryptic statement of the famous philosopher Jiddu Krishnamurthy that all institutions have a natural tendency to get corrupted made me feel that is perhaps the truth: the great religions of the world: Hinduism, Buddhism, Jainism, Judaism, Christianity and Islam and many more that I barely know and understand are all good if we study the scriptures and valid spiritually. But the institutions that propagate the same have invariably developed curvatures and turns and twists that made me feel that no institution having however much carefully drafted constitution will escape this fate. God is real

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but temples/ churches/ mosques and synagogues are not. If spirituality pure and simple has to be propagated we should first get rid of the golden shackles of holy and holier than thine institutions.

My Masters' organisation too I found to be suffering from the ills of any other organisation. The whole problem lies in a system of hierarchy; of some being more equal among equals if I may put it so. Leadership is the problem in spirituality. While all are children of God, some how there appears on the scene a Son of God (and there are as many Sons of God as there are religions and cults- and surprisingly no Daughters) who keeps his unique place of importance. After all the progress humanity made there is still the sheep and lamb with its gregarious instinct in us and majority of the human beings seem to be happier to be sheep and lambs than Lions and Lionesses.

The founder of any system by virtue of his genuine eagerness to share and spread the understanding and the way found by him often makes a choice amongst his followers to be the best

suited to continue the tradition. Once such a choice made that chosen disciple some how becomes more superior to others who are also well informed and enlightened. It is impossible to have more than one authority without sacrificing the efficiency of the system. The hierarchy is the out come and to destroy the ladder is the first game that starts simultaneously. Mutuality and cooperation is the first casualty and togetherness is gone for ever. Lord Buddha's' parting words are" You should respect each other, follow my teachings, and refrain from disputes. You should not like water and oil repel each other, but should like milk and water mingle together. Study together, learn together practice my teachings together. Do not waste your mind and time in idleness and quarrelling. Enjoy the blossoms of Enlightenment in their season and harvest the fruit of the right path. The teaching which I have given you, I gained by following the path myself. You should follow these teachings and conform to their spirit on every occasion." Similar words from other founders of the various Paths to Divinity are there: yet the fact remains there is more conflict and ill will

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than co-operation and good will amongst the followers of any path. The malady is only in the positions according to hierarchy. It stuck me that we should avoid that trap and move always in a spirit of co-operation.

While that is the problem of the position or rank in the hierarchy closely related to that is the power that arises from possession of property by the institutions. When there is no property, power and pomp slowly fades out. Even collective responsibility for property can lead to squabbles and conflicts. We have taken precaution to ensure that our Institution has no property of any kind.

We have seen the New Darshana coming forward holding new visions of the living Spirit of Being. A new path of Grace has been opened which optimally maintains and enhances the best of what was before. When the system was sought to be misrepresented and the old wine is again getting served in new bottles I pleaded for a co-operative and mutually assisting method of propagating the great system of yoga of our Master. The myths of

the superiority of the persons and the power of Pranahuti were sought by us to be exploded. To a large extent we succeeded in that. But the myth that there can be only one enlightened/ realised person needs to be shattered and that is possible only by dedicated efforts of many aspirants.

I am committed to not being that arrogant, unyielding, disempowering kind of person who founded the Institute along with others. I know that I am on the parapet wall of a deep well dancing my way through along with others who for some reason consider me as more than their equal. My running on the wall of the well which is circular is mainly to show that there is no one who can be considered as ahead of others. I am aware of the fact that I am bereft of certain of the peer qualities of mutuality that are potential, at least, for all other participants. I am some how seen as the original progenitor of the whole process for every person who has come to live in this path. That leaves me terribly alone, outside the Home Land. Master is there- my friend leaves me not at any time. But the longing for

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human companionship is the basis of co-operation. Enlightened though we are, the journey is Infinite and new visions and wonders are there to be shared. 'This' though has gone 'That' is an never ending charm. However I am at peace with that.

I am very happy with the transitions that I observe happening, in that the Institute is now multi-centric and the development that is taking place is healthy for the near immortal status of the same. Now we do not make solitary decisions in many areas that ensure one form of consensus or another. Surely new demands for cooperation, are upon us.

I am not at liberty to surrender my stewardship of the work in any way at all that does not prove itself appropriate. That is part of the deal. But I want everyone to know I am very committed to getting out of the way: in reality to make way for others to perform as I do at the minimal and perform better ideally and thereby serve the Master till eternity. I know it is my wish and my question is why not?

Individuals are born, grow, decay and fall. The spirit of cooperation among individuals can be permanent. Individuality is transient but Mutuality can be eternal. 'This' as well as 'That' may perish but mutuality will not.

One of the illusions we have despite all the odds is the notion that self is permanent in some form or the other. I have had occasions to point out that the self is a conglomerate and not an entity and thereby tried to also convince that pure and simple consciousness alone is the truth. When trapped in a case it is called self/ atman and when out of that it becomes universal/ Brahman. This clarification by revered Lalaji Maharaj is very essential to be understood well and dispel from our minds odd notions about the nature of self and reality.

All of us have a notion that unity consciousness or Brahman when realized would bring us happiness. Really there is a kind of happiness in it or more appropriately Balancedness in it that be described as a fundamental wellness of Being. Those who had experiences of unity either in

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the presence of the Master or their intimate persons must have also felt how painful it was. Many a time I felt leaving the company of the Master and stroll out of his house not capable of bearing the pain of unity if I may call that so. And when I could or perhaps was made to endure that pain I found the horizons of the Great Awakening or realization.

I propose to question seriously the myth that all teachings of Vedanta and other systems which suggest that realisation means experience of bliss and the end of all fear and suffering. We were told that we can and should remain identified with that Absolute Reality as a solution to the problem of Human life which in turn we were taught is a matter of wheel of birth and death, in the field of joy and suffering. Most of the people have not taken seriously the matter to find out what is wrong with this world and Nature. I present my point of view that this assumption is a philosophical necessity for certain systems.

There is nothing wrong in “this” that we should try hard to seek “that “. This dichotomy

between matter and spirit and life and death or science and spirituality or mind and matter are all myths arising out of Cartesian confusion. No one can deny that life is an exercise in engaging ourselves ceaselessly in alternates between good and bad, pleasure and pain and many other pair of opposites. But what is wrong with that? That is the way of life and how it should be. It has been so fundamentally and will always be. The dance of Nataraja is to be understood along with the dance of Shakti. The Narayana is inseparable from Sri. The awareness of the one ness of these two principles is key to the understanding of the spiritual basis of all existence.

Examining the notion of unity, we find that unity consciousness could only mean the realization of that which unifies all and every thing. All our knowledge is sensate in origin. Meditation also if we observe carefully is tied up with the empirical sensory knowledge. That being so there is no logical necessity to postulate a self. As Dr.K.C.Varadachari puts it “The self is not known by any amount of

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sensory empirical, even when such an empirical becomes profoundly meditative and contemplative.” We should also note that “The sensory intuition of the jhana never went beyond the super sensory or more subtle sensory but tied up to desire elements, central to persistence in the sensory empirical reality.” Once this limitation on man’s knowledge is understood it is clear that the transcendent or non-sensory intuitive realisation of the self becomes impossible. Nirvana (freedom from all Vana or movement of the ego-centralized desires) is surely experienced as a non-sensory empirical thing having non negative characteristics. This leads to the awareness of that all things are relative, and all non-things absolute.

If this Nirvana is to be equated with God realisation we have to answer how that realisation could be only what is good and glowing? How could unity not also include everything else, like everything bad and evil? This was the dilemma of Buddhists and Advaitins. By insisting that realisation means only perfect bliss, happiness and such other fairy tale endings, a notion totally unwarranted, they

found the only one way to resolve this problem is to declare the entire universe of opposites to be an illusion, a mirage born of the unenlightened state of consciousness. If we persevere to live in this belief bubble that is self-reinforcing, there is probably nothing that would enable any to come out of this illusion or maya. (Remember Lord Krishna warned that his maya is difficult to over come.)

Instead if we accept this world as real we will find then unity consciousness is only that awareness which includes all happiness, all suffering, and all of what we call human and divine. This awareness then would be seam less, vast oneness that is balanced and integral to the core of our being. The Omnipresence of the Being is large enough that it envelops the entire existence- jada and ajada, it is all emptiness and all fullness. It is this consciousness that can embrace pain as part of the Unity consciousness.

This pain is crucial to understand the original Sacrifice offered by the Purusha when it willed its manifestation. It is the same type of pain that is

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behind the Pranahuti. It is this pain of Unity that is the most important aspect of our being that is waiting to be realized. This is because our entire being, and indeed the entire universe revolves around this central point of sacrifice and derives all its power from the very ahuti that is done.

This restlessness for Unity is alive in us as the heat of aspiration which is painful to bear nor is it something that can be wished away. That is why Master says every one will one day reach the goal. When we understand that the world is Real and there is no need to deny it as maya and agree that the United consciousness includes pain, and if we as lions embrace that pain most courageously we will enter into that Unity consciousness. We will then learn to stand in our own divine strength that fuels us into divine action at the heart of our existence. It is from such a heart we radiate and live the life of eternal compassion for all beings from the core of that pain of Unity.

It is here that the will gets strengthened and transformed as Divine and here we are truly alive.

Working in consonance with the Divine then is both endlessly sad and boundlessly delicious and that is the true Bliss where the pair of opposites get abolished. Finally, we come to a state when we abide in the truth of our being serving the Master and along with the Master with a heart aching and paining until all beings yearn and enter into the pain of unity. It is then that ‘this’ and ‘that’ are gone. But before that each one of the aspirant has to enter into that state and participate with the Divine in the great task of divinization of humanity.

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We are meeting on the auspicious occasion of the 105th birth day of our beloved Master Rev. Ramchandraj Maharaj of Shahjahanpur. We are accustomed to the experience of the shower of grace from the time fortune favoured us by enabling us to start following his system of sadhana. The grace with which he communicates, his love for us all through the sessions of Pranahuti is really something highly personal. It is as though each one of us is dearly whispered into by him and it is a unique feeling we have and would rather prefer to dwell in the thought of his love rather than indulge in other activities. That is our practice when we meditate at home.

The celebration is a different occasion. Here we have several occasions to meditate, contemplate, share and communicate our feelings with fellow travellers on the path. This is an occasion of special fortune for two more days of our

celebrations. Not that the love abates then but by then collective enjoyment ceases is a painful fact.

We have always felt his whisper plain, bare, simple, bald, unembellished and yet austere. His message is such that it is never ornate. A few days back an intimate associate of mine asked whether it would not be possible for us to make the modern day enlightened ones or masters see the point of view of our Master and join with us to propagate or more appropriately share the wisdom of the method of the master. I told that I feel they want the subject to be highly articulated in the languages of philosophy and psychology and simplicity in expression is not all that welcome to them. I also informed that some of our associates did send the literature to some one who claimed to be a master or enlightened one but that master did not have the courtesy to acknowledge receipt of the same. Many are the ways of the masters! Be that as it may.

Our Master writes an unsophisticated language. He may even be said to be plain or I may call that plainness is blunt in his expression.

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Unfortunately the word blunt is associated with insensitivity, which is not what I am attempting to highlight or illuminate, but rather what is most sensitive, juicy, alive and truly sacred. There is a wonderful beauty in his expressions. Like the desert, it has a beauty that arises from simplicity and the need for economy. We are aware that with words, there can be such a maze of ornaments that is capable of obscuring the value of what is communicated. And where there is so much decoration in language we miss to note that there is nothing of significance that is being conveyed.

Yet, the fact remains such articulation and if we may call aesthetics, has become a standard for "sincerity". This is an unfortunate fallacy. This makes people very cynical, suspicious, and the irony is people seem to ignore anyone who does not speak aesthetically. That such should be the fate of our Masters' messages is unfortunate for humanity.

It appears many people have lost the ability to hear plain language. They have become so accustomed to looking for hidden meanings that

they assume all communications should have them. Fortunately it is not so for any meaningful communication. It is a joy and an ease not to strain oneself to speak or hear a clear communication.

The real problem here is that the form and structure of the language gets all the attention and nothing worthwhile gets conveyed. But our Master always communicates something of significance and it requires cultured minds, to use his language, to understand these spiritual matters. We find the current day atmosphere is of forms for forms sake. In other words the form is the substance, which is an absurdity that is worthy of contempt. The misfortune is that these ideas are spreading internationally. It is a new religion of sophistication fused with aesthetics and embellishments. It is forgotten that the form should always project or express a function.

When I think of the various gods and goddess that adorn our religious atmosphere I find the form given to each and every deity is distinct and has the qualities that are invariably inseparable from the function that they are supposed to discharge. This is

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point to which I would like draw your special attention.

When we have fixed up our goal as oneness with God, who ever and what ever that might be and have resolved not to relax till we achieve the same, we have also formed and fixed in our minds the concept of the Ultimate. The word Ultimate should be understood as the last and final state of our being. Please note that it is not a stage but a state. The Ultimate state we were informed by the Master is where we feel 'Nothingness'. He says that Silence is nearer to God. And adds that Silence itself is the seat on which Silence stands. We find here, the Master is difficult to understand. We find the Master getting poetical. It is a poetry which by its very nature implies something and the message is indirect. This causes one to meditate over the meaning and the results can be varied. It is not my intention that Master could have been plain and direct; which mostly he is. Yet some times we find that he resorts to subtleties of language.

We cannot that easily understand his words when he says "Love him who loves all" or "This and

that have gone now” or ‘Divinity is a play and Divine the way.’ This does not mean we can ask the Master to avoid such statements and tell us more plainly. Far from it, I have always felt that it is wonderful to have all ways of speaking, including not speaking, in which the Master used to revel for those who know that. Certain times it becomes difficult to reveal the rare beauty of experience and inner understanding in the plain spoken words. Aesthetic speaking may communicate better in some circumstances. Inner revelations many a time demand such expression. In all mystic pronouncements there is invariably certain amount of aesthetics imbedded.

One sentence of his that made me feel miserable when I understood hopefully its meaning is “This is my prayer for all of you.” This sentence was preceded by the sentence “May you be bold enough to make these attempts sincerely and seriously.” How is it we are prayed for by the great master? What worth did he find in us to merit a prayer for us? This was a baffling proposition for

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long and I was addressing myself to understand the same.

He while assuring us his help to the best of his capacity all through, was pleading with us to put in efforts and said that would count most. Yet we have a notion of the infallibility of the master once he deigns to help us and we entertain a feeling our effort is not all that necessary. This is one of the greatest errors in the thinking of the devotees who some how believe in the proposition of getting rewards for no effort.

On some occasions bitter words that are not even sugar coated pills are given to us by the master. However our minds are capable of coating the same with honey that ensures total misunderstanding the message. He says very plainly without any polish that "Suffering is the root and the results are flowers which every associate should strive hard to have." This he said in the context of emphasizing the importance of character. Was he asking us to strive hard to have sufferings! How sweet of him!

He said “The way of life should be pregnant with high morals.” Morality is not just custom, tradition, usage or convention but is best defined according to me as the individual effort to maintain cosmic order. To experience the inseparateness of our being with others and the universe is the highest moral that I have come to understand and feeling the fraternity with all that exists is the greatest virtue. Surely it is sadhana alone that enables us live up to this as we locate and live with the centre of all existence.

We cannot understand the master unless we go through the practices he has advised. He would say “that the troubles remind us of its silent stage. We get comfort in the state of discomfort. We remember it when it’s opposite is there. In this way we develop forbearance and a little bit of peace also.” It is true that when we are pricked by a thorn or thistle we remember either the mother or the master as the case may be. The prick is painful and the remembrance of the master grants peace. In the same situation both the opposites are there and few

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think of master and the rest their corporeal self and its pain. It is Viveka to remember the master and that is what we are asked to practice.

The call was given for using the painful experiences and miseries or afflictions in a more sophisticated and articulated manner by Dr.K.C.Varadachari. He said “he loves us so much that every opportunity is provided for us to grow. When we ask for strength, He provides us difficulties to make us strong; when we seek for prosperity, He gives us the brain and brawn to work; when we ask for courage, He causes danger to overcome; when we ask for love, He sends us troubled persons to help; when we ask for wisdom, He gives problems to solve. The way of the Lord is difficult to understand but when we understand, the joy of awareness has no bounds.” But the response from our side has most often been cold and tepid. However that is how real vairagya and forbearance is learnt and there is no easier way.

Master says” Many of you have not yet fully seen the grace of the beautiful flowers of the garden

and have not tasted their fragrance.” It is our sufferings and miseries that remind us of the master and the nectar of such remembrance is the substance in which the mind is drowned in ecstasy. The garden has the flowers born out of our suffering and who but one with mad ecstasy in the remembrance of the master would ever think of entering such a garden? For that we need courage and boldness and knowing our weakness he with his enormous love prayed for us to develop such a capacity. Still do we Love Him who loves all?

Another very illuminating sentence which is poetical that comes to my memory is “We can only know the unknown when we become unknown ourselves.” Surely few would think of being without an identity card. I remember a person who was almost compelled by circumstances to resign from his relatively high post carrying a stature and position in society, wailing that he has no identity card to show any one and was lamenting over his fate. I wonder whether this problem is an identity crisis or identity card crisis. Identity card crisis is far

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too inferior to the identity crisis through which we go through in sadhana and we come to a stage where the illusory ego is almost dissolved.

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

is to have oneness with God and not just love for God.

Only when we own that type of experience which comes and goes, do we really imperience the Divine. The call is there, the experience is there and yet it is our unpreparedness to lose our identity and become unknown by relinquishing all our ego and identity that is the barrier.

I agree that many an aspirant cannot confirm the true value of what I am speaking by agreeing or disagreeing with it. This requires that there is a need to examine whether it is true or not within one's own Being. Once it is felt as true in one's Being it becomes beautiful. Satyam or truth is always associated with beauty or Sundaram. In meditation when we try to look into our own Being we invariably leave behind all that is false. When we work with the mind keeping it in the lower mental plane, falsehood is automatically born. It is the true mind or Being that is what is retained when there is no-lower mind. The only way to access the true mind is meditation and silence.

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Fortunately Silence is the secret that is not hidden from anyone and as we know Silence indeed speaks.

It is 21 years after Masters' physical veiling and His presence is now felt more vividly and experienced more intensely than ever before, making many of his statements to this effect true. This is no surprise for those who have faith in the Master, Sri Ramchandraji Maharaj of Shahjahanpur, U.P India as a supra temporal being, working out as the Eternal Master, our spiritual destinies with the super consciousness of the highest variety native to the Central Region.

We are clear in our understanding that the Special Personality is special mainly because there is no Persona or Mask for him as we all have. This point we have had occasions to note earlier many times in our books and meetings. We are clear that we are not subscribing to any personality cult and make one man/woman as the focal point and a point of adoration and consequent flattery. We are doubly sure, what with the ready response from the source, that there is a Divine Consciousness which is ever

ready to answer our call and that is expressing itself as the Consciousness of Sri Ramchandra, a consciousness that includes all and excludes none, that which is all love and grace and ever willing to modify and transform our consciousness by its association we have during our meditations and otherwise through the influx of Pranahuti. For others the Real Teacher of all, “Time” will give its lessons. All shall have the message sooner or later.

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

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explain the nature and process of Pranahuti in our article published in the journal Imperience.

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

The imperience that we have does not permit us to be satisfied with the necessity to evolve individually but it impels our Being to personally participate in the Divine task of transformation and that call from the inner self becomes imperative. Having submitted our Egos and also surrendered our will in favour of the Divine Will, we find ourselves presenting bare and naked before the powerful and omni-potent energy that is intent and determined to modify and transform the human consciousness. The propulsion is experienced intimately every time the Pranahuti is offered and we find ourselves left with no option than to evolve. The human destiny to evolve out of its petty limitations, self imposed invariably in all cases, is not something that is pre-determined but the imperative to participate in the Divine plan is sought to be made clear by the process of Pranahuti. Without Pranahuti this imperative to evolve, may at best be felt by the most clear and vivid intellectuals as we have seen in the pronouncement of many Advents/saints/scholars and scientists of the modern day or yesterdays. If human transformation were to wait for the evolution

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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 seen in the Indian Six darshanas and a host of other philosophies of the east and the west and the endless arguments in the favour of one or the other point of view.

In the state of consciousness that may be called as Void, we find there are no binds for us in any manner and we also feel that there is a spiritual awakening and a compulsion that get generated in us due to the death of Ego or 'I' ness. When the relentless will of the separate Ego yields to the Divine which is felt as an imperative impulse to evolve in our consciousness we find meaning for our Being. This impulse has always been there and was clouded all this time as we were engrossed in our Ego agenda.

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

decision to efface the Ego and live for the Divine, by the Divine and in the Divine.

Renunciation from all attachments that our Ego has developed in the course of its creation of its own universe is in no way connected to the various modes or orders of social life but a condition of consciousness in which it realizes its spiritual absoluteness. Here ethics and spirituality coalesce in the attunement of the individual to the structure of the cosmos. Man becomes one with creation, being freed from the bondage of attachment, convention and anxiety. The aspirant fixes his attention on nothing but the Infinite and is ill equipped to know nothing other than That or Tam. For one who has fixed for himself such a goal the duties of the Brahmacharin, Grhastha 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

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attachment which is the real and natural meaning of Sanyasa.

The three basic cravings, called Eshanas in the Upanishads, which correspond to the psychological complexes in the form of desire for wealth, fame (with power) and progeny through legitimate sex, are overcome in the graduated educational process constituted by the stages of life. This becomes much more easy with the constant affirmation that is had about our real nature during meditation supported by the process of Pranahuti that nothing here belongs to us and also by adhering to the philosophy that is advocated by our Master to treat every one and every task of ours 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 of being a real human has got to discharge certain duties as a trustee is the noblest of the thoughts that our Master has given us. For us there is nothing here to own and possess but every

thing is to be partaken of, rather than enjoyed, with a feeling that there is nothing except the Absolute in reality, expressing itself here in the past and the present. The anubhava or experience is a non personal unified enriched consciousness that swells into the future expressing itself in a more glorious manner. *Those who tend to see values in the past are right but yet stagnated. And those who live the same values modified to suit the present days are those who practice the right. But those who enrich the values keeping in view the needs of the future with a vision that is holistic are those who are the forerunners of the future.*

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

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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 sown 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 and every pore of being fulfilling the Divine promise of bringing out a transformed human being. Such are the ones who are fit for service to lead others to and in the path of the Divine.

Amongst our gathering for those who have eyes to see and hearts to feel there are quite a few such souls and my prayer is that such souls may increase and bring more Peace and Harmony.

The path of meditation has always been considered in tradition as superior to the ritualistic religious discipline worshipping either the sakara or the nirakara forms of the Divine. Those who have had the experience of the Real Ground but yet do not continue in the path are bound to return to the path and reach the goal, according to tradition in seven lives. Those who have moved in the path of meditation and yet missed the grace according to tradition reach the goal of no return to birth in one more life. Those who have moved in the path of meditation and had the grace of God never return to birth. My request has always been to recognize the

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merit of the path by experience and acknowledge the same. Do not judge the value of this system by the imaginary notions of what reality is; do not judge the merits of the system by dogmas and beliefs created by people who had little practical experience; do not get guided by notions held by guru kitabis. Having known the path it is our duty to follow the same with single pointed orientation, refusing to entertain notions and beliefs however ancient they might be. Ekagravrtti in this context is a necessary precedent for effective sadhana. As for Masters grace we have it in abundance. The path of no return is here and it is for us to accept, follow and pass on.

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

1. Awareness of independent existence that starts the moment the Jiva is born and gets strengthened by the customs and educational inputs of the society and culture which promote "I" ness. The aspirant

who beholds the Truth in its naked ness leaves this illusion and gets out of the bonds of I and Mine. These are the people who can be considered as Saintly because their actions depend on the natural responses rather than based on preconceived notions and prejudices. Their aim happens to be universal good.

2. The second important bondage they get rid of is the bondage of rituals and practices that go by the name of religious customs. This is due to the natural consequence of the perception of Ground or Reality as it is and they come out of their rituals and customs and do not cling to them setting aside the logic that 'because they are old and therefore there must be something good in that'. They also understand that these customs have been changing according to the times and their insistence on these to continue as they are is morbid. The suffering due to this bondage itself is something that only the person who goes through it knows and blessed are those who are not chained or imprisoned by such routines and rituals as they do not have to work with

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their intellectual and pseudo intellectual chattering in their mind always.

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

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

My humble salutations at the feet of the Master and of all of the associates of the Master.

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Master in his message on the occasion of a seminar on Superstition and Spirituality way back in late sixties of the last century made a series of remarkable statements when he said “When we are out of light we fall in darkness. When we are out of wisdom we become fools. When we are out of reality we become Satan.” He was talking about the deterioration that happens in religions and makes another categorical statement that ‘...the religion is for the masses and spirituality is for the selected few.’ Differentiating between the grosser things and finer things in religion, he stated that ‘To the subtle minds the idea of the greatest is understood and to the grosser minds only the idea of grossness is evident. They connect the grosser things with the religion and if even a lie is spoken a hundred times it becomes the truth’. How religions degenerate over a period of time and how ritualistic practices replace

the spiritual disciplines is all too evident for one who seeks reality and our Master makes this simple by saying it is LIE that is perpetuated with all gusto and commitment. In his inimitable style Dr. K.C.Varadachari stated “There is a fatality that when thought tries to expand and influence many it simply shrinks into nothingness. Quantity and quality refuse to go together. The doctrine of Reason of Buddha led strangely to the doctrine of licence, indifferentism and nihilism.; the doctrine of an integral dynamic consciousness (Advaita) led to a thorough going staticism and hypocrisy, the doctrine of individual existence continuous with the Universal Divine Life (Visistadvaita) to mere unworldiness; and the doctrine of Leela, creative harmony of the society (Dvaita) to a chaotic mass of superstition and social putrefaction parading as orthodoxy.”

Master has stated that “In any religion which becomes old such things creep in and then saints come to remodulate.” It is obvious that the lies have been spoken consistently and continuously that over a period of time they have become the truth.

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After these statements I would like to bring the concept of Satan being the son of God and also that he is the first rebel against the sovereignty of God. He was taught every thing by God and is as competent in every respect as the Lord himself. The seeds of independence (individual souls) were sown for the first time by God and the Divine Drama in search of wisdom where one would choose God and not Satan started. If a plebiscite is held now putting up the claims of Satan and God I wonder whether God will not loose.

Aspirants who seek to know the nature of reality and are students of spiritual training have always accepted some Master in the path to guide them though we cannot deny some persons tried to know the nature of Reality on their own. We in the Natural path of realisation adopt the practice of PAM to succeed in our enterprise. It is obvious that to realize ones nature one must abandon that which one is not. This includes all ideas about that nature, for ideas are not the Nature. The idea of love is not love, the idea of food will not feed you, the idea of beauty is not beautiful, the idea of a dog is not a

dog, and the idea of freedom is not freedom. Many an intellectual who thinks he got an idea of the reality and freedom by reading books is deluding himself by such an idea. Reading books and understanding the same is not the same as real Understanding

We train ourselves and also seek guidance to train our mind. An animal trainer manipulates an animal by making what he wants the animal to do. The easiest thing to do is first taught and then when the animal does what was desired he is given a little reward. The animal has what seems to be a choice. With humans it is the same and the rewards are money, property, prestige, sensual experience, relief from pain or (even more subtle and insidious) the promise of these thing or the fear of losing them. Think of it, every advertisement you see falls into this realm. Political and spiritual propaganda and other artistic deception also offer these rewards.

For many true Self-Inquiry seems impossible. People of all nations, colors and creeds have imbibed from birth so much that is false and

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intellectualized it to make sense because this is what everyone was doing and it was how they were educated. Perhaps trained is a better word than educated or socialized, and of course this will upset people because it is unflattering. The point that I am trying to clarify is the folly of taking something that is contrived and try to make it appear natural. This is a fundamental absurdity that we find in most of the so called educative processes.

I make it clear this folly is resorted to by those teachers who say they are rebels or make others feel they are rebels against indoctrinations and trainings. When we look carefully we find these rebellious teachers promising the very same rewards the earlier trainers promised and attempt to pass another lie! If we think well we can see there is none who would rebel against what is unreal for there is no need to. Any rebellion makes what is rebelled against seem more real and this is why people swing from rebellion to conformity and vice versa. All societies have this in common. If we see someone not doing these things then that person may appear very odd.

One thing I have benefited from the practice of PAM and the style of life proposed in the Commandments of the Master is that life is to be enjoyed in full and that I can move with the Divine abreast. I embrace life fully and am free to enjoy because I do not seek more things to make me whole and the company of the Divine in the core of heart is more than a substitute to many charms and comforts that are offered and dangled. I am not separate from who I am (devoted to the Lord) so the experiences of life simply come and go as they do, and to me the coming and the going is in the midst of true freedom.

Living in freedom, is a lively, interesting, and fully involved expression far out side the realm of fear. This freedom is what I feel in the company of the Master whose presence in my being is such as it vibrates in every pore. I am fortunate beyond what I ever imagined, to have the grace to live in the His company. As against the common notion when once Master takes over we lose everything I have learnt that there is nothing that I have lost by engaging my

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self consciously with him. What I have noticed is that rather than having lost anything, my ability to discern, to effectively clarify what's real from what's imagined has been ignited, and nurtured by truth itself, as my own awareness.

One of the greatest lies is that 'which is familiar is trustworthy'. But this is a myth and I have found that the familiar is not trustworthy. But because it is familiar it has the habit forming capacity of making us feel it is trustworthy. We should not trust what is familiar or that which has become habit. Habit does not grant clarity but unfortunately it can and does often obscure clarity. Living in freedom in the company of Master, is not only easy and joyful and rewarding as by its very nature, truth nurtures the ability of the mind to clarify.

Because of this I have been requesting co-travelers to be aware of the presence of the Master and be with him rather than in their own realm of ideas and imagination, illusions and delusions about the goal as the very ideas of the goal is based on imagination and fiction. We need to go no where to

be with Him, He is in the innermost core of our being. If we check for ourselves how close he is we will surely feel sorry that we did not care for him all these days. We should be in his company in conversation, in friendship, in love, however we can, even fighting. Because, even struggle with him has yielded clarity many times as I have confided with some of my friends several times, whereas “struggle” in any other environment we know keeps us remained unclear. Conflict is generally a river moving into a desert and dying hopelessly. Or it has yielded nothing but strife. In the strife with the Master as I have found it has been a river leading always to the vast ocean of my own Being. I request others to join me and see for themselves, how being in the company of Master can and does open our opportunity to notice who we are.

Master wants us to be identical with Nature. I have found that when we are not natural or not recognizing our very being in the inseparable relationship with the Divine, we tend to seek rewards in myriad forms to appease the discontent. This

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discontent is due to the sense of separation from our essential nature. There is no arbitrary reward that will quiet the anguish born of this delusion of separation. Putting it plainly no money, property, prestige, sensual experience, relief from pain or the promise of these things will help in feeling contented. This is not to say that our nature is against these things, for it is not relative to these things. Obviously this is true because our nature is not more or less as a result of having or not having these things.

One of the problems of speaking or particularly writing about the freedom of self-realization is that the conditions of life have trained people to dismiss anyone who are not offering the ephemeral rewards. There is no reward for realizing; this is not an acceptable idea to many indoctrinated in the lies of religion and pseudo spirituality. There is offering of experiences or objects as a reward for doing the “right” thing. Those things happen on their own or as Master put it automatically or naturally. In truth there can be no training for self realisation except through the natural Pranahuti which utilizes a

common inheritance. The most natural way of being is Self-Realization. So natural it is, it is not a “way of being”, it is ‘Being’ itself. It is what we can’t but be.

We cannot find any place or plane where Being is not. Even if we try to imagine a place where Being is not, that very imagination will be coming and going with in the Being. Being is what we cannot lose and it is only identification with the false that obscures the realization. That is why Master invites us to be with him in silence or in meditation and then learn the language of silence. In that silence all experiences that take place within become clear to us and, then we need not have to be with the conscious effort of meditation. We then abide with him always and that is real constant remembrance.

Many experiences we have during our spiritual practice reveal to us that there is more to life than just mundane day to day perceptions of the world and thoughts about these perceptions. There are mind boggling psychic and energetic experiences during meditations and as we advance in our spiritual life we come to understand the value

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of the initial introduction to the path and also the individual sittings we have had with our trainers and masters.

For one not in the path of PAM, it is beyond his or her own habits of mind (samskaras and vasanas), to see beyond and so most of what we experience is not anything that is possible for them. There is also a myth that once a person is introduced and then initiated into the spiritual mystery of life, awakening to the truth of the Self or Being would be a natural progression. It may surprise many when I state that it is not so.

What really happens is, that as one progresses in the path along with the newly acquired wisdom at each stage the very experiences become the identity of our being. One in the path having moved from the stage of Viveki to the level of Bhakta remains not the same but moves his identity of being to an altogether different plane which is more subtle and has its own laws and logic. As a person experiences great openings and consequentially develops phenomenal energetic shaktis in his being,

he is in fact owning up those very experiences which he has had during periods of meditation and contemplation. Then one is sure that he is evolving.

Though a person may feel that he has got awakened during meditation to the real nature of his being, there is scope for the experience to fade into a memory without establishing its identity in the higher plane. Unfortunately if we allow ourselves this fall, then our identity is in turmoil again. This is why I have always appealed to co travelers to own up the experiences during meditations by conscious and concentrated efforts

This creates the need to go deeper into the methods, having more faith in the Master and committing oneself to the total mergence or more appropriately total identification in the Being. This is when there is scope for great falls in the status of our identity in the finer level planes acquired assiduously by negating everything of the identity of the lower planes. If we unfortunately lose our connection through false notions of real identity other than that of our being in the Master that is

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when we lose touch with the Reality and we emerge as Satan for all those who are in the lower planes than ourselves.

The solution to the problem of an 'experience getting faded out' and not owned up is to ever remain in the thought of the Master and remembering nothing but Him in all that we think, speak and do. By being aware of the possibilities of the newly acquired status (though temporarily to start with) and committing to live in that plane of being, the thinking "If only I could remember Him and be in his thoughts in all thoughts, actions and things that I do constantly, I could maintain the experience" we should be able to live in that condition. If instead we start being aware of our status of identity at the level at which we live and move forgetting Him there is the scope of Satan emerging in us. It is the inability to live the teaching constantly, and perfectly, that is the problem.

It has been said before and I say it now, it is almost impossible to speak of what is Reality and awakening oneself to Reality. It is not because

realisation is very complex but it is so supremely simple, that its very simplicity is obscured by the mind. This is a veil that needs to be removed or as Master puts it turn your head towards It and do not turn back. I have been harping always on the 9th Commandment as ‘ Enlightenment in Action’ and many have in fact shared with me this by embracing in full the life that is gifted to us by the Divine and are aware of the supple and joyful ease of Being.

Somehow some persons cannot imagine what that is truly, but they try to realize with all their endowments. I find them and their imagination rooted in the past and restrained by preconceived ideas. It is not what is imagined by them that is the problem. But the very habit to picture awakening in their mind as lovely circumstances that are ideal and fit a particular criterion that carry with it a sense of security and a confidence that these circumstances will not be threatened, that is the problem. In fact this is one of the problems generated not necessarily by religion per-se, but by the artists and poets and novelists who wrote their imaginations in

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the field of religion. Wisdom and greatness have been thrust on poets and singers and thereby tradition has effectively effaced the difference between a sage and songster or a mystic and musician. Many may feel bad if I say Annamayya or Tyagaraja and many more Tamil, Hindi Telugu and Sanskrit poets are only good religious poets and the state of realisation is miles off their reach. Saint Kabir however esteemed he was in the mind of our Master was only stated to have had access upto the 16th circle in his diagram of stages of Realisation comprising of 23 circles. I do not draw any parallels but only state that we tend to judge wrongly because of certain ideas and notions that have arisen from falsehood and fiction.

The idea of Divine resource development that I have been talking several times, some how got twisted in the minds of well meaning persons as a call to pull out from the shelves and almirahs the old and dusty copies of the beautifully yet falsely portrayed items of dance and drama of imaginary divine beings and all forms of art supposedly helping the fountain of spirituality to emerge. If one happens

to be a centre of such pseudo spiritual energy, then he will be imagining a world where the old arts presumably inspired by energetic phenomena (shaktis) gives evidence of their evolution in spiritual plane and would like others by extolling the same art forms, with the same kind of confidence and security they feel they have but which in fact deserve a place in the museums of history This is one of the most disturbing features of modern world for a sincere seeker. The variations on these themes are as diverse as people can be.

Imaginations are pregnant but one cannot afford to deliver demons however imaginative the form conceived might be. Virtual screens have become of late the major problem for many who would like to live in reality and not in images and imaginations. Such a divorce from reality can only create the atmosphere most conducive to Satan and his perfect dramas and plays. Obviously imagination is unreal by its very nature and as such cannot liberate anyone. Imagination is the realm of Satan and reality the realm of God. This should be

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remembered by all aspirants in the path. Once this type of succumbing to the virtual images start one is surely bound to end in fabricated pre-occupations that churn up the water and then of course the mind sharks come to consume the make-believe-butter.

Explaining how all religious and ritualistic attempts to know reality has only put us into greater and more beautiful chains and shackles has been the theme of all those who tread the path of spirituality and every attempt to expose these as superstitions led many a times to a total mistrust on the person who tries do shatter their belief systems. This is because unfortunately these beliefs induce such sentiment that to expose them brings mistrust. It is not distrust that arises from being lied to or manipulated but the mistrust has its origin in the people having been told to believe that these ideas are needed.

It would be better if we can examine certain belief systems to understand the point. The most commonly held superstition or belief is 'that rich people are happy.' We know rich people who live a

hellish life, but still in the imagination of others it is believed that it would be different if it were they who were rich, (or richer as the case may be). This belief persists even when people reject it and give lip service to ideas to the contrary. So often rich people are uneasy trying to hold on to what they have, though they can indeed lose the same easily and purchase peace. Many are adept at eclipsing ruthlessly their hold on riches and they are afraid to share. This fear is not just limited to the rich.

Sharing has its challenges. Love is essentially based the principle of sharing. But sharing threatens the ego and consequentially love equally threatens the ego. This may not be palatable for many. Many spouses say they love and are intimate but when asked if they would tell their partners the things they tell their friends then they avoid any answer. If we can tell a friend something we won't tell our spouse then obviously the better half is really a worse half and how true it is every one has to think. The intention in making the above statement is not to deny the desire of these people to love and be

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loved, but to point out that genuine love is not had without the principle of sharing.

The difference between love and the ideas of love is vast. I am told that there is a stone that imitates the look of gold, called pyrite. I was also informed that many a miner has been disillusioned to find that the glittering nuggets of his labor are not gold. The term “fool’s gold” must have emerged from this experience. Imagine the elation of a miner who has been seeking and slaving to find the precious metal only to discover that he slogged for the fools-gold. The imagination, elation, and emotion that would have been fired, finally led one only to learn that it is worthless. That would be painful, and so would it be for persons who are fired with imaginations of the company of damsels and angels which was imagined in the beautiful gardens of the Divine, that is sought to be had after performing certain sacrifices and rituals. This is so with love of any thing but the Reality or Master.

Wealth has converted many desires into the stature of needs and the number of needy persons has been a growing factor in the consumerist society

that is threatening our life styles. It is not that our old life styles were more satisfactory than the emerging ones. But the fact that the emerging pattern also owes its origin to the very same superstition 'that we never have enough' that is the cause of alarm. 'Enough is Enough' is the philosophy of our land and could easily be the philosophy of the human race. The constant striving for more and more exposes that satanical sacred discontent which is now getting globalized.

A sister superstition to this belief of not having enough at any time is the belief that wealth grants security. We learn sooner or later in life that all the pleasure that wealth can buy does nothing but postpone the inevitable. They are seeking in circumstances the promise of security but alas that is the one thing circumstances cannot give because the very nature of existence is Change. Constant change. We can examine in similar manner the myths of beauty, prestige and power etc.

Beauty, money, strength etc., are not inherently bad, but they cannot do what people

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believe they can do, they can't make an imaginary sense of self, real. Cosmetic industry, new styles of dress, new hair styles are born in myth, grow in myth and like the ancient Asuras live long enough before they die. Even as proverbially competent Asuras these would also give a replicate or duplicate before leaving the scene. Our imagined self is always threatened by reality. There are no exceptions; it is only a matter of time until the threat becomes obvious. The more sincere a person the sooner he walks out of these myths and plays of Satan. Out of reality one cannot escape the influence of Satan in whatsoever fine manner one may try to.

There is a superstition that the path is evenly paced. This has come about in spite of the fact the path has been shown as zig zag by the Master. I am fortunate in having met our Master in person and many other masters in the system and else where. Meeting one who is free is a very different event entirely. My meeting with Masters is similar to my walking down stairs (supposedly) equally spaced apart and taking a step expecting there to be another step only to realize that there is not only a

different distance to the next step but there is no step at all has led me many times to feel out of control. Amusingly now a days when I have problems with my feet which remain in a state of eternal numbness (diabetic neuropathy) I get reminded of the steps I had with the masters. The stairs are a good metaphor for imaginary relationship models. In a way the metaphor has two implications because people also use relationships to try to get where they imagine themselves going. These people use other persons as a means to an end, like stairs. One who does not understand the real nature of the guide or master will surely end with a dummy and Satanical guru. This of course would be unfortunate.

Having reached where I am, I do not accept any identity when it is offered, either positive or negative because it is unreal. I also do not offer identity to others as the identity is ever changing and therefore many get perplexed sometimes with me and my behavior. Many say that it takes courage to meet me and that is really un-understandable to me.

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I am plain and straight and have no masks in the ordinary sense of the term, in other words I live real. I used to hear the same about my revered father Dr. K.C.V. who is almost feared as Tiger. For persons accustomed to meet always others in proxy, this may be so. It is Satan who resists the Real. Satan has an excellent way of making false appear as more than true and those who smell this trick of the original jester (Satan), naturally are avoided.

In the realm of the Real there is nothing as fear or lack of confidence. One who is awake does not need confidence because an awakened one does not look to the circumstances of life to get a sense of self. Neither circumstance nor people's ideas are the measure of who an awakened one is. The true self is always obvious in every circumstance including unpleasant ones. The by-product of self-realization is not to be in conflict, there is no conflict even with conflict. A self realized person cannot be controlled, neither are they predictable. Just look at life and it becomes clear that the awakened one is simply in harmony with life. It is only those who expect to predict the

circumstances in life that get disillusioned because life is not predictable. This realisation is what our astrologers should have. But tradition and its lies have made this not acceptable and the search for the black cat is on in the dark room.

Many suffer from a spiritual superstition! People want spirituality to fulfill all their egoistic dreams, and to bring security where it does not exist. It is for this reason that seeking is endless because the ego is a sense of self that exists only in thought and can never even be real let alone secure. In one moment of no thought, the essence of meditation that is imperienced by us in the path of PAM, the ego is gone and with it the need to make it secure. It is a great superstition to think that one can make the Ego secure and confident. Ego itself is a superstition and a closely cherished myth and this will become clear only after one crosses the rings of egoism and till then the chase for security for this non-entity called Ego is on. A splendid avocation that kept the imaginations of millions alive for several millennia. But then by the time one reaches

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that step in the ladder one should have got accustomed to find him naked with himself.

One of the most destructive consequences of Ego is its identification with ideas and its basic inability or unwillingness to look directly at any reality which is unflattering to that contrived sense of self. Life is always exposing what is unreal but avoidance keeps the Real just out of reach. This is the problem of Ego and in the modern persons we find this as a particularly bad case of affliction-of-avoidance. There is desire to maintain a confidence in that which is not only dubious but also unreal. It is no wonder that many modern schools of enlightenment who are selling some of the innumerable forms of this confidence and enlightenment are having many and varied categories of clients. Satan is very busy and popular now a days selling superstitions of varied tastes and statures.

There are too many masters and messiahs of the modern world marketing freedom, liberation and enlightenment. Name the type of freedom we want we have a dozen persons ready to serve us. From

the therapists talking about how it should have been, how we should be and what we needed and didn't get, the service range has a broad spectrum from sex to spirituality. All these marketing messiahs have one appeal namely "What you would be like "if"..." The lifelong quest for "more" becomes more and more ingrained and individuals have moved to their last resting place having spent their lives chasing the travail, overrated shaktis and popular wisdom. Now it is important to note that inducing emotion, using drugs and other means is not inherently bad or good nor will the dream/promise of fulfillment be attained by these means. These things can't be what they are not and the idea that is held is, they can be what they are not. That idea is what I understand as superstition and an institution of the Satan. The ideas of what these things mean, is false and is far away from reality.

Confidence is by its nature relative and is based on circumstances. A person who has been successful indeed may have a sense of confidence that the one who has been loosing may not. But

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even when it appears to be working it is often also pretence. People often feign confidence when found in the wrong places doing wrong things or anytime they are frightened. A few years ago many Software professionals who took their high wage jobs for granted and even confidently considered themselves entitled to a particular way of life are now disillusioned. Now, if they even have a job, they manifest themselves in the workplace with feigned confidence because there are many competitors who would be willing to take their place, perhaps for less money. Many corporate bosses behave with the workforce giving them a direct or indirect threat. Where confidence once reigned there is now timidity.

There are countless examples; a woman losing her looks, a man losing his health. All this however is getting lost somehow in life or death. The question of 'Who are you?' is still there. All these things can tear away the false security of the fictitious safety net that is woven in the mind from ideas. Then the desperation to find the ideas that really work becomes very strong. Hence the

superstition of seeking new systems and some how ending up with reliance on weak and undeserving authorities, the comfort of a group, return to tradition, and hiding the ignorance behind a display of knowledge. But no effort or experience that is achieved will ever make what is unreal real. Confidence is of less substance than a soap bubble and even more fragile. Any event can expose its transitory nature. Confidence itself thus is a great superstition.

There is need to differentiate between this type of confidence and the faith (more appropriately reliance) in a master in the path. If we want to know the ease and splendor of being, the blissful peace of our real nature that embraces all events then we will have to abide in our true state of being in the blessing splendor of the Master. That is why I say let us find out who we truly are. Meditation is not about attaining a higher state. It is about the removal of all that which obscures our true nature. For that the PAM is the fastest way.

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I had many occasions when some one questioned my reliance on the Master as my guide in life and felt that I was becoming superstitious as they found him as an ordinary person. I found that this is due to the fact that people in general have the habit of often trusting that which is untrustworthy, and they mistrust what is trustworthy. Master did no miracles and has in fact spoke about persons who do the same with certain amount of disgust. Many of the persons who questioned my trust in the Master were in fact worshipping the gurus of sorts. I wonder, perhaps they were already awkward and afraid and they simply felt this when they were in the presence of the great master in person or as an idea. I am sure many aspirants would agree with me when I say that we felt our own smallness and cunning state of mind while we were near him which we have felt as resistance to his company. This experience is not any particular individuals' reaction before the Master but is a shared one. In other words we feel our resistance to the real and our own identification as mind is threatened just by being in the presence of the master. The resistance of grossness to the

super fine consciousness is a matter of experience and I called this else where as the holy war. In fact many recognize the Satan as being more useful than reality itself. We really do not know our friend. The difficulty to know the difference between Reality and Satan may be likened to the inability to recognize food from junkfood or to a learned blindness to see the difference between the clean and polluted water.

One needs to prune the tree called ego to realize his true nature. Ego is the cause of all superstition and our being away from the true and real. But the saving grace is that the ego is willing to experience pain if it believes it can achieve something it wants as a result. Spiritual seeking and working on oneself is like pruning this tree to cultivate a better harvest of experience. This process is endless. I say cut the tree down removing all the branches with its fruits and flowers. The way to cut it down is in silence through meditation and cleaning. Then we find the tree itself was a product of our thought or what Master calls our individual

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creation. Once this is achieved we need not feign freedom. Once one is free there is no need to “act” like one is free.

Thus we can draw the curtains for the drama of Satan that has been all the time pressed and presented in service to us by him at every opportunity when ever we tried to peep out of Reality. Peep into Reality and continue to live and abide in Reality is the only way to keep Satan out of our range of attention.

Out of Reality we surely get into the consciousness of Satan and there is no solution to avoid this problem than practicing Constant Remembrance in every sense of that term.

WISHING AND WILLING

Our Master has asked all to develop Special Will. He wrote “What is the “Special Will”? It is that which admits of no doubt or misgiving. The negative phase being quite out of imagination, that alone which is to be, remains in sight. Confidence grows so strong that nothing contrary can ever stand in the way. Of course there are some brave souls in whom it develops right from the beginning, but in that case it works only within its own sphere and not in higher ones. I now reveal this mystery so that people may try for it. In all matters whether worldly or spiritual a man should make use of it and try to avoid harboring thoughts of failure or disappointment. Though in fact it relates exclusively to spirituality yet it does not mean that this science should not be utilized for worldly purposes. For a spiritual man, the use of it is of course indispensable and he can utilize it whenever he likes.”

When our intentional consciousness gains a direction in which it has to work it also needs an

impelling factor. Will is that impelling factor that enables us to act (thinking is an act) in a particular direction for accomplishing an intended task. Will is the primary expression of our state of being, the fountain through which our initiatives and intentions jet through. It is not the source of our initiatives but is the manner of expression of our intentions. The jet of intentions is directed in the manner which we choose based on our understanding of the 'why' and 'how' of the circumstances and situations in which a task is sought to be accomplished.

Our will is manifested through the choices we make. All learning to start with is based on 'trial and error' method. This is method is nothing but making choices. Choices that work are accepted as correct and choices that do not are considered as incorrect by the learner. Choice, therefore, is the pivotal factor in a self-controlled destiny. Choice begins from the moment we separate from the consciousness of our parents, and this happens in all walks of life.

When choice is consciously made, experience becomes part of the self-creation about

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which our Master often mentions. These are our choices and they are the building blocks of our memory and consequently that of our samskaras are acquired impressions. If we do not learn this way our life would reflect our conditioned patterns of thought (habits, fixed ideas and accepted beliefs) or other people's instructions, and we are no longer in charge of our own life experience. That this otherwise not very desirable manner of living can also be used for spiritual growth is what we find in many masters' saying that "think all actions as that of the master" with a warning that this can only be temporary measure.

Choices when made consciously gain the quality of decisiveness. Decisiveness is a great help to practical success as it strengthens and develops clarity of mind. Persons who plan the course of the day by fixing routines develop determination more easily.

When we decide to follow the First Commandment of the Master we are developing a will. By making it something that shall be

implemented and actually do so daily, we have already sown the seeds for developing unflinching Will.

When we decide to offer prayer before going to bed and actually do so, we are again sowing the seeds for developing unflinching Will.

When we follow any injunction or Commandment we really are strengthening our intentions and thus developing our Will. Thus following any routine we fixed for ourselves enables us to have the benefit of extra bonus of 'developing our Will.' By assiduous practice that gets established in our life, we see that we have already formed the capacity to have an unflinching will. Accomplishment has its own rewards.

Once the capacity of implement decisive choices develops like this, we find that the so called trouble-some questions in various walks of life that had the power to sap our strength and resolution have lost the capacity to make us waver and we find we have firm modes of action in all aspects of life.

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Making choices means choosing among alternatives. This is a very important factor that has influence in our success in any field of activity. We find that we have conflicting priorities in our life. For instance we want to meditate more so that we can wake up to our own Real-Nature. This we find is not possible as we have to spend more time at work to earn required amount of money. Similarly we would like to spend more time reading spiritual books but we don't want to miss our favorite TV show or movie. We want to do some spiritual work so that we can help others in the real sense but our friends and relatives say that is non productive and we can as well spend that time for earning some more money.

This is where we need to have firm choice and that is possible only when our will is developed. We should have clear idea as to what we want and this may be another way of looking at the goal of our life. We should know what we want out of life. If we find that we are stuck with lots of conflicting priorities in our life we need to seriously contemplate on what can make our life meaningful. In such contemplation we can discover what we want to get in our life.

We should not bother about what our friends and relatives think our priorities should be. There is no harm in considering their opinions in such contemplation on merits; but the priorities simply because it was stated by some one important should not be accepted. The priorities should not be the ones that the images on TV say we should become.

I know too many people who suffer through their days at work, doing what they dislike only for their paycheck. That's where the expression, "Thank God tomorrow is a holiday", came from. People suffer through their weeks only to find relief on the weekends or when they go on vacation. It is bare truth that we spend the majority of our lives living in ways that we don't want to live and doing things that we don't want to do. This is because of poor will.

The main question in life is "do we really want to be happy?" Do we will for the same with determination and conviction? I strongly believe the feeling of Santushti or being satisfied with what we have is the first step in becoming happy. This is the secret of happiness. If this is not there any amount

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of comfort or riches or fame will not give happiness. Real Santushti feeling is a by product of the awareness of transitoriness of things and events in life. There is every reason to look into our images in the mirror every day and feel happy at being what we are. We should note however that our image has been changing and we have always been happy at it. This is possible only when we Will to be happy.

There is no use in wailing over the past and getting distracted. As Master put it we should learn to Live. I only add let us live the life that we really want to live. Then we will be doing exactly what we want to do, living in the joy that we want, and the outcome of our life will be just what you Will– and for me a life in Master. Perhaps that is so with all of us also.

We should know that wishing and willing are quite different things. Suppose I consider whether I will or will not participate in the birth day celebrations of a friend I cannot wish in this matter. I must decide either to go or leave the matter at it. We should understanding that the process of ‘Wishing’ is

essentially an acknowledgement of our inability, a dependence upon external events. Wish may come true or not. Understood this way the meaning of the words 'I am yet but a slave of my wishes' in our Prayer gains enormous significance. We are struggling with the things that are out of our hands and yet are clinging to it.

On the other hand 'Willing' is the use of our own power. The person who has developed his 'Will' does not grumble about the things that are not in his hands and even accepts failures brought out by no apparent action of his own, but is content to make the fullest possible use of the opportunities that does prevail. The person does not dwell again and again on the same thought or argument. If something does require to be thought over, it is brought forward and all the facts bearing upon it are considered, so that a clear and candid decision is made and then the matter is dismissed from the mind.

Our Master, Sri Ramchandraji Maharaj of Shahjahanpur stressed the fact that our mind is filled with countless thoughts, and therefore making each

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individual thought extremely weak. Will enables, instead of these many useless thoughts, to have a single or only one thought and thus ensures that the thought power is concentrated and gains the capacity to have wide influence. This is what we stress in asking aspirants to develop single pointed orientation.

We know that all great men are great because of their ability for strong and focused, thinking. This was the case with saints, scientists and scholars. Adi Sankara, Yajnavalkya, Plato, Panini, Patanjali or Isaac Newton, Thomas Edison, Ramanujam or C.V.Raman and many more were all persons, who were conscious of and able to apply their extraordinary powers of concentration to exclude all else but the object of their investigations. That is the special will that Master talks about. Any and every one can develop that to the extent he is capable of, is what our Master assures.

The development of this Will is essential to offer Pranahuti. Pranahuti is always offered with a firm conviction that it works and there is no doubt

that is entertained by the transmitter. If there were to be doubt Pranahuti does not occur. Intention or sankalpa is the one truth that is there always. It is the Intention (of God) that is the cause of the universe. It is a spiritual truth that there is an immeasurable and indescribable force and absolutely everything that exists in the entire Universe/Cosmos is connected to it. This is what is called by many as spirit or consciousness. When we are developing our unflinching Will we are only pressing into service this universally available force for the betterment of the quality of life in general. This force is self creating (that is inexhaustible), kind and loving granting peace to all who share it and make everyone in its fold consciously feel the calm that is faintly reflected when a person feels in the lap of the mother.

Though the force is there to be tapped by all, it is only those who have the connection to the source that succeed in making their Will indubitable. One needs to be in harmony with the Source from which all that is, has emanated- what Master calls the Base. 'That we have the power of the source' is

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the first conviction or faith that is required in the development of the infallible Will. Possibly that is the reason Master repeatedly states that the human mind and divine source are of similar nature.

It is only when we allow our connection to get loosened, and rusty up the link between us and the Source by living at the lower levels of consciousness we lose our capacity for the development of the firm Will. This fact informs us the logic between the purificatory processes that are advised by the Master. Thus we see the cleaning process not only helps us to get rid off the samskaras and impressions we have gathered around us but also for the development of the Will that is most essential in sadhana. The genius of the Master is such that a method he has given us does more than one task.

I remember Master once wrote to an aspirant who said he was able to meditate for 30 minutes some like this 'it is good that you meditate for ½ an hour. However you may meditate for 1 hour as prescribed.' The point is that we should first determine to do what we are asked to. This

determination shall stand irrespective of the quality of the meditation. Once that is achieved the quality of meditation automatically becomes better because by then Will has developed sufficiently to treat thoughts that are not related to the Divine as uninvited guests. To treat thoughts as uninvited guests requires the developed Will. It is very many times amusing that the aspirants complain saying that they are not able to treat the thoughts as uninvited guests. It is not the fault of the Master or the method but is the outcome of poor will to attend to the task at hand.

It is again for the same reason that many complain they are not able to meditate on the points A and B. The best thing is to do however inefficiently and ineffectively it might be to start with and then when such a performance yields a developed Will move in the path speedily.

If some one is given the task of developing wings to the horse or a horn to the hare one can only wish. In such realms of imagination Will has no

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place. But in real life, and spiritual is more real than the material, it is the developed Will that can help us.

For everything that is asked to be done by the aspirant or the trainer, I find the general approach is 'that by the grace of Master the task will be done.' This is the real attitude provided the individual also Wills for performing the act and does in fact Act as he should. To think that one's weak Will, will be strengthened by the Masters Will is not the correct position. The intention of the Divine is universal and beyond time and space. It is always there to support a good cause. It backs up every good intention of any individual. Thus the Divine intention has a direction, a focus and a force – the fountain is always there. There is no gain saying to state the individual will is backed by Masters Will to avoid one's responsibility. This no one can do without compromising on the quality of transmission and one's dedication to the divine service. We stand on our feet and to state that the mother Earth enables us to stand makes as much sense as to say we have the divine backing. We are divine by birth and

right and when our Will is divine in its nature it is truisim to say that it is backed by the Divine will.

Master has asserted that the power of transmission or Pranahuti is a yogic attainment of a very high order which a yogi can infuse by his own Will force, the yogic energy of godly effulgence within anyone and remove anything unwanted in him or detrimental to his spiritual progress. It is obvious that there is need to develop one's own Will for offering Pranahuti. The attitude of some that it emanates from the blue skies or other sources is not correct. That the individual can develop this kind of Will only when he owns up the conditions in Brahmand is a matter that is well understood by all discerning aspirants.

Such can be the possibility only when one assiduously practices the system with an absolute Will to the reach the goal.

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