

THREE TRUTHS- TRILLION DOUBTS

VOLUME - II



Three Truths – Trillion Doubts (Part – 2)

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Publishers Note

Sri Ramchandra Publishers is pleased to present the second volume of the book "Three Truths - Trillion Doubts". This book is a compilation of various clarifications regarding the system of the Natural Path propounded by Sri Ramchandraj Maharaj of Shahjahanpur, India.

This book contains various clarifications given by Brother Sri. K.C.Narayana to fellow sadhakas over a period of time. The clarifications suitably edited leaving out personal references are being published here.

We hope the readers go through the volume diligently and take advantage of the various clarifications which have been provided herein.

We offer our thanks to Bro. J.M.Sarma and Bro K.C.Srihari for having compiled the book and making it available for publication. We thank Revered K.C.Narayana for having graciously consented to make available his correspondence with fellow sadhakas for the benefit of all aspirants of the Natural Path.

Hyderabad

R. Radhakrishnan

Babuji Birthday 2012

For Sri Ramchandra Publishers

Foreword

This humble self felt ineffable joy on knowing Pujya Sri K.C.Narayana garu's earnest desire that I should write a foreword for his masterly work on 'Three Truths and Trillion doubts' which made me feel whether it would be able to do justice to this mammoth task. However, relying on his invisible able guidance, the task is taken up.

Three Truths and Trillion doubts is a classic anthology of clarifications given by our beloved guide Pujya Sri K.C.Narayana garu on the system of Natural path aka Pranahuti Aided Meditation in two parts. This book comprising a second volume elevates us to ecstatic heights of learning and this book is a fine mélange of decades of his vast experience, graceful style and earnest expression.

The opening topic is on clarifications on Master, then leads to clarifications on Methods and finally culminates in the explanation of development of Self. The trillion doubts are all in reference to these three sterling truths underlined.

This book is a multi facet unique endeavor, where several subjects pertaining to Natural Path gracefully given by Pujya Sriramchandrajī of shahjahanpur are taken up for clarifications. With Samadristi approach, the depth of each query and its implications on the progress were carefully examined and an apt answer is given by the author.

Every doubt is out rooted from the conscience of the aspirant and instilled with confidence by the author.

Every query and clarification needs to be studied and contemplated so that it can be ingrained in our consciousness, a humble attempt to put a few hereunder for the perusal of readers.

Meditation:

- Dealing the subject on thoughts in meditation, the author suggests “You should not pursue the thoughts and that is what is meant by ignoring the thoughts.”
- He goes further on method “Please meditate as prescribed and do not justify the presence of anything however good it may for nothing is more good than the divine light.”
- His profound statement on quality of meditation “Good meditations lead to keeping our mind constantly on the Master and it will be God Centred and self Centred.” should set the aspirant on the strong footing.
- Another note from Him is “If we know what is the condition in advance we need not meditate at all.”
- Exploring on Uniqueness the system “The original suggestion is already rooted in the subconscious. Thus we reduce the conscious participation

allowing the Divine Light to do the rest. This uniqueness of taking work from the sub conscious mind is the secret of giving a suggestion in the beginning and leaving it there unmindful of thoughts that may arise during meditation. This is unique to Rev.Babuji's system."

Individual Sittings:

- Before the trainer our approach is one of yielding and not expectation.
- Cleaning is too tough when cooperation is vocal.
- The outer gets easily ripened but the kernel does that slowly and only then the roots get formed.
- Cautioning on using words the author points out "When we use divine words carelessly the impressions caused can retard our progress due to the disrespect we show to them.
- Report after meditation to be filled by Abhyasi after an Individual Sitting is elucidated in this section.

Cleaning:

- On cleaning report he opines "Are we sure that we are purified enough to keep our thoughts on the divine or are we back in worldly matters with renewed energy and emphasis are the points to be noted."

- He emphasizes According to purity alone is our sensitivity and progress. Rewrite this line
- He asserts that Effectiveness of prayer should be judged by the changes in values and attitudes and the moral courage that develops due to that.
- He drives home the point that Confidence is the seed for perseverance.

Determination: The author aptly puts forth a few points on the subject

- You can not get rid off anything simply because you wish. You should make determined efforts in that direction.
- All are eligible to realise but a few are determined.
- Convert anger into determination and your task becomes easier.
- Dedicate your life to the Master and then see the effect of that determination in your sadhana.

Balance:

- Any emotion is a feeling which is not contained in the heart that is the heart vessel is small for that state. But by constant practice the heart vessels capacity increases and then everything becomes balanced.

- Love and heart go together whereas rationality and intellect go together. Only when a person repeatedly experiences the sweetness of the heart and starts understanding from the plane of unity as against the plane of the intellect namely diversity, balance gets restored.

On Universal Prayer the author takes us to the point “it is one of the best methods of having nearness to the divine.”

While answering the queries on Sriramchandra’s Commandments He emphatically states Moksha can’t be attained for asking or praying. One has to work hard towards that. Also states To know reality is relatively simple but to hold it requires perseverance, persistence and determination.

Sloth: Sloth and laziness is never wished away. They need to be resisted with will and for that God does not help as it is our duty. One who knows how to control sloth and inertia alone is equipped to move on the path with swiftness.

Revenge: Try to see Master in all those who you feel harmed you and learn lessons in life which grant peace. Then revenge can never be your option.

Spirituality: Know that spirituality means the effort of life energy to succeed over inertia and this is a divine drama in which we are participants either aware or unaware. When we actively participate in the sadhana of PAM, we are cooperating with the Divine and that is the real meaning and happiness in life.

Orientation: Keep your orientation to the goal steadily and refuse to be entertained and entangled in things of lesser importance.

Tolerance: Trials and tribulations are a part of grhasta life. Tolerance, patience and fortitude and a host of such qualities are learnt only in the school of life and not in schools.

Humility: If our lowliness is established in our mind then we can easily excuse all lapses of others. If you are not accustomed to sky watching please try to do that so that we understand our lowliness in the universe.

While reading this manuscript several times I got absorbed in the thought and it took me a long time to get back to the task.

In the ages to come the aspirants of PAM will remain grateful for this rich legacy gracefully bequeathed to us By Pujya Sir.

I strongly feel such work of noble note may yet be continued to be done by Pujya Sir for the benefit of Humanity.

Pujya Sri K.C.Narayana garu like Samavarthy showed how he took up the loving cause parenting the entire abhayasi community in this work. One can feel the undercurrent of deep personal touch running throughout the manuscript.

There are several points that can be learnt from this illuminating and thought-provoking book in a way so that we can better our self evaluations, diary writing, sadhana and our ability to stick to the Three Truths.

This humble self sincerely feels that this book, verily, a treasure of profound ideas, each of which a pearl garnered for our sake, will certainly widen the ambit of our knowledge besides churning of the dross of perplexing doubts and removing the layer of impurities in us thereby enabling us to tread on the Natural path with implicit faith in Master and steadfast determination to rise ourselves to a higher plane so that we can become His effective Instruments.

Babuji Birthday Celebrations
May 2012

Dr. B.V.S.K.Sastry
Fremont
U.S.A

Master

1. **I tried to identify myself with people and things around me. When a conflict arises, I tried to change things and felt good about myself. I felt I should identify myself more with my true nature.**

You should identify yourself with the Master always.

2. **Most of the time it is calm and peaceful. Sometimes felt Master as mother and sometimes as father.**

The Master is both mother and father and more than that He is total Void. If you meditate well this experience also will get stabilised.'

3. **I would like also to put forward that I experience a inner silence also felt as roaring silence which sometimes gives me lot of confidence but my inner thought is remembrance of the Master with a feeling of waiting on the Master.**

If silence is not the Master what is the Master you searching? You seem to have decided to practice the personality cult

4. **It hurts that my sadhana is ritualistic in spite of experiencing Master's blessings everyday. I feel some kind of emptiness**

and detachment and the need to spend more time in satsanghs.

When we think of our Master we should feel fullness of life and we should be exuberant. Love is expansive and does not suffer from the limitations of boundaries. Be happy in His thought.

More on Master

1. Keep Infinity in view as the goal then everything required for sadhana takes proper shape. Master as Infinity is a tough concept but you can achieve that clarity if you practice with faith and confidence in yourself and the Master.
2. Whatever you do and wherever you go have the thought of the Master and this will be for your good.

Morning Meditation

- 1. I have been regularly attending my morning meditation. I felt very calm, peaceful, refreshed and absorbed. Thoughts that arose during meditation have been mostly mundane in nature relating to my job (checklist of things to do) and home but consciously I tried to be unmindful of them. I was not bothered much by those thoughts.**

Calm, peaceful and refreshed are all related to feelings related to our self. What is more important for us to note is whether our effort at feeling the presence of the Divine is had and what are the accompanying feelings. Though this may take some time our attention is to be towards the Divine only.

- 2. I feel the quiet most of the time during meditation. There were thoughts about love of the Master towards us and the feeling that he is our protector. I get absorbed in the meditation most of the days. I saw sun with red hue on the horizon and another day I saw bright sun in the blue sky. I saw a white swan once. Also one day I saw that there was something like a feet coming out of the ground.**

When churning takes place there is lot of froth and no one should confuse that to be butter. Froth is only an indication of things to come.

- 3. During meditations I occasionally**

experienced lull and also at times had thoughts on our system / Master.

We should be attentive to our internal condition and lull is not a desirable condition.

- 4. Occasionally I loose total consciousness of self and surroundings and my tongue goes under the teeth on the right hand side.**

This is not correct. You must try to be on the thought of the divine light without luminosity and ignore thoughts that may arise. Please consult a doctor regarding your tongue getting twisted. It should not happen; but the problem may be you may be meditating in a different way and expecting that to be in a state of lull is superior condition. Such notions are no good.

- 5. I used to think highly about people who snore or get completely lost while in meditation and yearn for such meditations. I am at ease even if I have 100% awareness during meditation. Of late the timings have slipped. So far during meditations I have not perceived any deeply buried thought or thought related to distant past. Almost all the time the thoughts are related to office work, the apartments or property I am buying, and domestic events. I can identify “thoughts” but I am still poor at identifying the “feelings” at that time.**

A thought when emotionally tinged becomes a feeling. That you have been clearing off your stored impressions is proved by the fact you are aware of only the recent happenings. But do not think you will not get the old thoughts or even unknown thoughts during meditation or dreams. We have accumulated over many lives our impressions and they take time to be washed out.

- 6. After reading the Rev Master's words over and over again, the meditation on the heart is becoming natural and effortless without having to concentrate on the heart. Although mundane thoughts keep going by, they do not disturb me.**

Mundane invariably relates to the first 3 Kosas and please note there is nothing wrong about them provided your mind does not run after them. We need to learn to ignore these thoughts.

- 7. During meditation, initially for about few minutes I usually get thoughts of what I have been doing, most of the time I try not to follow them, but some times I do go behind them unknowingly and then bring all my attention to the divine light, but whenever I get thoughts of devotion, service, or any good thoughts, may be I consciously go behind that. All these I am aware for about few minutes but later I just get absorbed or some times I know there were thoughts but really cannot recollect them. Throughout the**

meditation, usually I feel the vibrations and calmness and the calmness continues even after.

That is good. As you progress you will find many feelings and thoughts emerging and the various centres becoming active. Patience and perseverance are the sure means for success in any field.

- 8. Just after starting the meditation most times I get thoughts from the past day or two about things which need to be attended to. As I point my attention towards the divine light in 5 or 10 minutes these thoughts get reduced and I get into absorption in the thought on the divine light. When I orient myself well before the meditation I get into absorption soon after starting the meditation.**

To remember a few of the thoughts relating to work or activities during the past few days is but natural tendency of the mind and since they get reduced as you report you need to ignore their arousal.

- 9. Some days I get very old thoughts. During meditation sometimes I feel happy, sometimes empty and at times feel like got sucked or pulled into something.**

When we get thoughts which are relatively old it is a happy thing since we are getting rid of the impressions of the past. Some times we get ideas or thoughts or visions totally un-

understood and they relate mostly to previous lives we have had.

- 10. After meditation calmness is there. Sometimes get a pleasant feeling.**

The calmness or pleasant feeling are qualities of the Divine but we should remember the Divine and not His qualities. (Remembering the qualities is the realm of religion- not bad; but we need to go beyond)

- 11. During Morning meditation, feeling of absorption, calmness is generally felt; Love to master is felt more at times with emotion. Feeling soft at the heart; Few days felt like the grace is flowing into the chest region freely and then, that feeling stopped; Love towards others is increasing.**

These are all good feelings and as you move further in the path you will lose the emotional states and all feelings will be balanced.

- 12. In general the grace felt nowadays are plain (No feeling of happiness).**

What you mean they are not exciting. You have not read the literature of ISRC. We are not to be bothered about Torpor or Excitement. They are not meditative moods.

- 13. Mostly thoughts during the meditation are less and they don't affect the absorption.**

They do not affect is fine. What is this absorption that you are mentioning? Absorption in what? We need to know what are the disturbing influences so that we can rid off them.

14. Had gripped feeling some days.

Gripped feeling? Where? This is physical sensation. At that time what is the feeling? Hope you understand what I mean- try to differentiate between sensation and feeling.

15. Tickling sensation was felt in different places like back and front portion of the neck, eyelids, upper & lower lip and forehead at different times.

They can all be ignored. If they are inconvenient however you may contact a good physical/ psychiatrist.

16. Calmness prevails most of the time. But it may not be that quiet or peaceful. Barring some days, it becomes quiet during the course of meditation and at times even peaceful. Earlier this condition used to prevail almost at the end of meditation. Nowadays sometimes it becomes quite peaceful much before for a few minutes & then resumes that condition prevailing before getting that peaceful condition.

We are to note the condition at the end of the meditation and are supposed to totally ignore

the thoughts during meditation. Please meditate properly.

- 17. Absorbency was quite high in almost all days. It became much subtler on some days. Felt area around Divine Light narrowed down to small arena. Found in "unawareness condition" for a few seconds on a couple of days.**

I do not understand what you mean by the Divine Light narrowed down to small arena. You are supposed to meditate on divine light without luminosity and what you report is your illusion.

- 18. Nowadays sometimes attention gets drifted away from and returns to Divine light in a few seconds. On some days it gets repeated a few times with a time lag.**

That means you are meditating all the while expecting to see the light which is not the proper method. Talk with your trainer and correct your method.

- 19. Thoughts come but then they gradually decline as meditation progresses except on few days. This happens on a few days in spite of attending to 'cleaning' properly on previous day.**

Thoughts will come so long as we live. Dead bodies alone have no thoughts. The cleaning done on previous day need not bring thoughtless condition. This is simple greed and

expectancy and they are not good for sadhana.

- 20. Thoughts used to come. At times found difficult to ignore them aside. However, most of the thoughts could not be recollected.**

When you cannot remember the thoughts obviously you ignored them. How then do you say they could not be ignored? You should not pursue the thoughts and that is what is meant by ignoring the thoughts.

- 21. During Morning Meditation: Periods of silence followed by thoughts that Master is always with us helping us; Centered feeling with awareness of just being there without knowing where; Thoughts and feelings regarding equality of all; Thoughts regarding work, mainly related to planning; Thoughts to let go of attachment to various emotional feelings.**

The way to meditate is to keep our attention on the divine light without luminosity not minding the thoughts that arise during meditation. How much of our attention is on that decides the quality of meditation. When you say that the thought of Master is always with us helping us you are in fact using plural (us) which makes it not a personal experience. Further the meditation on divine light has not any ingredient connected with helping you in various aspects of life. Please meditate as prescribed and donot justify the

presence of anything however good it may for nothing is more good than the divine light.

- 22. During Morning Meditation: There is more naturalness; There is a plane of silence in spite of the thoughts; Sadhana related thoughts; Feelings of lowliness, gratitude; Experience of seeing a train going to the top of a snow covered peak.**

All are self centred thoughts and some are materialistic. Without the accompanying feels the statements of the train or its going up the snow peak has no meaning. Materialistic notions of growth.

- 23. After the meditation, calmness were felt all the time.**

Calmness is surely an indication of the Divine. But in what thoughts were you staying in calmness indicates your real inner condition. Try to be attentive for the same.

- 24. When thoughts mostly of recent nature came, I had the attitude of perseverance and I could meditate for 1 hour consistently.**

Ignoring the thoughts is what you need to learn. Perseverance is not the word here: it would mean that you are reacting to the thoughts in your own way.

- 25. My morning meditations are completely stabilized when compared to the previous**

month. There was irregularity in Sadhana due to traveling back to California, jet lags and recouping to the daily life after 7 weeks of vacation in India.

The first sentence contradicts the second and in this way you really do not communicate anything. It is good that you have certified for yourself about the meditation. But there is no iota of information regarding the nature of meditation and the feelings there in. Cock also gets up earlier and crows!

- 26. Meditation: Thoughts of system AS IS comes and goes. The subsequent intellectual contemplation does not happen as it used to before. My involvement is feeble; Single point orientation, goal clarity, emptiness, determination in following the path are some of the other thoughts and related feelings; Many times I did not feel the passage of time; After meditation I continue for some time in meditative feeling in heart; I am not able to recollect any thought after meditation.**

All these are fine. If you do not recollect it is not of much concern. But the thoughts immediately after meditation informs us of your real spiritual condition.

- 27. Thoughts arising during meditations are mostly initial time of meditation. None of the thoughts are disturbing the orientation towards light without luminosity; Most of**

the times unawareness of thoughts; The thoughts noticed were on the purpose of meditation, Ten Commandments, goal of meditation, content of the books of Institute; In some occasions thoughts related to office work but very short time during the meditation and they are not disturbing.

Be oriented to the Divine light only and these thoughts will fade out. By mentioning them in detail I understand that you were giving importance to them rather than ignoring them.

- 28. During this month most of the times I had an opportunity to get up early and do my puja early. During the meditations there were thoughts related to Rev. Babuji, Rev. Sir and eagerness to improve in my practice.**

We are to meditate on the divine light with out luminosity in the heart. During that period entertaining other thoughts is simple waste of time and should not be confused with meditation. Learn to meditate properly.

- 29. There used to be few disconnected thoughts and most of times did not remember them after the meditations.**

The method is to ignore thoughts that arise during meditations and your statement there were disconnected thoughts is odd in the context.

- 30. On few occasions I have had dream like experiences during meditation. Most of the times they seemed to be unconnected to me. There was one occasion when it was an unpleasant experience.**

You are trying to play with cards too close to your chest. If you do not tell what is the content and context of these dream like states and unpleasant experiences it will be not be possible to identify the problem. You need not tell them if you do not want to but when you mention something make it something understandable to others.

- 31. After the puja there was feeling of lightness.**

You are supposed to note the first thought that arises after the meditation to know your condition. Lightness is a statement of flight!

- 32. There were few meditations in which there were self-centered thoughts and I consciously tried to ignore them and think about the Master.**

Self centred! What do you mean? Which aspect of your self that was dominating your thought and only when you know such details any meaningful analysis can be made. You are to ignore and not try to ignore and continue the meditation and not think about the Master. Your understanding the method of meditation appears to be poor.

- 33. On few occasions there were some distracting thoughts during meditations and in the day related to getting experience letters from previous employers for my green card processing, dental issues and some issues at home which caused some anger and irritation.**

If you do not meditate properly this would be the result. Anger and irritation on whom? Are you sure about your goals during meditation? Your greed and desire for comforts make you lose balance.

- 34. Predominant feeling during Meditation was to depend on Master and to come out of worldly attachments.**

Meditation should be always on the Divine Light without luminosity. This attitude of changing the method of meditation is not good for sadhana

- 35. In most of the meditations mixed thoughts and none of them predominant.**

It is sense to ensure that the thoughts during meditation are all related to Master and His work. Otherwise it is no meditation at all.

- 36. I found some of the thoughts during meditations are related to that day's saying of the Master.**

You are supposed to meditate on the thoughts of the day separately and not during

morning meditations. During that time your attention should be only the divine light without luminosity. Learn the methods assiduously and practice.

- 37. Sir, during meditation I have noticed that the orientation towards Divine light without luminosity is continuous and centered. Most of the times there was continuous awareness and attentiveness towards divine light without luminosity. Thoughts arising out during meditation are not disturbing the orientation.**

That is fine. But what are the nature of thoughts and feelings when you meditate on the divine light? They give clues to your condition.

- 38. POINT B and Morning meditation: Sir, during meditation I have noticed that the orientation towards Divine light without luminosity is continuous and centered and thoughts arising are not disturbing the orientation.**

This is a happy thing to note and we should accept everything as a gift of the Divine.

- 39. Sir, in some meditations I felt that I am sitting in the company of Master through the meditation and feeling the presence of Master; Sir, feeling that Master presence exists in all and we should see Master in all; Sir, in some meditations I felt a feeling that I am waiting helplessly for Master; Sir,**

feeling of that relations and things are transitory in nature; Sir, feeling that I should not cling to worldly attachments and it should be only with Master; Sir, felt lightness and emptiness in some occasions.

If they are your feelings it is very good. If they are what you call attitudes then it is only preparation and not condition. Do not confuse with words and their meanings as miscommunication is possible then.

40. Trying to hold the thought of Light without Luminosity as far as possible. Still to achieve.

You say your compliance to the commandment 1 is good and yet say that you are trying to hold the thought of Light without Luminosity. Were you at any point of time asked to hold that thought. Were you not told repeatedly that you should give suggestion that the Light is there and proceed with the meditation. If you do not leave the odd notions of achieving something and yield to the presence of the divine light within you there is little help that you can get in this system.

41. During morning meditations, I am experiencing inner silence. The attitude is one of natural inclination with a feeling of dedication to the Master. But on the surface several thoughts are there which are mostly pertaining to mundane

activities. The fleeting thoughts appear not to be in my conscious control. Earlier the intensity was more but now it has slightly reduced. I am not able to know the reason.

The way of your meditation is wrong. Why should you attempt to consciously control the fleeting thoughts? When they are fleeting as you say what is the need to hold them which are going off. You have some anticipated condition in your mind and the problem is that only. If you meditate on the divine light without luminosity the problem should not be there.

- 42. For the last two weeks, during Morning Meditations, I have been consciously trying to delink from the thoughts of office and orient more to the Master which is improving now.**

I do not think that is the method given to us to follow and for your innovations, you are responsible. The Brahmin in you tries to be always a doer and that is the problem. Learn at least now to meditate properly as advised by the institution on the lines given by the Master.

- 43. The predominant thought about self is that let it exhibit or represent the Master as Thy willeth. I have just started to understand and perceive the thoughts pertaining to the concept of Kshetra and**

Khsetrajna. Let this be His field is the predominant thought.

The words of Gita which are quoting I think do not find place in the works of the Master. Even if it does I think your understanding of the same is rather poor. Understand the system as given by the Master rather than fooling yourself with odd and pseudo scholarship.

- 44. Now I am meditating every day between 6AM to 7AM Attending to point B meditation and continuing with meditation proper. There is a feeling of helplessness.**

Helplessness as a general condition is good and it is not good when we are in meditation because at that time we are in the presence of the Master consciously. Kindly note the difference.

- 45. During Morning Meditations, the predominant feeling is, as if I am in a sheet of calmness with a feeling of coolness deep inside and tranquility. Also there is a feeling of expansion with a feeling of lightness, purity and remembrance of the Master.**

It is not clear whether this is on a particular day or what you felt during the months in general. Anyway they are good conditions though no clear cut conclusions can be drawn about your condition based on this material.

- 46. The feeling of restlessness for the Goal is so intense that the experiences during meditation are not charming to the heart.**

This attitude is anti-spiritual and should be curbed at all costs as it borders on ingratitude. Learn to receive what ever you get with gratitude.

- 47. Morning meditation: Vertical expansion felt (Mahat or swadharma?) Sookshmana sareer filled with light.**

Vertical expansion of what? If it is an internal condition of feeling as if expanded it is alright or otherwise it is sheer folly in thinking. The expansion has nothing to do with Mahat which is a principle of evolution and refers to the stage after Prakrti. The vertical expansion has nothing to do with Sookshma sareer. Do not waste your sadhana in these silly notions but try to keep your mind on the Master as far as possible.

- 48. Morning meditation progressed quite smoothly starting with the spontaneous idea that I am His body; a feeling of vastness coupled with transcendent peace, clear idea of His company and prayer for total mergence in Him were there. There was awareness of union but there was also this desire that some degree of separation or duality to be there for admiration and obeisance of the Divine Beloved. There is the feeling of 'one' and 'two' prevailing at the same time as if it**

were one or the other state coming into view depending on the emphasis given to it. We may say it is union in separation and vice versa both coexisting in harmony.

When we try to imitate the Divine, words surely have no place. One has to become deaf and dumb too and then the messages of Silence are heard in the heart. Language is one of the barriers which we have to cross as it has an uncanny capacity to captivate in its flowery flow. Awareness of dependency is a gross condition though much poetry and slokas have into world literature.

- 49. During Meditation, the attention was on heart beat where a synchronous rhythm with the gentle pulsations at the occipital prominence.**

The alleged synchronicity between heart and occipital prominence is a sheer illusion and you are advised to meditate as prescribed rather than imagine things.

- 50. During Meditation, felt void state.**

Void is not a state. When we enter into that condition there is no duality and the question lost into nothingness etc., expressions are unhealthy imaginations. You are advised to refrain from imaginations.

- 51. Morning meditations: Feeling a thread of silence running parallel amidst the**

thoughts that come and go. The thoughts at times are related to sadhana or impending tasks of the day. I am learning the aspect of waiting on Him. Generally there is a lightness of being after meditation and a charge over the body. Point B meditation has a melting feeling on the heart that steadies the meditation on Divine Light.

These are normal condition we feel during meditations.

- 52. During the second half, after meditations felt humility, obedience to Master and a subtle emptiness after meditations.**

The key word is humility and we should practice it always.

- 53. Commandment 1, I rate as good. Morning meditations at around 7:30 AM. Felt lighter and calm. On many days, felt head bending down and had a doubt whether it is absorption or sleep. Had a concern about how to develop alertness. Feeling of serving attitude to Master on some days. Some of the days, felt absorption for the first half and there were thoughts during the second half with no feeling.**

You rate yourself as good in the matter of compliance of this commandment which states you should rise before dawn and offer prayer and say simultaneously that you meditate at 7:30 A.M. That is your wisdom.

You are supposed to meditate on the divine light without luminosity and not have concern about to keep alertness etc. Serving attitude or other attitudes have no place during meditation; they are the traits to be developed in our daily living. Absorption in what and thoughts on what without knowing these no comments can be made.

- 54. Felt restless about progress. On few days, had a feeling of nothingness for few moments by His Grace. After meditations, felt lighter.**

I have already several times clarified that the word “Nothingness” cannot be used loosely and it is please note a blasphemy. Feeling lighter or heavier arises only in the case of cleaning and not as an effect of meditation. Good meditations lead to keeping our mind constantly on the Master and it will be God Centred and self Centred.

- 55. During Morning meditations, felt deep calmness on some days. Oneness is felt on some days.**

Oneness with what and how do you delineate the same? Are you sure you are out of all the Five Kosas influencing you? Be truthful in assessment.

- 56. This month, during meditations, felt various unknown/ vague impressions (work related, undue attachments) going out during the meditations. Sometimes**

they were disturbing during the meditation. After the meditation didn't remember them.

When devotion ripens you will feel a perceptible change.

- 57. During Morning Meditations, Deep silence and stillness is observed; Feelings of being balanced is observed; Feelings of master is God and the only power to bring me upto the Ultimate stage are there; Feelings of love and devotion towards master have increased.**

All these statements are good. But it is not clear whether you had all these four feelings on all days or were they on different days. It cannot be that you have had no other thoughts and you had only these thoughts all the time. There is need to be clarity in expressing your state of mind during meditations.

- 58. During Morning meditation, felt going into hitherto unknown depths with deep calmness; Deep Silence is being observed; Blankness.**

Watch out whether this is not just stupor. The best way to know that is to note the thought immediately after the meditation.

- 59. Somedays there are lot of thoughts that are going out, I am able to ignore many. But thoughts of work to be done, work not**

done and mistakes that have been committed persist.

Ignoring does not mean you will not have them. You have them therefore you ignore. Learn to meditate properly.

- 60. Have been regularly meditating in the morning. During meditations the thought of master is there predominantly which is giving peace and calmness.**

When were you meditating and how long – these count much to evaluate. What is the feeling towards the Master and what is the relative importance to various situations? These thoughts of Master which you say gave you peace is fine. But what is the aspect of Master that you are talking about. If it is peace giver, then you are still self centred.

- 61. During Meditations, Once saw light blue colour; Once felt as if a big load was removed from my heart; Once felt a lot of tension was removed.**

These are fine. But what does it reflect? Can you see the point that these are all relating to Annamaya Kosa?

- 62. Meditations have been deep.**

Meditations are on the theme of Divine light without luminosity. We can get absorbed in it or be diverted away from it. I donot understand what you mean by deep. It is

always better to use terminology used by the Master.

- 63. I felt most of the days lighter and confident. There was absorption with moments of deep silence. Several days there were devotional thoughts and felt the love of the Master. There were few days when I lost the awareness totally. I felt intense and painful sensation on the right side of the chest; I also feel the coolness in that part. Few days I felt as if I'm traversing through something within me. One day I felt that the landscape was expanding inside me. I saw a burning flame having yellow color once. One day I saw brownish yellow and green color. One day I felt that I was pushed into a dark tunnel.**

THESE ARE ALL SIGNS OF YOUR MOVING IN THE PATH.

- 64. Typically, during meditation or Satsangh, my sense of time passes quickly. In the past few months, however, I've had several occasions where it feels like 30 minutes have passed, but in reality it was only 10 minutes. I suppose this doesn't seem very strange, but since it is new to me, I decided to inform you.**

When we move out of the spheres of earth, water and fire we enter the realms of the air and ether. These are beyond the domains of space. Time is no more an awareness of the

clock time but the time which has no connection with the speed of light. This is not also to be confused with the psychological time though that may also be a partial truth in this regard.

- 65. Occasionally during meditation, I feel a flow something like the creation of the infinity symbol. It gently weaves back and forth like infinity. While conducting last week's Satsangh, I felt/heard "Om" vibrating in my entire body. I got the sense that we were resonating with our original, Divine Source. Later in the same Satsangh, I felt the presence of Master(S)' assistance. Babuji's presence was felt, but I got the sense that others were with us, but I didn't know who they were.**

This we may take it as your way of experiencing the condition of Anahad when the entire organism vibrates with the divine current.

- 66. During meditation I dont see (feel? recognize?) divine light without luminosity. Is it normal?**

If you see then it is not the divine. Divine by definition is beyond all sensory knowledge. You should be feeling and may not be recognizing and that is because of our odd notions of what God or divinity is. He is our Sap and how can anyone be not aware of Him?

- 67. Meditation: It depends on the connection in the heart. When it is not there, I am just sitting as I said.**

Expectancy is what makes you state these things. We have to meditate on the Divine light in the heart and ignore all the thoughts that may arise and go. It should be obvious that if we know what is the condition in advance we need not meditate at all. Kindly practice as prescribed. You should be feeling so many thoughts and ideas floating in your head. Try to know to what realms they relate to: regarding the body, your pleasures, your ideas and ideologies or aspirations or the Master and thoughts related to Him. These give clues as to which realm you are moving in. Kindly read Rev.Babuji' works and practice as prescribed.

- 68. After meditation I feel relieved, happy and calm.**

This is the real indicator of the quality of meditation we have and that is good.

- 69. During meditation I feel calm and peaceful. Sometimes I get absorbed in mundane thoughts and not able to consciously ignore them.**

Whether we consciously ignore or they simply fry out does not matter so long as they do not pester us during and after meditation. It is

always the lightness in the heart that is the index of good meditation.

- 70. I feel steadiness during meditation. After meditation I feel I should spend more time in reading Rev Master's works and Commandments.**

It will be good if you can grant a concrete shape to what you feel.

- 71. After meditation or satsangs one should note down the first thought they get. I am not trying to follow that as I feel whatever thought I get immediately after meditation may not be true as to what I felt. I have a feeling that it can be any thought from past expectations or books I read.**

That is not proper. On any day it is only your thoughts you know and it might be related to the past (success or failure and consequent joy or depression) or about the future (which relate to plans and fears and consequent hopes and worries). Very few live in the present. If the meditation was one done in the present it indicates our present condition. If it relates to either the past or the future it will give a clue about the Kosas that are in play. Kindly read the book on Five Kosas of Imperience. When Master has advised a method to ignore it and taking methods according to our resourcefulness not only indicates the self centred approach but also the rather casual way in which the advise of

the Master is taken. I need not say that is not conducive to proper orientation to the divine.

- 72. For past two months during meditations, sitting and satsangs, I am having thoughts of past – that happened long back.**

That is the way our impressions get washed out. Those which are deep and tough get repeated also and you can safely ignore all of them.

- 73. For some days had crowded thoughts of recent past. Had thoughts of unfinished tasks at home. I felt light and restless.**

These are normal thoughts that arise during meditations and you accept them as they come and try to feel the presence of the divine in the heart.

- 74. Last two months, I had thoughts of school work and day-to-day activities.**

Work while you work and play while you play is a principle of life. We should attend to meditation when we are meditating and ignore all other thoughts that may arise during that period.

- 75. Most of the days felt there's no life without Rev. Master. Through the month of June, after noting the general condition after meditation, I wrote in my diary, seeking help from Rev. Master to treat all**

school work as duty. Not sure why I wrote but had strong confidence and faith in Rev. Master when I put forth.

All work done without attachment is only duty to the Divine.

- 76. Felt light, simple silence and simply content and happy with what is given. Some days felt serenity and chillness on top of the head. Felt expansion and yearning. Had thoughts of past and recent past. Saw 2 birds flying in the air happily.**

The symbolism of two birds is a Vedic one and its esoteric meaning is that we are having the company of the divine/master always. It gives us confidence to pursue the path with love and devotion.

- 77. Thoughts are on; School – planning on what to do next; Recent past; Sometimes thoughts of in-laws when some situations arise. During such times I do try to read about Commandments and accept that it's my own making.**

If you kindly remember that during meditation we are in the company of the divine, the type of thought that arise during mediation will vary.

- 78. Felt light, expansion and empty at times after meditation. Had thoughts of past. Sometimes recent past and sometimes quite past. Felt like being silent and felt**

obedient. Felt chillness all over. After meditation felt lowly and light most of the days. For past few days I am feeling little heavy after meditation.

Neither feeling chill nor feeling heavy after meditations are good. Try to meditate on the divine light keeping always behind the thought of our beloved Master.

- 79. Mostly had continuous disconnected thoughts. Had thoughts of past and recent past. Felt light after meditation. In another month, mostly had thoughts of recent past and sometimes incidents of the past. Once felt very light and as if in a still state. Mostly felt light and deep silence.**

The presence of the thoughts or otherwise is not the criteria to determine the quality of meditation. It is how much of these thoughts relate to the goal. If you find time read the article of the Master on this subject.

- 80. Before whenever I feel the grace of Master, I used to feel very emotional during sittings and satsangs. I am not sure how to put it in words but I feel these days I am not holding on to that emotion during meditation and learning to just sit silently.**

Excitement (which you call emotion) and torpor are the two things we should eliminate in sadhana and your condition is very good from that aspect.

- 81. Sometimes had thoughts of Pujya Babuji and an aspiration to be like Him and to be cynosure of His eyes.**

I am confident that you will achieve your desired goal.

- 82. Meditations: Thoughts to have more determination and perseverance.**

Determinations and decisions are taken before meditation and during meditation we try to keep our thought firm on Divine light.

- 83. Meditations: Somedays there is a lack of orientation and dull state after the meditation.**

The difference between quiet and dullness needs to be understood.

- 84. Meditations: Simple, uniform feeling with thoughts about purity.**

That is a fortunate condition and think how many times we have such conditions.

- 85. Meditations: Feeling of insignificance.**

That is a quantum leap from self centeredness and we should be grateful to Master.

- 86. Meditations: Increasing silence and naturalness.**

Real blessing of high order. May this increase further.

- 87. Meditations: Frequency and intensity of thoughts has reduced and there are longer periods of silence. There used to be a lot of anticipation and mental effort. This has significantly reduced; Feelings of dependency and devotion; Very light feeling with loss of body consciousness.**

These are good symptoms of progress and these feelings will refine and become part of your being in due course.

- 88. Some days there is dull state with lack of steadiness. Most of the meditation is spent chasing mundane household and work related thoughts.**

Try not to chase the thoughts but learn to ignore them.

- 89. I have been given more responsibility at work with a tight schedule. Lot of thoughts have been coming regarding this.**

It is natural but our steadfastness in meditating on the divine light will overcome this problem.

- 90. Work related thoughts in the beginning of meditations.**

If the supposition to meditate on the divine light without luminosity is given properly at the beginning of meditation this should not arise in the beginning of meditation. Thoughts like this may arise during meditation as the mind is not yet settled on the object of meditation. If you keep the heart where it beats to be the object then this may also not arise.

- 91. Awareness of thoughts leaving but content was not known. Remembrance of Rev. Master and Rev. Sir was there. Felt steady feelings of calmness and plainness.**

That is good sensitivity but once the process is known and understood it makes little sense to continue to note these details.

- 92. During Meditations: On a couple of occasions, I got into torpor and I was unaware that I was following thoughts.**

Torpor and awareness that you are following the thoughts do not go together. Be candid in your writing.

- 93. During Meditations: When I suddenly got awareness that I am supposed to meditate, I paused a few minutes and restarted the meditation.**

There is no need for freshly starting the meditation but if you are aware that you were meditating it is enough as the original

suggestion is already rooted in the subconscious. Thus we reduce the conscious participation allowing the Divine Light to do the rest. This uniqueness of taking work from the sub conscious mind is the secret of giving a suggestion in the beginning and leaving it there unmindful of thoughts that may arise during meditation. This is unique to Rev.Babuji's system.

- 94. During Meditations: Feeling of a soothing deep calmness, awareness of HIS presence; Feelings of unconditional love for Master felt from the bottom of the heart predominantly; Deep feelings of love and devotion to Master. Pious thoughts were predominant in the beginning. Thoughts related to work and fiancé were present for some time. Amidst everything, feelings of calmness and balance were felt throughout till the end; Got very late for meditation but was compelled to do as I felt that I need to develop giving the utmost priority to God and Master first. Deep feelings of love and devotion for Master. Pious thoughts and feelings of union with Master was deeply felt. Deep attachment with Master was predominant feeling.**

These are feelings which promise speedy progress in the path. Attachment to Master is first relationship that needs to be fully cognized and duty to realise is our first priority. Once these are established in our

hearts the remaining portion of the work is a matter of time.

- 95. Morning meditation has varied. Some days a lot of ache, pain & lack of inclination and a tendency to get up prematurely & then sitting and continuing. Other days more settled & quiet.**

The tendency to get up prematurely should be curbed with a determination that your reaching the goal is more important than sloth and ignoring body aches.

- 96. Meditations: In general I get up earlier & sit in time more frequently. Some days I have a lot of thoughts & other days not much. After meditation I feel quiet & reminded of the Master's path.**

That is good; thoughts will be there and it is only the nature of thought that matters.

- 97. Meditations in general are quieter. On a few occasions thoughts of service & the Master but more often mundane passes by.**

Please ignore the thoughts that arise during meditation and see whether you feel calm and peaceful after meditation.

- 98. Felt momentarily absorbed. Felt quiet. Felt centered. Some days thoughts of goal, sadhana, prayer. Some days thoughts of**

career, finance, competition and mundane things from immediate past days.

I am not able to understand much from these notings. You write that you were momentarily absorbed, quiet, centred. It will be better if you are clear about the states and take pains to record them. The remaining two sentences above indicate nothing of your condition during meditation and other such practices but statements about purely materialistic problems. There is a time for everything. We should think about finance, career etc., But to do so during meditations only indicates no clarity regarding the activities. Work while you work, play while you play is an old saying.

- 99. I discovered that during morning meditation, I spent a long time with thoughts and could only "dive" deeply the last 5 minutes. I understood the necessity to meditate one hour.**

Please meditate as advised on the divine light without luminosity ignoring all thoughts. If you chase the thoughts as you seem to suggest you will never meditate but only brood.

- 100. Morning Mediations: My regularity in doing morning meditation has dropped as I came into the grips of sloth and Indolence and in addition to it my Ill health suffering from severe allergies did not cooperate.**

I am reminded of Pandit Nehru saying that “I am not interested in excuses and explanations. I am interested in knowing what is done for the good of the Nation.” I may not be quoting him properly as I heard this in my X class and retain only the wisdom and not the words. If that is useful to you I shall be happy and naturally you too should be.

- 101. Doing regularly. Feel masters grace during meditation and feeling continues for some time. Sometimes during meditation feel there is a state beyond where there is total freedom but do not enter that state.**

It is necessary that we have to learn the lesson of waiting and patience and particularly so during meditation. Then we gain many things about which we never knew earlier. Seeking is not a good condition of prayer. Please do read the Commandment 2 and its commentary by our beloved Babuji Maharaj.

- 102. Generally, I start my morning meditation between 6:00 to 6:30. For the first 2 weeks, I felt home sick & the thoughts about my family were bothering me very much during my meditation.**

This is but natural in your case as you are away from Home and parents.

- 103. Before morning meditation, I pray & do point B meditation. Occasionally, I viewed sight of KCN Sir.**

Please always keep the divine light without luminosity as the object of meditation; then no sight or picture will come before you. We have to go beyond form and name and keep this in view always.

- 104. Most of the times feel calm and subtle. Certain times felt like expansion of body. Feel lightness both physically and sensational. Sometimes feel disturbed due to physical pain of body.**

I understand this is what you feel during meditations. Kindly note that expansion in spirituality means only expansion of consciousness which means we are becoming sensitive to things beyond our body and mind. Feeling light during meditation is good and is indicative of the influence of Pranahuti in the system.

- 105. After Meditation: Somedays during meditation I observed as witness that many impressions were moving out. But immediately after meditation I observed calmness and emptiness with very good balance.**

No one need bother about the refuse that is discharged and one should note only the ease one gains.

- 106. General thoughts: Thoughts are related to self with respect to sadhana and also related to improving and orienting myself for better and better service to fellow beings in field of health through my job as well as after working hours.**

These are good; but you should think about the Divine light during meditations and not entertain other thoughts and ideas.

- 107. Morning Meditation: Thoughts are coming but it is not disturbing my meditation; After my morning meditation I am feeling calm and light.**

Beginners say all these things. What is required to be noted is whether our detachment to worldly matters reduced in intensity and our love and dedication to the Master increased. Also the extent of surrender to His will that is developing are to be noted. To say all these things are there is not proper because at various points of time in life we are faced with problems that demand implementing these spiritual qualities and that is no child's' play.

- 108. Aspiration to stabilize in Sri Ramchandra consciousness. This was felt as Master giving a room in His heart and now it is incumbent upon me to loose myself in His heart.**

The feeling is good but it is charged with lot of emotion. It is better that we think of making

our vessel (heart) larger and larger and invite Him to get enshrined there. That way it is easy to meditate on the divine light in the heart.

109. Is it true that we mustn't meditate in public places (airports, planes)?

If meditation is prayer no one can forbid us from doing the same in any place. However the places like airport, railway station, bus stand, market place are crowded and the noise levels are high which does not permit us to meditate in the strict sense of the term. We can sit quiet and be in the thought of Master anywhere. I may inform you that our beloved Master Rev. Babuji Maharaj gave Satsang some times in the railway station and airport. The one which I attended at Ahmadabad was very deep and absorbing. Thank you for making me remember the incident which occurred in 1980.

110. Throughout the meditations it has been silent, and sometimes it was silence with awareness. There was a yielding attitude and I was able to disown thoughts.

You cannot disown your thoughts. They are yours. You need to ignore them. They may still persist and you should persist in ignoring them.

111. There is a recurring thought during my sadhana and this thought is present throughout the day. All my efforts to find a

job have been fruitless and this is affecting my sadhana very much. I am not able to come out of this feeling which is also affecting my confidence, and is contributing to many other side effects. I would like to know how to approach this situation, I need help.

I donot know what is the problem of employment in your place and these things are not in any way connected to sadhana. If you get thoughts related to job during meditation that means that you are not doing the meditation as advised. You are supposed to meditate on the divine light without luminosity ignoring all thoughts. If you do not ignore those thoughts it is but natural you feel disturb. The thoughts do not disturb any one it is the only we who disturb ourselves.

112. Feeling of void, subtle and silence after meditation.

You may kindly note to use the word Void loosely is not proper.

113. Many times I felt meditation reaching depths of my heart. But at times I did feel as if HIS thoughts stays on surface and some uncomfortable feeling was felt as if yearning for deeper feeling. At such times, I took it as is and I was not putting any effortful meditation. Also sometimes there was some pressure as if I am moving up a mountain although I could not identify concrete thoughts at such times. Within

days, I was feeling a sigh of relief again with no associated thoughts.

Due to sensitivity you are able to feel this shade and that is good. Resignation to the will of the Master is a learning of several lessons.

- 114. Attitudes: Sir, Most of the times the thoughts are related to sadhana. In many occasions the thoughts are that how I should improve my attitudes which could be hindrance to express myself better and do service of the Master. During the hectic official days I observed thoughts of those nature are coming initially, sometimes day to day activity thoughts but these are not disturbing my mediation.**

Pious wishes for betterment during meditations are a clear waste of time. You are requested to maintain the thought of the Divine light in the heart and ignore all else. You are to only note the predominant thought immediately after meditation which reflects your condition.

More on Morning Meditation:

1. It is good that you are able to meditate now a days and that you should continue not minding the past. A sincere prayer never goes unanswered may be it takes time for us to know the answer.

2. You should know it is not the quantum but quality of work that matters. What is the nature of thoughts and what is the centre of attention during meditation decide about the progress we make in sadhana.
3. You should ignore the thought that arise during meditation and not worry about them. They should not be deterrent factor to do sadhana. Do not evaluate the quality of meditation based on these thoughts.
4. The formation of samskaras can be reduced only by the evaporation of thoughts during meditation.
5. Meditate on the divine light in the heart and not allowing your attention/mind/ consciousness to get distracted from divine light which is not visible.
6. Changeless condition is the most desired and I feel happy that you are moving towards that end.

Individual Sittings

- 1. Individual sittings: Sometimes I feel that transmission is very intense. Sometimes I feel that cleaning is happening. Sometimes I go into absorption state. Occasionally I get thoughts on Master's messages. I feel calm after the sitting. Sometimes I get all worldly thoughts. Sometimes I don't feel anything and don't get any thoughts for few minutes.**

Since the mind is in a state of Ekagravrtti that is thinking about the Master and related subjects and only rarely you get worldly thoughts you should be grateful for the blessings of the Master.

- 2. In one sitting 5 mins before meditation I had a feeling that it was over, and I could not get back to meditation after that.**

If you feel the sitting is over before the time it matters little. You should continue to meditate as prescribed.

- 3. Individual Sittings: I felt oneness with Master, it was calm and silent. I felt silent throughout with mild thoughts. For one sitting I could not get into meditation at all. Couple of times I felt meditation ended early and could not get back into meditation after that.**

You were with a trainer when you took individual sittings. We should meditate on the divine light in our heart and there is no point in saying that we could not get back into meditation. Before the trainer our approach is one of yielding and not expectation.

- 4. I have been regularly attending Individual sittings with my trainer. I feel the flow of Pranahuti in the sittings and satsanghs and felt a state of absorption with deep calm, blankness and silence which remains for most of the day. In the recent sitting I saw a bright Orange burning flame that lit the entire room.**

Good. That is the beginning of the journey and is auspicious.

- 5. Sir, in one of the recent sitting I saw a bright blue burning flame that lit the entire sky. Also in one of the Individual sitting I felt a state where I was in this place which was extremely calm and perfectly balanced and felt the planets moving in this big void and extremely silent place.**

If you are using the word Void instead of Space it is alright for me to understand. Void is void and does not allow any symbols or even experiences. Perhaps your experience relates to high aspiration as suggested by the blue flame. That you felt balanced is the most important factor.

- 6. During one sitting my Trainer told me that he had taken a lot of time to clear some material obstruction. It was only one time and after that I found from him that the cleaning time he is taking is back to normal. I am yet to remain and feel the post-sitting condition throughout the day even though I do give a suggestion to myself for the same.**

The opacity of the layers around us slowly gives way to the transparency when the inner and outer would become one.

- 7. Individual Sitting: During the sitting, initial few minutes I get some thoughts related to what I have been doing so far, some times I get some old thoughts and feel the flow of energy for few minutes then I usually get absorbed, towards the end I just feel light, there is some kind of calmness, some times there is happy feeling, some times I feel I should improve my sadhana.**

That you have an inclination to go to individual sittings itself is an improvement in sadhana. Many do not realise its importance. The Master always works through a human being whom we call a trainer. During individual sittings our attitude should be one of waiting on God/Master and receive whatever we may get.

- 8. In the sitting after my trip abroad, I have experienced lot of noise. After the**

meditation I felt calm. My trainer had advised me to do point A and Point B regularly, and I have been doing these practices regularly there after.

The trainer is right and you should follow the system systematically if you want the desired results.

- 9. The support given during the individual sitting is felt at the heart. The calmness, peace and happiness seem to come more easily during sittings than during individual meditation.**

That is the good work your trainer is doing in bringing you closer to the Master.

- 10. Individual Sitting: Sometimes meditation seems like a dream with unrelated thoughts.**

Neither the dreams are unrelated nor the thoughts during the meditation are unrelated; they are things which we have suppressed or repressed in the process of forgetting. Everything gets cleaned out before we acquire our original state.

- 11. During individual sittings condition is always balanced & stable also sometimes feel absorbed. On the day when felt absorbed feels like 30 mins is very short. It also helps to resolve many problems or issues that I face at office or home.**

It is good that you feel balanced and stable during individual sittings. Pranahuti has that effect and it is gratifying that the trainers are doing good work. Please do inform the trainer to whom you go for individual sittings.

- 12. I felt my trainer helped me to move upward in the Zig-zag path (Pind-desh) during individual sittings. Initially I felt some back pressure and vibrations while moving in the zig-zag path and then my consciousness become subtle and subtler. I felt gloriousness in the Pind-desh region at the end of meditation. I felt prominent feelings at knot-3.**

It is not all that simple as you say. I am sure you did not discuss with your trainer. The path is ofcourse zigzag but the yatra or movement is from one knot to the other and at a time no one takes up more than one knot.

- 13. Frames type of screens appeared with dull light for 1-2 minutes and then disappeared. It happened once or twice in morning meditations also.**

I do not understand what you mean. But I may say you should note the feelings rather than the visual or auditory perceptions.

- 14. Report after Individual sitting: (a) First thought/feeling after meditation: No specific thought or feeling was there. It was blank. (b) Predominant**

thought/Feeling during meditation: No predominant feeling or thought was there. They were just flowing by. (c) Nature of predominant thought: No Predominant thought was there. (d) Any other significant point/observation: None. (e) Content of thoughts during meditation: Do not recall the contents.

The main point to note in meditation is whether we are centred or not. Centred means how we are related to Master during this period. If you remember this point not only your meditation would improve but also you will have enough to report about your real condition.

- 15. Thoughts about improving my consciousness and owning up conditions bestowed are felt ; Thoughts about being firm in practice irrespective of external circumstances and situations**

Kindly note willing is not wishing and if wishes were to be horses you can fly to heavens! Gird up your loins is what Master said: cleaning is too tough when cooperation is vocal.

- 16. Felt the white stream of light at heart was extending to the top of head.**

Seeing Light as you describe in the heart and the head are alright but they bear no significance in this system. From light to gray

is the path and that requires pruning down of ego considerably.

- 17. Absorbed for most of the time. Towards end remembrance of 'Abhang' of Saint Tukaram meaning 'O God, please bless me with your constant remembrance'.**

Though you have crossed already the centre of devotion, devotional themes and songs of others, cross consciousness because of attachment. In fact gross forms of worship give us most problems.

- 18. Absorbed with awareness of awareness of nothing. Dependency on Master.**

If there was just absorbedness in the awareness of nothing where comes this dependency? They are mutually exclusive. Kindly be candid in expressing the feelings.

- 19. During Individual sitting: A few thoughts on relieving myself from all works and total submission to Master.**

We can never get rid off the works and remembrance of the Master and all other methods of sadhana should go hand in hand with works. Efficiency in the discharge of works is the crux of yoga. Such aberrations in your thinking needs to be corrected. The outer gets easily ripened but the kernel does that slowly and only then the roots get formed.

- 20. During individual sitting: (a) Predominant Thought: All is Master's. Nothing is left in me to surrender. (b) Predominant Feeling: Presence of Rev Sir and feeling of security. Waiting for instructions.**

Till the idea of surrender is lost surrender is not complete. When you have left your care to Him what more should be suggested?

- 21. Nature of predominant thought: Oriented to service towards all brothers and sisters. Peace shall prevail. I represent our Master in physical form to carry out Master's instructions.**

Since all forms and names are illusions it is always He that works and enjoys.

- 22. Any other significant point / observation: Grey colour with tinge of light blue seen twice.**

That is good indication of having the grace of God.

- 23. Sittings: Feelings of insignificance and lowliness before Him. Feeling His pervasiveness everywhere. Felt cleaning of chit. Aspiration to be in Just & Balanced state.**

Do not put yourself in any anticipatory state of mind. Just yield and sit for individual sittings.

- 24. Thought of master was there for most of the time, thought about the whole**

universe came to mind, vibrations at the top of the head and behind the head were there for quite some time. Was aware most of the time but for a few minutes I was not aware of the time or space and suddenly I realized I was sitting in front of your kind self. There was a gripped feeling and deep calmness was felt.

Thought of Master is a vague phrase. In what aspect was the thought centred on when known it gives a glimpse of understanding of the condition. Thought of the whole universe is again another phrase with no definite meaning. Please do not waste words. Black out is a common condition even for beginners. Had you but given the info in the proforma you could have been more candid and clear.

- 25. Individual Sitting: Feeling of dependency on master, He and He is the only goal. Thought of your kind self brought tears to my eyes but it was joyful.**

Emotions and feelings have their own value but against the back drop of the Real Goal that we are to arrive it they only show that the vessel of the heart is too small to hold such feelings. In other words it means that the feelings have not become natural. Usually people consider such states of tears etc., as superior and that is a fallacy to which we cling to at the cost of not progressing further in the path.

- 26. Individual Sitting: Feelings of surrender were there, saw myself falling at the feet of the master. Feelings of love of a mother towards her child, saw a mother bathing her child, a cow licking her calf, the thought at that time was “people know of mothers love, they do not know of master’s love”. Feeling of being in a temple and master being God.**

You are still in the realm of matter and form. Formless is the Master and your dreamy states shows only fixation at the lower level of bhakti and not your true status in the higher regions. Try to own up the condition by living in the thought of the omnipervasive Master rather than a Master with a form and name.

- 27. Individual Sitting: Felt vibrations beyond Sahasrara continuously.**

You do not know what Sahasrara is. Therefore using that word is not proper. You may perhaps mention that you felt sensations at the top of the head and beyond too. When we use divine words carelessly the impressions caused can retard our progress due to the disrespect we show to them.

- 28. Individual Sitting: Started with a feeling of gratitude towards the Divine for having given such a wonderful guide. Calmness was felt later. Towards the end happiness was felt.**

Every one has his duty to discharge and I do that and shall you. Working for others gives immense joy when it is done as a service to Master; this thought being maintained all through.

- 29. Individual Sitting: First saw a black coloured cloth like thing covering me and later being removed, later two more layers were removed. Thought was centered on the divine light.**

Self centredness is the only feeling I get when I read your report. Neither the mention of the Master or your trainer is there and this is not conducive for progress.

- 30. Individual Sitting: First few minutes felt body swaying forward and backward, then saw a pink unopened lotus about three times, later saw myself at the feet of my guide "Sastanga Pranamam" posture with a feeling of surrender.**

Imaginations are of no use. Try to let things go before you start talking about surrender.

- 31. At the end of transmission, I felt/saw a white, vibrating vertical current. It was one of the most profound experiences of my life. Thank you.**

Your vision of the vertical vibrating white current I presume is internal. In such a case you should be grateful to Master for the blessing of purification. It is not as though the

process of purification is over but it does indicate that what we call Nadi Shuddhi has happened. If that column is outside you we may take it as indication of the presence of the divine.

32. Is it advisable to meditate alone while receiving individual sittings?

It is always advisable to meditate alone while receiving individual sittings.

33. Thank you for your explanation “It is always advisable to meditate alone while receiving individual sittings.” I shall meditate in a separate room from now on. We wonder if it's for ANY meditation or for sitting only?

When we meditate individually it is preferable to be alone with Master. In group meditations ofcourse this will not be possible. In night 9 P.M. Prayer we can pray with others.

34. Before and after your sittings I feel in a particular state, as if I was getting more attentive to inward, as if my outer senses were getting asleep, as if everything was slowing down."

When you move from the physical realm to the astral realm you experience the withdrawal of sensory as well as motor organs. You may certain times feel even numbness which only shows that the consciousness is now withdrawn inside and

they are all good signs of progress in the path.

- 35. I felt some type of shift occur. In one of my Sittings, I saw a vast expanse, which I had glimpsed several times, but this occasion, I watched it for quite some time. I remember my eyes roving back and forth. Eventually, I got that sense that I passed through, but I don't remember how. Later in the month, while conducting Satsangh, I felt/heard "Om Tat Sat". At the time, I didn't know what it meant, nor did I know where the words were coming from. I felt a very strong connection with the Divine, almost as strong as when I was in India. I had a vision of a bird taking flight, surrendering and releasing from the body. There was a strong pulsation feeling.**

Your experience shows that you are moving in the realms of the Brahmand and like a bird having a detached awareness of the world below. These are signs of your gaining liberation from the bonds of attachment of various kinds. These are definite indications of your moving out of Pind Desh.

- 36. Progressively, the effect of the environment was felt again, as an electric sensation in knot 1 first, then heaviness in the abdomen and a strong pressure in the head and in the back.**

Our return to normal state takes different periods of time for different persons and you have felt in your way. This feeling of pressure expressed by you relates to the vibrations of the Central region from which I gave the transmission keeping close watch of your heart. I do hope you were not feeling inconvenient in the heart.

- 37. Here is what I noticed during the few days preceding the siting: my condition changed completely. It was enlightened and the weight of the environment was reduced.**

This state is what we call Santushti and you should be grateful to Master for the blessing.

- 38. Had thoughts of recent past and some years ago. Felt multiple jerks. I feel light and happy after meditation.**

Jerks are common in our path and they are indications of good cleaning that is being done in various nadis or centres.

- 39. Felt expansion, very light and happy. In one sitting felt thunderstorms and raining. Felt presence of Divinity as if Earth is getting purified. Felt joy.**

The Mother Earth is always pure; keep a reverential attitude towards Her.

- 40. One day felt relieving after sitting. Felt overwhelming and gratitude towards Rev.**

Master. Felt lowly. Felt painful to feel the pain and sufferings of people. Saw an image of a slithering animal coming out of the well.

Pain is a part of life while suffering need not be.

- 41. Felt lowly, attentive and alert and silence. Felt gratitude and reverence for Rev. Master and that it is a blessing to be on this path. Saw my reflection in water. Felt yearning to submit everything to Rev. Master and felt free. Felt expansion. Had a thought of being on an island, yet content with the thought of Master.**

Atmananda has very many dimensions and it is good that you are having first hand experience of some of them.

- 42. Had thoughts of past connected with relatives, friends and places. During two sittings, had awareness most of the time with a feeling of continuous lightness. A feeling of silence and just waiting obediently. The last sitting my trainer mentioned that there was unusual disturbance due to the move.**

Past is something similar to ashes; there is no point in remembering that.

- 43. Feel very light and empty after sitting. Had thoughts of recent past and some past. Sometimes feel a long silence. In one**

sitting felt some unknown fears, anxiety and restlessness. They seemed so real that it was difficult to be unmindful.

To brush them away is the path. Unmindfulness is not easy but after becoming aware of those thoughts you can easily ignore them or brush them aside by diverting your attention on the goal. Note that the help of the Master is always there and you should with determination get rid off their influence.

- 44. Felt very light and empty. Felt helpless after the sitting. Had a thought that I am identifying myself with people I am with. Felt free and expansion. Predominant feeling of aspiration with a thought 'Thou art the only God'.**

During sittings our attention should be on the Divine light in the heart only. All other thoughts are to be totally ignored. Even if you are conscious there is little point to report about them as that would only strengthen the impressions.

- 45. There was an experience where a mother was holding a just-born baby with the cord still visible on the baby's side.**

Attachments die hard- and that is natural also.

- 46. During individual sitting, there was an experience of seeing an infinitely long wall with moderate height. People were**

climbing it and going from one side to another after a lot of effort.

It is good you think they have crossed the wall with lot of effort. These are symbols that we have inherited. There is no wall except our own Ego and that is surely a tough problem to tackle: that you consider so many successfully managing the obstacle shows how positive your thinking pattern is. Masters blessings.

- 47. During individual and Satsangs: Feelings of devotion and craving. Moments of no thought condition. Feeling of infiniteness and plainness. Feeling of equality of all.**

All these are good signs by themselves. But cryptic statements many times will not reveal the real condition as every condition carries with it a hue. Main shades are however restricted to the nature of the knots in the Pind desh.

- 48. There was an experience during individual sitting where a man was lying on a bed on his side. When he was turned over, he seemed to be dead with bullet holes on his back.**

The dream like state relates to apprehension that some one may harm you and you are not sure about it. Best thing is to ignore this dream like states or treat it as a part of bhog.

- 49. Individual sittings are of immense help. Individual sittings have helped me constantly orient. But many a times I have been unable to answer the question - how did you feel. It feels I am sitting and that's it. Sometimes however I am lucky to notice some feeling.**

When you find time read about the nature of Pranahuti and its effects so that you can articulate better.

- 50. Felt settled, on one occasion gentle & on another intense cleaning. In one sitting felt circular motion in anti-clockwise & then sustained clock-wise spinning.**

I do not understand what you mean by anti clockwise and clock wise spinning. Were you moving like that physically? You may kindly read the instructions for maintaining the diary in our Diary and be clear as to what you want to express. You should note the psychological conditions and not bother about the physical.

- 51. Felt deep cleaning followed by calm and then another cycle of cleaning & calm. Thoughts of Master & goal. Felt anti-clockwise rotation in heart.**

Did you clarify the position with the trainer? Imaginations can be dangerous if not checked at the proper time. Nothing rotates in the heart as you state- please meditate as advised.

- 52. During the sitting given by you, I was crying all along like a small infant crying to his mother and felt quite light after having poured out my inadequacies in life.**

Emotions overwhelm when the heart is not able to take the feelings fully. As we progress in the path the capacity of the vessel increases.

- 53. The experiences that I have during various sitting and satsangs are varied sometimes a lot of confusing thoughts or some fear of uncertainty but some other times so amount of settledness.**

Your diary is not giving any scope for me to understand your actual problem. Thoughts will come but we need not bother about them and continue our task of thinking about the divine light.

- 54. Trainer gave me a sitting last week, I had a headache at the beginning and then it was very smooth and gentle.**

I do not think the sitting has anything to do with head ache. You may kindly note that it is always better to remember and note the positive side of the situation/experience and trivia needs no mention.

- 55. I felt explosion in my consciousness in the heart once during individual sitting and during satsang.**

Some of the words you use really don't convey what you want to convey. Explosion is a very aggressive word and its use in spirituality is rather odd. I understand your condition and there is considerable development of viveka. It would be better if you can find some time in your busy schedule of study some time to read the literature of the Master. Clarity in expression would then emerge automatically.

- 56. I am very grateful for the in-absentia sittings that I have been having from you every month and would request if instead, I can come personally every alternate month.**

I do not understand the need for coming in person to take a sitting while the same can be had in absentia. If you do not find me near you you will never find me in my place. You should know spirituality knows no limits of space and time. Further while I appreciate your interest in your spiritual growth I feel sad that you do not consider the need for your serving others spiritually. Please do not take your work easily and try to work hard for the Master which will mostly take care of your progress too.

- 57. Report after meditation to be filled by Abhyasi after an Individual Sitting:**

- a) **General Condition as felt by the aspirant: Nothing specific**

Dear brother, There would have been some condition: to say nothing specific would mean already there is a decision to call some conditions as specific or special. Recording the condition as it existed is most important. Thoughts would have been there; some times we are aware and sometimes we are not. Please note to say nothing specific is also a condition of mind which does not distinguish and therefore of a high order.

**b) First thought/feeling after meditation:
<not written anything>**

After meditation we come to a visually conscious state. Some thought or the other is there. It is necessary to note that as that gives a clue to the condition that was obtaining while we were meditating. It may just remembrance of Master, or some work domestic or related to surgery or medicine etc. Or even about children. If we get the thought that is related to Master that would mean we were having a samprajna Samadhi. Similarly about other thoughts.

c) Nature of Predominant thought: Can not remember

No specific thought. But the nature of thought: were you having thoughts related to work or travel or visit or the divine etc., mostly during the meditation.

This gives a clue about the kosa that needs cleaning.

More on Individual Sittings:

1. While rice is boiling it has some activity, when it is cooked the nature of settledness dominates. Similar is the situation when Pranahuti is offered. It throws up many unwanted impressions on their way out. The first thought immediately after the sitting is what our Master wanted us to note to know our condition.
2. Your husband is your natural trainer and you should take sittings from him thinking him to be your Master in every sense of the term. This advice may appear odd to you but that is due to exposure to the western ways of thinking.

Sansanghs

1. **In most of the Satsanghs, I was slipping into absorption and coming back and slipping again into absorption, if you permit me to say so it was on and off. On some days there were not many thoughts, on some days I have experienced lot of noise and high intensity of thoughts. After meditation I felt calm, and some times I felt I was filled or charged with energy.**

You do not need my permission to say what you experienced. Please note that once we learn to ignore the thoughts during meditation it is only the feeling at the end of meditation that matters. And I see that is good as per your report.

2. **During Satsanghs, I am not able to hold my thought on divine light for the initial few minutes and am able to hold thought after that. Sometimes I go into absorption state. Sometimes I get thoughts of Master. I feel peaceful after meditation. Sometimes I get worldly thoughts and occasionally I get thoughts of master.**

Never start a sentence negatively. For after all you have the thought of divine light most of the time. Count graces as they say.

3. **During Satsanghs, I have experienced on and off absorptions, and sometimes complete absorption. In one of the satsanghs I felt lot of resistance to continue in the meditation. After**

satsanghs some times I felt a slight headache, and some times I felt calm.

Sloth and torpor has many forms. Interest to continue in meditation develops with regular sadhana and love for the goal.

- 4. During some Satsanghs, I have experienced calmness and absorption. In some satsanghs I felt heaviness after meditation, and I have also observed myself snoring. Thought patterns during satsangh have been primarily around Work, and activities around that. Towards end of Satsangh, I have observed that I feel that it is too long.**

Regarding time when cleaning happens very intensely you may feel it as too long and some times even painful to the body. Snoring must be due to bent posture or tiredness and you can safely ignore so long as it does not affect others. Heaviness after meditation is not understood by me. Heavy? Where? If it is not in the heart it is alright. If you feel heavy in the heart tell your Trainer to attend to the problem.

- 5. Satsanghs. Occasionally I had a feeling of gratitude towards our Master.**

Rather funny you feel only occasionally gratitude. Learn some humility and meekness.

- 6. Some of the experiences I had during satsanghs are absorption (with awareness), heat sensation in heart, mild vibrations, lightness, calmness and silence. When I sit in evening satsanghs in-absentia after I suggest myself connected to you, I felt a sharp pressure in my heart several times which gradually subsides. I noticed that generally in-absentia satsanghs are centered and oriented.**

Master loves you is what is proved. May this condition improve further.

- 7. During the satsanghs, even though initially there are thoughts related to what I have been doing, but can feel the energy flow throughout the meditation, some times the intensity is so high I feel so blissful, some of times I get really so absorbed I will not even be aware of that one hour, I just come out of it few seconds before it ends. After meditation usually I have happy and light feeling, feel more energetic.**

These are statements coming out of your sensitivity and are very good.

- 8. In one Satsang felt like covered with a blanket of happiness. After about 30 minutes this feeling vanished like a light turned off. After a while got into absorption.**

That is the blessing you have.

- 9. Feel the presence of divine force and flow of energy during Satsang. Satsang helps to remove greed, pride, jealousy and delusion from mind. It helps me to correct myself with any defects. Satsang also helps to understand others and creates attitude to help others.**

It is good you feel spiritual during Satsanghs. Please do attend to them regularly. Your report does not mention about the Satsanghs during Masters Birthday celebrations separately. Please kindly observe the flow on those special days and you will understand their importance.

- 10. In Sunday satsanghs, I feel absorbed for some time with time lags in between. Why in parts is not known? I am placing this point before the Master at Bed time prayer. Earlier even this much of absorbency was not there on Sunday Satsanghs.**

It is not proper to await any condition. Learn to wait without any expectations.

- 11. During Satsangh, felt that I was in His Company and I was running after the thoughts. Felt guilt as I have not utilized His Company properly.**

Good realisation but then repentance is what is required and not a feeling of guilt.

- 12. I decided to attend the evening satsangs regularly at your place. But by the time I reach your place from office every time it is becoming around 6:20-6:25pm and I am thinking it might be too late to attend the Satsang.**

You can come everyday for evening Satsangs and it should not be problem for you to come in time provided you make up your decision. Doubt about our capacities to do our duty is simple spiritual disease and you can get rid off it by being more conscious of the need for spiritual hygiene.

- 13. Satsangs: Feel cleaning amidst enveloping Silence. The Silence is felt like a huge void in the midst of which my thoughts and disturbances come and go like fire crackers and at times get lost in the Silence. After coming out of Satsang, His consciousness felt as purity and simple silence.**

That is good. Try to feel His grace more.

- 14. Have been regular in attending the satsangs. Deep silence was observed on a few days. Presence of master was observed on a couple of days. Once childhood memories flashed.**

Make it a point to write only positive things and improve on that. I am sure you do not try to study the gutter but only clean it.

- 15. During Satsanghs, feelings of being in some other plane are felt and suddenly I become aware. Depth of silence and calmness is increasing.**

All these statements are good. But it is not clear whether you had all these four feelings on all days or were they on different days. It cannot be that you have had no other thoughts and you had only these thoughts all the time. There is need to be clarity in expressing your state of mind during meditations.

- 16. During Satsanghs, absolute silence is observed. Balancedness is felt. Some days along with being aware, a feeling of being very deep in meditation is observed. Some days become unaware of everything and feel as if coming back from an unknown zone.**

Such are the blessings of the Master. You are now cruising the realms of Prapanna Prabhu and it may not be far off when you will be admitted into the realms of the divine. Maintain humility and also Sraddha in your practice. Read the book Reality at Dawn.

- 17. Satsanghs: Have been regular. Some days feel absolutely silent and on other days there a many thoughts that are passing by and I do not remember any of them after the Satsangh. Once the thought on importance of Sandhya was there.**

That means you have not understood our system where we have replaced the Trikala Sandhya with our methods. Are you saying that you thought of this during satsangh? Is that not silly?

- 18. Have been regular on Sundays but on other days missed for almost one full week. I feel I am aware but sometimes after getting up from satsanghs it takes a little time to know where I am.**

The question is not so much your awareness or otherwise. Do you feel the divine impulse and feel the calmness and settledness that comes from that. I think your understanding of the system is itself vitiated. You need to read the BASIC ARTICLES more and stop your imaginary and certain times irresponsible interpretations of the literature.

- 19. Satsangs and sitting: Vastness, insignificance of self. Thought after to not just enjoy silence but to seek Him.**

Silence is not a matter of enjoyment. In fact when you enjoy there is no silence. There is no better service to the Divine than offering the prayer as prescribed by the Master at 9 P.M. Do that assiduously and you will feel the benefit to you and the world yourself.

- 20. I have mixed experiences during the Satsanghs. Some times absorbed and in**

some times disturbed from thoughts.

You may please be patient and learn over a period of time to receive what is granted during Satsanghs. Anticipations are not good in sadhana.

- 21. In reviewing my diary, I recall another experience I'd like to share with you. I woke up one morning by hearing "That's All" -- like the end of a Satsangh. I'm not sure who said it, but I immediately put my hands together in prayer. It felt like I had spent the entire night in Satsangh with God.**

It is a great blessing from the Masters of the Order. It is a definite indication of the presence of Dr.K.C.V. who always concluded the satsanghs with either "That is all" or "Om Tat Sat". I congratulate you for gaining his blessings in this manner also.

- 22. When I attended satsangh yesterday I felt very happy, sympathetic and pity towards others and a feeling to think beyond self.**

It is true that we get thoughts some times very good some times ordinary and certain other times those which are not good. But our attitude should be to ignore all of them and continue to meditate on the divine light. In continuation, it is true many times many of our inner condition gets purified and getting purged out of thoughts of disharmony we feel relieved. But this is only a by product and the

main thing is something different.

- 23. For the past one month I am feeling slight jerks during meditation and satsangs. I feel utmost respect, discipline and steadiness during satsangs.**

Jerks it has been clarified are due to the influence of the Pranahuti and indicates some loosening of minor knots of the psychic apparatus.

- 24. During Satsanghs, felt engulfing and enveloped with Divine Grace. Felt extremely respectful and gratitude. Felt like saying prayer for everyone instead of I. Felt tranquility like a serene calmness. One day I felt Aavedana (may be anguish is the right word in English). When I contemplated on it the next day I thought why should one feel anguish when we have faith in Rev. Master. I do not feel that anymore. I felt helpless and a thought thereafter that submit everything to Rev. Master.**

Anguish is an indication of the mellowness of the heart which is one of the primary spiritual characteristics. The concern for others is a development in the consciousness of a person and is indicative of the process of going beyond the boundary of self (body and mind)

- 25. Felt everyone is beyond body consciousness and all are one in Master's**

Consciousness. Felt dependency. Felt yearning and light. Had thoughts of recent past and thoughts of childhood days spent in native place.

We can legitimately talk about us and to talk about others is not proper.

- 26. Felt Master is always near. We forget Him for so many reasons. Felt devoted and dependency.**

Awareness of the nearness of the Master has to be cultivated very assiduously; contra awareness has to be reduced considerably.

- 27. There was an experience where a delicate creeper was growing all over a thorny cactus making the whole thing look beautiful.**

Sundaram is a noble idea that we have about God.

- 28. There were four instances of feeling of total outside silence as if someone closed my ears.**

Outside silence that we talk about is not the same thing as you describe. Please do read our literature carefully.

- 29. Satsangs and Sittings: Deep calmness. Feeling of closeness. Feeling of dependency. During individual sitting, there was an experience of diving deep**

and moving around strange kinds of fish at the bottom. Thoughts about submission to Master. Some times there is a feeling of self-doubt and lack of confidence.

With the experiences mentioned above this feeling is really not proper. When Master says he is happy with you and makes you feel so through so many positive feelings to think that you are not having confidence or worth is not proper. Develop more attachment to Master and these negative thoughts will disappear.

- 30. Satsangs and Sittings: Thoughts about the non-approval at home and remembrance of disturbed condition after an argument.**

Tolerate and I know that is difficult; then pray.

- 31. There was an experience where there was a piece of melting butter in ghee, which slowly melted to become part of the ghee.**

Such a melting is good but we should be able to burn out our phosphorous in the bones! Keep on moving and the things get revealed naturally.

- 32. Flow of transmission was felt steadily and intensely. A feeling of lightness developed in the heart and started to progressively increase. Strong awareness of the company of the Divine and immense joy was there. Feeling of unity with Divine. Last thought was feeling of concern for**

the well being of my trainer as his health was not ok some for past few days.

The concern for others is an initial movement in sadhana. From ego-centric to ethno-centricity is the first development which later becomes geo-centric and so on.

33. On one occasion satsang felt very long.

When you are absorbed you feel less time and when heavy cleaning happens you will feel the clock time as elongated.

Cleaning

- 1. I follow the vapor method, initially I just give the thought like all the impurities are going from my back and the divine current flows into my heart from my Masters heart, for about a while I am aware of the flow and later I just feel that but not really aware of it. After cleaning feel very light and fresh. Feel that the day just began.**

The samskaras are acquired by us over a period of many lives apart from this one. The feeling of lightness after cleaning is a sure indication of your effective cleaning. Ignore all the thoughts that you may become aware of during purification process.

- 2. Most of the days after cleaning, I felt silence and on some days it has been calmness. Some days I am left with a feeling that cleaning was not done.**

You should have the confidence that you have done your work and what is this feeling that cleaning was not done? By You? or you think Master would do that for you and you are judging that.

- 3. Method followed: Ocean of bliss: I feel that something is flowing through my body. Sometimes I go into absorption state. I feel lightness after cleaning.**

State of absorption though reported by many aspirants is not all that desirable while attending to cleaning which is an active process. Please ensure you do not get into

meditation during cleaning process.

- 4. I have not been regular with my evening Sadhana. After coming from work, I have tried to spend time with my family and do sadhana after every one went to sleep. Some times I could do it, and other times my sloth took over.**

The system has to be followed methodically and then only it gives us the desired results. Otherwise we may get into troubles in yoga.

- 5. During cleaning I am able to maintain thought. Sometimes I felt Jerks in cleaning. Some other times I felt resistance to sit. After cleaning I felt light and some times I did not feel anything.**

The mere fact that cleaning process is an active one cannot put you in a passive state. Therefore please practice properly as prescribed by your trainer.

- 6. I am using the Method - Ocean of Bliss as suggested by Trainer. Some times I felt light and calm after cleaning, other times I was left with a feeling that cleaning was not proper. I am not able to maintain the will throughout the cleaning, and am giving several suggestions to maintain the will. As per the advice of Trainer I will try to maintain the thought without giving too many suggestions.**

Never give a negative suggestion to yourself in spiritual matters.

- 7. Difficult to get feeling of the supposition or it comes after much lapse of time. Sometimes I got headache. On few occasions felt light.**

Learn the method of practice properly. I donot understand the words supposition in above para. It is an act of will to on our part and if you cannot even suppose that the work is being done what else can you do?

- 8. Evening Cleaning: Due to some house repair work over a long time I was not regular.**

We can always find excuses for not doing what we should do. Meditation is like taking food and cleaning is like purging the dirt and waste from our system. Both are absolutely necessary.

- 9. After cleaning feel like fog coverings on the heart is removed and there is settledness in the thought**

That is a bit of sensitivity you have got. Thoughts and ideas reside in us as fog, smoke or smog or call whatever you like for that feeling. To get rid off them is the task of purification process and I am happy you feel so.

- 10. Cleaning: During most of the cleaning I**

feel the flow of energy passing through me some times I feel the intensity is very high, I just sit with the thought I will be cleansed. After the cleaning I really feel very light, but sometimes during the cleaning I only have thoughts of the day and few other thoughts too but after cleaning , I find the intensity of that thought have reduced.

I do not think it is any wisdom to see and examine what has been excreted or thrown out. Do not waste your time on this exercise but attend to cleaning and get up with a feeling that you are purer.

- 11. Cleaning: Feel light after the cleaning; Sometimes feel like the intensity of the thoughts are reduced.**

Cleaning is like taking out mud from a mountain by spoon-fulls and therefore it is an act that requires patience and perseverance.

- 12. Generally feel light and settled after cleaning. After about 20 minutes feel like thoughts are reduced and settled.**

Why do not you have patience to go through the entire cleaning session? What is the need for this interim evaluation- and more fundamentally what is the need to talk about the thoughts etc. when you feel light and settled after cleaning. Read clearly about the process.

- 13. During my evening cleaning, I also felt vibrations in Pind-desh region and feels lightness at the end of cleaning.**

These means you have not done your cleaning but were absorbed in your thoughts. Practice carefully as instructed by your trainer.

- 14. Method of 'smoke & vapour'is followed. Attending to evening cleaning regularly for 40 minutes on most of the days. It was 30 minutes on a few days. At the end auto suggestion is given that the system has become clean, pure, light, pious & devine.**

I do not know why you give such auto suggestions. Please learn the correct method of cleaning from your trainer.

- 15. Presently I am not totally satisfied with my evening cleaning. That feeling of internal freshness after the session has not been achieved. Physically comparing it should be akin to the freshness of a bath, which cleanses the body externally. I must feel light and rejuvenated. The temple where the "Divine Light without luminosity" resides must be clean.**

The word “must” has a scent of authority and compulsion and neither of this is possible in spiritual practice. We have gathered samskaras over a period of time spanning this life and earlier lives. All that we can try is to

evaluate whether we feel lighter than in the beginning of cleaning. Kindly read more on cleaning/purification process in our literature.

- 16. Again I am not totally satisfied with my evening cleaning. May be as far as removal of sanskaras is concerned, two things can help – one is time and another is support of the Master. I am reading from more about it from our literature.**

How we can wash off all our samskaras just like that. The process of cleaning should be strictly followed and the help of the Master is always there. I can assure you that.

- 17. Cleaning I am regular. By the end of cleaning sometimes I observe brightness inside.**

This attitude is a recurrent theme and the cyclical nature of events get learnt better during meditation.

- 18. I am using the Ocean Bliss method and the cleaning process is going on as prescribed. Most of the times, I feel lighter after the procedure.**

Some times we may even feel that it is routine; but please do attend to cleaning in a very sincere manner.

- 19. For most of the days, I have attended to the evening cleaning. After the purification process there is a feeling of lightness and**

some times I feel physically drained out. Sometimes it happens that next day when I sit for morning meditation there are thoughts about the previous day and feel I haven't done my cleaning properly the previous day.

How come that you relate the evening cleaning with the morning meditation. I do not think they are that much related as you suppose. Read Masters instructions carefully. If you are physically drained out consult a doctor as it has nothing to do with the cleaning process as such.

20. Regularly doing cleaning.

We attend to cleaning but what exactly is the feeling at the end of it. Are we sure that we are purified enough to keep our thoughts on the divine or are we back in worldly matters with renewed energy and emphasis are the points to be noted.

21. Cleaning: Trying to be regular, but now and then postponing.

You know that you are postponing. Then why not postpone achieving the goal to the coming lives? If you are dirty and still think you can reach the goal which is pure and simple you are committing fundamental error.

22. Sometimes missed evening cleaning but got up in the early hours and I am doing cleaning.

Do the cleaning at the time prescribed and in the manner in which it is prescribed.

- 23. Most of the days, evening purification could not be attended to, as the work at office is more and I have to take calls even after coming home till in the night.**

This is not correct. You must find some time in the evening or late in the evening to attend to cleaning. Without cleaning no useful purpose will be done through sittings.

- 24. Purification process: For this practice I am not able to fix a particular time. I am practicing by ocean of bliss method as per the time convenience. There is some intensity during this process. It is very light and calm after attending to purification process.**

It is wise fix a particular time. If it is not possible at 6 or 6:30 have it 7 or even 7:30. Later than that will be too close to 9 P.M., prayer.

- 25. On the evening, after I had finished the cleaning and while was dwelling in the thought, 'there is purity alone in His work and environment and we are all immersed in it and the environment is influencing every heart and mind', it occurred with convincing and forceful clarity that every existence is part and parcel of this (my) existence and no barriers existed amongst**

us all. It was also a state of blissful absorption which appeared to be natural and also of a spontaneous character, the state continuing for more than 20 min. or so. I could feel the impact of this imperience with awareness of it even thru. The next day. I remembered rev. Master's expression in similar vein. I felt that love universal can be expressed though this 'being' authentically and without an intellectualization of the same.

Micro or macro all are the same and every one finds his/her vision complete and that is the way of life. Life in life may not be accessible to all but those who commit to study the same. However it is our duty to pray and work for all, all the time.

- 26. Cleaning: Feel that it's effectively getting done. Thoughts keep on coming and going. On some days thoughts kept me entangled in them and only for some time I was able to maintain the thought of cleaning.**

From the reports you sent I find that you need to develop more clarity regarding cleaning: kindly note that the cleaning process is to be actively done and it is not a passive affair. No other thought than the one cocerned with cleaning can be entertained.

- 27. As I attempt cleaning, I observe a shift from mundane state of mind to conscious orientation towards Him. This gives a**

feeling of lightness and relief.

That is good.

- 28. Performed regular cleanings for half an hour. Few days I have missed cleaning due to working late in the night.**

According to purity alone is our sensitivity and progress. Therefore never ignore or neglect or avoid the same. Many times it may be difficult but we should make it possible.

- 29. Feelings of lightness and freshness is felt on all days. There is lot of inner silence that is being observed.**

You seem to suggest that you had nothing to cleanse and that perfect purity of Mind in its aspects is had. If that is had on the first day why then cleanse on the other days.

- 30. Feelings of lightness and freshness is felt is felt on all days. Once saw light coming out from some sort of crevices.**

Elementary principle that cleaning means getting rid off is not understood by you and on the contrary you state that you saw something coming out from somewhere (obviously I understand this to be to your side). Be clear in writing your feelings.

- 31. Feelings of lightness and freshness is felt is felt on all days, on a couple of occasions I feel like resting/not doing**

anything for a few minutes after cleaning.

That is what you should feel after a refreshing cleaning.

- 32. There is lot of internal chatter but I am not running or getting involved in them.**

They are not internal chatter. They are internal rubbish that is being cleared. Do you feel light or not is the question.

- 33. After cleaning feeling light. There is a distinct difference between before and after cleaning sessions now a days. The lightness felt is making me attend to cleaning regularly.**

This type of analysis is pseudo scientific. It is not necessary that we always feel fresh and lightness. We should clean whether we feel light or heavy and that is an obligation to ourselves. You do not expect every day some result.

- 34. Missed on some occasions. Feeling light after cleaning sessions. Still having the problem of seeing the content of the thought going out on some occasions. Instead of feeling good/bad about those thoughts, the feeling now is that I had enjoyed both good and bad thoughts in the past and now they are leaving me, I am able to laugh at myself now.**

Enormous ego in evaluation. Try to be humble that you had allowed trash and rubbish to settle in your mind; what is there to laugh- funny pseudo intellectual ego- guard yourself.

- 35. Have missed on some occasions. The improvement from previous occasions is that the inquisitiveness in seeing the thoughts that are going out has reduced considerably.**

It is surprising that you want to know what goes out of system. It is not our method. I donot understand where from you get these ideas. If you do not follow the system as advised surely help will not be forthcoming. I think you sit if at all and donot attend to cleaning. The most important thing to note is whether you feel light or not after cleaning.

- 36. Have missed on some occasions. During cleanings I feel the thoughts going away and feel them to be as real as they were initially when they were formed. But by the end of the cleaning session, I do not remember them and feel relieved of some great load. On some occasions I felt I should rest for some time.**

We should feel rested after cleaning, that is we should feel light and calm. Because you put your mind to work on the content of cleaning rather than the process of cleaning this problem. Please donot care to know the contents of the dust bin.

37. Cleaning has been regular and effective.

Effectiveness of prayer should be judged by the changes in values and attitudes and the moral courage that develops due to that.

38. Evening meditation is half an hour for cleaning, normally through point A and B otherwise it seem to happen more and more automatic just by making a suggestion. It happens by itself with the will of "master". The work is done.

I am sorry that is not the way to attend to cleaning. First of all there is no question of point A and B during evening cleaning. You may kindly read about the correct method which we have given in our sites. Cleaning is done by the aspirant and the question of bringing in Master here does not arise.

39. Cleaning: I am trying the ocean of bliss method in the evening, 30 minutes. Sometimes I find the way, sometimes I don't. This is not the cleaning method I was doing, so I must relearn it.

It is a procedure and there is nothing like finding a way. We do the practice. Please practice as prescribed and then learning takes care of itself.

40. I attend to cleaning regularly but I feel I should do better.

As stated in our literature, examine whether you feel light or not and do not try to evaluate the effort you put in. The dogs' scratching the door does not have anything to do with the door being opened by the Master. We should do our duty properly.

- 41. In a week, three days I do effective cleaning- the days before I attend sitting and satsang.**

Purification of our mental tendencies is a tedious process and I request you to attend to it every day.

- 42. I do my cleaning everyday after work, but it seems more effective when I do it at the site of the satsang, before satsang. I feel interests more moderated than earlier. More faith within, but sometimes I can notice pulls.**

It is true that the place of Satsangh has more pious environment due to the visit of several aspirants. But this does not mean that when we attend to cleaning at home it is less effective.

- 43. I was having trouble with Smoke method. Thoughts of doubt, of what I was doing, if it was working bothered me. Trainer mentioned I was suffering from idea of doership. He suggested Ocean of Bliss. Last 3-4 weeks I am using Ocean of Bliss, and it seems effective. Usually it's best if I do it first thing after returning from work.**

I have been practicing only the method of Ocean of Bliss and have found it very effective in not only removing the complexities but enabling me to think of Him during the purification process also.

- 44. Mostly seems fine, but on some days I was impatient to get up quickly. Opening my eyes to find its only 20 minutes. Sometimes continued for another 10 on others again got up after 5, and then gave up.**

What is this certificate you give by saying 'mostly seems fine'? What seems to be fine? As you practice diligently the timings get adjusted and you should understand that the clock time is not the real time. Every one of us has his own psychological time. If you give a suggestion that you are going to attend to the process of purification for 30 mts the system knows its time alright.

- 45. I am using Ocean of Bliss method. Either it is the first thing I do after work or I do it before satsang. I get up with a feeling of being cleaned.**

Confidence is the seed for perseverance and that is good.

- 46. I am using Ocean of Bliss method. At the end I am getting up feeling a clean break from earlier part of day.**

The aim of attending to cleaning is to feel lightness in our being which motivates us further in doing sadhana properly. I really did not understand what you wanted to convey by the above sentence of yours.

- 47. Evening purification: Position of hands, usually as in other pujas I kept my hands with fingers crossed on my lap/legs. But our brothers informed that in the evening purification one should not cross the fingers. Please clarify as even now out of habit, I do tend to keep my fingers crossed. Please direct me the correct method?**

Ideally the hands are kept loose so that cleansing happens easily but if you want to have your fingers crossed while sitting there is no objection. You will learn for your self as you progress in the path.

- 48. Cleaning: Feeling of lightness, calmness, forgiveness attitude.**

Cleaning sessions are meant to get rid off our defects and faults and are not to be confused with meditations. Please contact your trainer and get to know the proper method of cleaning.

- 49. I have been regularly doing my evening cleaning for 30-35 minutes daily. Felt cleansed and light after the cleaning process.**

Very glad to hear this. But do not allow complacency to develop as our bundle is usually too large and unloading is a time taking process.

- 50. Regularly doing evening cleaning for about 30 minutes. This process is still a bit passive and as prescribed the active application of will to purge out the impurities is lacking. Feeling light and inner silence after the cleaning process.**

The process of cleaning adopting the Ocean of Bliss method is not passive and your understanding needs correction. Read more on this method and also understand that when Master is conceived as an Ocean of Bliss it cannot be passive nor the waves passing through you can be a passive one. Since you seem to adopt a mechanical approach and not a lively approach the problem seems to be there.

- 51. Regularly practicing the evening cleaning process. Prior to the cleaning process suggestion is given that I want to get rid of the impressions that are accumulated. This suggestion is helping me stay on the course.”**

The change is unwarranted and you are advised to follow the system as prescribed. Please read the literature on this subject and understand your adding few more suggestions would weaken the process. Do not try to be more smart and get into

unnecessary problems. May wisdom govern you and you follow the system as prescribed.

- 52. Doing but miss sometimes due to laziness. Feel light and relaxed after it but also feel lot of heat.**

Heat may there some times. But missing out cleaning is not good for progress.

- 53. Feel light and free after cleaning. Feel some heat during cleaning.**

You may kindly ignore the feeling of heat felt and continue the practice.

- 54. Feel light after cleaning but sometimes feel tired due to effort of cleaning.**

Cleaning if done properly should give a feeling of relief and not tiredness. Obviously you are doing it not according to the instructions. Please contact your trainer in this regard.

- 55. Cleanings: Feeling lightness and refreshing mostly. Trying every time to make it a stable and well concentrated effort. MASTER is pure being. I am feeling that, I need to clean thoroughly myself with HIS help to merge with HIM.**

That is good. Mergence is a different matter.

- 56. Sir, I sometimes feel that I am troubling my Sir, by soiling my clothes every now**

and then like a child. Don't I deserve a one - time scolding? So much of service yet to be done at the feet of the Rev Master!

I do my duty even as you do yours. Neither of us work alone. Master is with us always. I am to clarify that so many states are there for which there can be no words to express. Assimilation of conditions take time and while restlessness is acceptable the attitude of impatience is not. Cleaning is a slow and tedious affair where both the trainer and the aspirant have to work hard keeping absolute faith in the Master.

57. Surely there was a need for cleaning: 8 weeks without sitting since the introduction.

It is not the 8 weeks gap that is the reason for cleaning but the accumulation of samskaras as we call which may be treated as impressions in the sub conscious and unconscious planes in our psyche that requires cleaning. It is a long drawn process taking quite a few years before the load shedding is complete. Therefore cleaning the system according to the methods of the Master is paramount if we want to progress in this path.

58. I did experience clearly lightness that comes in the wake of the cleaning. I found that even after a good cleaning session the next day morning meditation can be non-centered or non-oriented.

That is very much the truth.

- 59. Sometimes, I suffer from feeling of being rewarded/ desire for recognition. I honestly want to get rid of this obnoxious feeling by the grace of Master and your help.**

What is the context in which you seek reward? Your perception of your own efficiency or merit? The feeling as you say is obnoxious but what has the Master to do or this humble self? You attend to cleaning properly and over a period of time you may get rid off this unqualified desire for reward. Deserve and the reward automatically comes.

More on Cleaning:

1. Attend to cleaning adopting the method of ocean of bliss and keeping in view that it is the Master who is the ocean of bliss and is granting you purity. Purity knows no fear or favour. Learn to love and seek Truth and all blemishes get washed out.
2. When firm will is made at the start half the work is over, our Master used to say. Cleaning is a very important and a new feature of this system of meditation. Without proper cleaning any amount of transmission does not yield good results. So Please do attend to this more seriously

Point A & B Meditations

1. **Point B meditation: I feel as if I am doing it to make the heart clean and worthy to welcome the divine light in to it. I feel that I have to improve upon this meditation.**

That is good idea.

2. **I am only able to maintain the thought on point A for few minutes and it drifts away and then my attempt to bring it back to original thought.**

Yes. There is a natural resistance to this in our system because it curbs our basic and base instincts and urges. If you do not practice this the remaining methods may not be helpful to the extent that you would like them to be.

3. **Some time I used to do deep meditation at point A that time I feel glowing at that point.**

Meditate as advised and do not mess up things.

4. **I am paying greater attention to Point "B" meditation but I am yet not satisfied with my effort. Other aspects are being taken care of.**

Any development process is slow and steady and you should not think negatively about any aspect of meditation once you are sincere about your efforts.

- 5. POINT B and Morning meditation: Sir, everyday I am getting up at 4.30AM and sitting for meditation around 5AM. Before starting the meditation I am practicing Point 'B' meditation. I am doing the point B meditation with the feeling that all my impurities and grossness are going out through Point B behind of it the glow of self is coming into view. Initially the intensity of thoughts are more and slowly feeling lightness. After completion of point B, shift towards divine light without luminosity is happening automatically and I am continuing the meditation.**

That is the correct method and you should continue like this for ever irrespective of the stage/ state that you may arrive at.

- 6. During Point "B" meditation, I find 10 minutes slightly less, possibly because I may have not got the knack of it. I wish I could spend some more time on "Point 'B' meditation either in the morning or later during the day. Also in the aspect of "purity of mind", I take it as purity of thoughts during the day. May I seek your guidance on these two points?**

You may not do more than 10 minutes mediation on point B and you should switch

over to regular meditation seamlessly. You may not attend to point B meditation at any other time than the morning. The system as been clearly stated taking into consideration all aspects by the Master and we may not change his system. Purity of mind as you rightly say is the purity of thoughts during the day and not only during meditation. But as for the injunction as to the purity of mind and body strictly adhered to is concerned we may take it to mean that purity of mind just before sitting for meditation.

- 7. Although the 'Glow of Atman' is not seen as yet but with perseverance, the fog will certainly clear.**

It is true the word 'glow' has been used by the Master. But he has amply explained it to mean light with luminosity. If luminosity is what you expect it is not correct. There will be something which is neither light nor darkness but a type of gray that you will feel and I am sure you are already feeling that. Try to get rid off the notion of bright light.

- 8. Over the last month, there has been noticeable positive change in Point "B" meditation. I feel as if some kind of fogging is getting removed and a sort of transparency is being seen around the chest region. I am not expecting any light or luminosity as part of the "glow of Atman".**

Keep on doing the practice and you will surely have the divine light which is not luminous but gray in color emerging and staying almost permanently thereafter. That good is not far off as far as I see in your case.

- 9. I am trying my best to do Point "B" meditation exactly as directed by Rev Brother. I am sure to see divine light if I keep up my pursuit with devotion.**

We meditate on divine light without luminosity only; therefore light is not our goal. As Master puts it is gray that we see and feel.

- 10. I am regularly doing my morning Sadhana. Meditation on Point "B" is improving since the focus has shifted to 'glow of Atma' and not towards usual cleaning.**

I could not understand what you meant when you wrote "I am regularly doing my morning Sadhana. Meditation on Point "B" is improving since the focus has shifted to 'glow of Atma' and not towards usual cleaning." Please do not change the method of meditation. You should meditate on the divine light in the heart at any point of progress. Cleaning is an entirely different matter. We do meditate on the point B thinking that the impurities are going off and the divine light is coming to the forefront. This is not a cleaning process. Cleaning process is done in the evening and the methods are clearly stated in our literature. To think that the divine light or the glow of the atman is coming to the

forefront is alright. You may kindly agree with me that cleaning is a process that will be part of our sadhana whatever may be stage of our progress. I have tried to explain the difference between 'amala' and 'nirmala' concepts in one of my articles.

- 11. Brief Description of the Problem: (a) It is taking some time for me to get into point B meditation. (b) Difficulty Encountered: Thoughts are getting attached during point B meditation. (c) Efforts put so far to overcome the problem: I am keeping my cool to get myself unattached to the thoughts.**

You should note that everything is a matter of practice. Patience and perseverance are the basic requirements for success in any endeavour. I do not understand what you mean by saying that thoughts are getting attached during point B meditation. The only thought you are supposed to have is that the divine light is coming to the fore and the dross is going out. If you train your mind for retaining this thought for 10 mts that is enough.

- 12. For me it seem like if we make the practice of point A and B meditation and we are doing the practice as said, every step through the point goes automatic.**

That will be over simplifying the system. The need for regular influx of Pranahuti is absolutely necessary to make any progress in

the path though we can move considerable distance in Pind desh on our own with our efforts over a period of time.

- 13. Point B: We say that from behind the glow of atman is coming to view. Should it be beneath, if you look at the position of heart biologically?**

If between behind and beneath you do not fall it is alright. Practice, practice and then you will know what happens. English incidentally is not a good language for spirituality. We should get at the spirit and not the words when we want to understand and more so in spirituality.

- 14. Missing many times due to laziness.**

The impulse tendencies of the lower self is dominant and therefore this problem and it can be got rid off only by meditation on point A.

Universal Prayer

- 1. During 9'0 clock prayer, felt commonness of all and sincerely praying most of the times with true feeling of brothers and sisters.**

In a sense this is our true nature.

- 2. I am regular in 9 PM prayer. At times I used to feel how wonderful it would be to realise "universal brotherhood".**

Make that wonderful event possible now with your participation in a deeper sense.

- 3. Regular in doing the 9 PM prayer. I have slowly started developing the feeling of fraternity and feel that more and more people should know about this wonderful system and benefit practicing it.**

Whether they know about this system or not, our prayer is that every one in the human fraternity is developing true love and devotion towards the Master.

- 4. I feel there is some marginal improvement in this sadhana. I am sitting these days with a firm intention and sometimes I feel some kind of an emotional feeling in heart.**

Please keep in mind how happy Master would be to see all humanity moving towards Divinity and do this prayer with love and devotion to Him.

- 5. 9 PM: Able to maintain the thought continuously for a few minutes. After that I**

have to gather myself to get attention back to the thought.

Unless there is genuine concern for others this prayer is not that easy to live with. Try hard and you will succeed.

- 6. Due to recent developments happening around me, I am feeling nauseous with so many cultural and religious differences that separate people. I am feeling the only way this can change is for everyone to become disciples of Rev. Master.**

Do not try to change external environment with your opinions which is bound to be tinged with the colour of your pair of glasses. Instead be serious about the 9 p.m.prayer which seeks to improve the quality of human beings and a method given by the Master for all to practice. This method can be suggested to any person whether a sadhaka in PAM or not if he/she is interested in improving the human situation.

- 7. My sincerity towards 9 PM prayer has been high in last month. Even when I was not able to do meditation, I have tried to remain in that thought. After 9 PM prayer I feel I should continue in that for some time. Some days I am able to maintain the thought continuously for 15 mins and other days there are thoughts which seep in. If I sit for 9 PM prayer prior to cleaning, then intensity of thoughts is high.**

How can there be other thoughts than the one given by the Master to be practiced during this period? That means your mind is not disciplined enough to maintain the thoughts related to Universal Fraternity. That is also but natural since that is a state of consciousness. Till you grow to that state you should do atleast the routine. Your cleaning in the evening or otherwise has nothing to do with this prayer.

8. **I am also regular to attending the 9 PM prayer no matter where I am. Generally I try and maintain the thought given in the prayer but I am not feeling that thought in my heart. I practice it as a drama as recommended by Rev. Babuji in Reality at Dawn.**

Please check up the book; do you think this method is advocated for the 9 p.m. Prayer? True it is that this feeling for universal fraternity is not all that soaked with the feelings in the initial stages but where is the need for Drama while meditating? Kindly get proper instructions for the trainer.

9. **Automatically, I get remembrance at and around 9PM, about the prayer. Occasionally I had fraternal feeling. Many times however I become conscious whether I am maintaining the feeling. Therefore I tend to repeat the supposition several times in my mind (although it is not virtually saying like Mantra)**

There is only one thought that all the human fraternity is developing love and devotion to Master and I do not understand any problem for any person in maintaining this thought. It is simply the lack of commitment for the good of humanity that is the problem. Come out of self centeredness and it may be possible to do this prayer.

- 10. I do the universal prayer quite regularly. On few occasions, I consciously tried to recall in my mind a view of satsang.**

Why this artificiality? Do the prayer as advised and do not devise your own methods. They will be harmful to you.

- 11. Sitting for 9 PM Prayer regularly. Doing Point A Meditation for 15 minutes. Able to maintain the thought that all people are developing true love, devotion and faith towards the Master in the sense of developing their will in accepting everything as God given.**

Your 9 P.M. prayer is an amendment to the prayer given by the Master and therefore is a deviation. You may stick to the method of thinking that all the people are developing true love and devotion in the Master and not add or delete any aspect of that prayer given.

- 12. Attended to 9 PM prayers regularly. On a few days became highly devotional during these prayers.**

What has having devotion to do with this prayer. We are supposed to will that all are developing true love and devotion to Master. If you have already that devotion what are you praying for?

- 13. There is growing seriousness to offer the 9.00 PM prayer. I am consciously making attempts to offer 9 PM prayer wherever I happen to be at that time. When I attend to cleaning and then sit for offering universal prayer then my thought settles down quickly on the prayer otherwise it takes sometime for it to settle.**

These are two practices are not that closely related as you presume. One is for our purification and the other is for the Universal good as a fraternal obligation.

- 14. Most of the times, I am able to sit for 9.00 o'clock prayer and do point A meditation.**

That is fine. But what of the Prayer itself. Are you able to maintain the thought all the 15 mts? Or they drift as widely as they can and you wish.

- 15. Regularly doing 9 PM Prayer.**

Surely you do. But then how long the thought that others are moving towards to the Divine with love and devotion is maintained needs to be noted. Further are you sure that all the persons in the world are your

brothers/sisters? Honesty in evaluation is a must.

- 16. Regular, sometimes have missed to sit at 9.00 P.M but sat at other times.**

The effects and cause are closely related. As we sow so do we reap.

- 17. 9 PM Prayer: Regularly doing on Point A. Sometimes I find some activity in the chit lake.**

Quite interesting. The meditation is point A for strengthening the universal human bond with the Master and you are referring to Chit lake! There is a limit to intellection and imagination.

- 18. 9 PM prayer: Doing regularly.**

When one is striving to settle in higher regions this will not be the noting. Concern for others is not all that easy and one needs to work hard on this prayer.

- 19. Have been regular and sincere in praying at 9.00 P.M everyday. Once the thought "Only Love should flow" came.**

What is this irrelevant thought during the 9 P.M. prayer. Read and follow the instructions in this regard with out any deviations.

- 20. Have been regular in praying at 9.00 P.M everyday. Feeling that all are moving towards Him is improving.**

Read more about this subject and understand that it is essentially a prayer and your statement of feeling is already indicating your desire for result.

- 21. Have been praying regularly. Once saw many persons praying at 9.00 P.M. collectively. I felt very happy that day.**

It is your attitude of anticipating a result that is the problem. You should your duty and the results automatically arise and it is not through your dreams or visions. We have been explaining this aspect of sadhana through the philosophy explained in the book Power and Force and you seem to totally ignore that and have your own notions. Please fall in line with the thinking of Imperience/ISRC.

- 22. This was the only prayer I could regularly do in spite of being ill.**

You are ill and that is true. But you are not the only one who is ill and that is also true. You seem to entertain an idea that doing sadhana inspite of illness is a great thing by itself. Such self pity does no good. Regularity of that prayer is not the point; it is to be known whether the mind rests on the meaning of that prayer.

- 23. 9 PM Prayer: (a) What ever efforts we put in individually it should be in tune with the divine will and so far as I am concerned I**

have not found any better idea to serve humanity than to pray at 9 P.M. as instructed by the Master; (b) I do it when I can. I am not always at home at that moment or in a social situation where I can do it. When possible, 15 minutes, and I feel a great force when I do it. I would say that it is the most efficient practice with the points A and B techniques.

Master wanted that everyone should practice this prayer and even wrote to UN about the same when his opinion was sought for world peace. If we have to cooperate with the Master in the transformation of humanity (not just me or you) this prayer is a must. The power of thought is great and you may care to peruse the book by Hawkins on Power Vs Force.

- 24. These days I feel a strong faith towards Pujya Master and His methods that only this will help in world peace. I am doing 9 PM prayer with more determination and faith.**

Very gratifying to see these notes.

- 25. Many times I am doing 9 PM prayer before evening cleaning; I do get lot of other thoughts. During 9 PM and point A, I feel energy expanding from my head and it continues afterwards as well. I feel my prayer lacks sincerity and is mechanical.**

Always attend to prayer after cleaning process.

- 26. Regular in doing the 9 PM prayer. Again more ritualistically repeating it in the mind with out the true feeling in the heart yet. As you mentioned in one of my reports I will continue to Persevere it with proper orientation towards MASTER.**

As Master used to say jokingly if we imitate a mad person one day we will become one. Do it somehow and then the real thing comes.

- 27. On some days it gives joy type of feeling especially with a thought arising that Divine Love is developing in all through the “Medium of the Master”.**

Your practice of 9 P.M. prayer is a deviation from the method given by the Master. It is your will that is required for the Universal good and there is no point in thinking that human fraternity is developing through the ‘medium of the Master’. The general tendency to deviate from the given methods seems to be one of your weaknesses. Please note Masters are different from us and it is wisdom to follow the system as given by them.

More on Universal Prayer:

1. It should be possible to do prayer more seriously and sincerely and it is one of the best methods of having nearness to the divine. The 9 P.M. prayer for the good of all human fraternity is a unique feature of this system and its value in raising our level of consciousness is something that is experienced by all sincere sadhakas.

Bed Time Prayer

1. **During the bed time prayer, I feel connected towards Master. I do repent for my mistakes, but I feel it is still mechanical. After bedtime prayer, I have to spend time with my family which is making it difficult for me to continue in the thought of Master till I go to sleep. I feel helpless regarding this aspect, if I do not spend enough time with family this normally leads to lot of altercations and ashanthi at home.**

This is a common problem. What I have been doing is to spend time with the members of the family first and then retire for bed duly attending to my prayers. In the past when I used to come late from office I used to offer prayer late in the night when all are taking rest.

2. **I have been regular to Point A and Bed time prayer. For the bed time prayer I still need to develop intense humility and be naked in front of MASTER and beg for his forgiveness.**

In fact when we have learnt to pray properly we have also completed realizing our true state. Perseverance is the only way.

3. **Regular in doing Point A meditation and Bed time prayer. Still need to develop the feeling of lowliness and humility for effective prayer.**

When we know our condition and know His condition automatically the lowliness will be felt.

- 4. Only of late, I started doing regularly Point A meditation followed by bedtime prayer.**

That should do you good. Better late than never.

- 5. Earlier I used to feel too sleepy to do bed time prayer.**

That is nothing new to you. All lazy persons say this only. If you love God you will not say this- being a Hindu you cannot afford to say such things. You should read the Ten Commandments of the Master carefully and follow sincerely.

- 6. Attended to Point A meditation & bed time Prayer. I seek pardon for known & unknown mistakes committed. Then I pray to the Master to make me eligible to attain my Goal of having complete oneness with HIM.**

Happy that you have the courage and may your aspiration find its fulfilment soon.

- 7. Though I sit without fail at the place of prayer before going to the bed, I need to get closer to the Master at this hour.**

The hide and seek game with the Master is an old theme and ever fresh. Have patience;

one day the Lord will surely be the closest. In fact he has never been far off from any of us on any day and at any time. That is the crux of meditation on the heart also.

- 8. Prayer before going to Bed: (Just before retiring) Sir, can it be in continuation of Point "A" mediation?**

Yes and that would do good also.

- 9. Sir, Can I take my dinner after this prayer because after meals it becomes uneasy to sit as also some sluggishness sets in?**

Yes. But before really retiring to bed please pray again for a few minutes atleast so that when you get up next morning you will be in the thought of the Master. Thus we try to convert the entire night to be a period of prayer.

- 10. I am regular in doing prayer, but I feel the submission is not deep enough. I am submitting my blemishes, but deep feeling of helplessness is not there. There were times I felt deep helplessness, but not always.**

Despite all the claims we do not agree to have erred and this is a universal phenomenon. When you realise how gross you are inspite of the best cleaning and purification you do real helplessness develops. As they say “ abhimana Bhangamai..” we cry before him. Several lives

of grossness do not go that easily. Humility and Abhudyat are not easy spiritual virtues. Since you are in the right path instead of being in a hurry have faith in the Master and work. One difficulty you have is you do not get sufficient number of individual sittings. Let us think it over. Some solution will emerge.

- 11. Bedtime Prayer: I continue to improve on this aspect. I keep praying till I get a calm satisfaction of submitting everything to Rev Master. Many times I read EVENT HORIZON before bedtime prayer. I get a push to submission after reading.**

It is good you read the book Event Horizon and learn some lessons from that book. To pray naturally should not include expectation or demand and note this point carefully.

- 12. Bed Time Prayer: Still struggling to get into supplicant mood and pray for His forgiveness for my mistakes.**

If you feel that you are not a supplicant what is the other attitude you have? Avoid intellectual analysis of sadhana.

- 13. Quality of my bed time prayer is improving and I started feeling the essence of this prayer now. I also experienced His responses for my real cry. A couple of times, in spite of my sincere attempts, I felt sleepy and cut short my prayer. This is true particularly if I take my dinner after 9 PM prayer.**

Contradictory sentences. What you mean by the sentences that you experienced His responses for your real cry is not clear to me. What is the prayer and how necessary it is for Him to interfere are all matters for deep contemplation. I think YOU MUST READ THE SECOND COMMANDMENT MORE CAREFULLY to understand the meaninglessness of your statement.

- 14. I am offering bedtime prayers regularly but sometimes-in ritualistic way. Due to tiredness sometimes I feel sleepy instead of being attentive.**

Yes. We have no time to pray that being so because the bed is too near! Pray at least to the Lord of Laziness to spare you and perhaps he will hear you and spare you. Dear boy, sloth and laziness is never wished away. They need to be resisted with will and for that God does not help as it is our duty.

- 15. Sir, now days during bedtime prayer initially I am trying to feel the meaning of the prayer and slowly I am feeling that for everything I should seek the help of Master. Sir, I am becoming helpless as I am not able to find the attitudes which are hindering the spirituality. I am feeling like repentance for known and unknown problems of attitudes. Now days I am not feeling like getting up for sleeping immediately which used to happen earlier.**

Read again and again articles on Prayer and understand over a period of time that “asking is not praying and praying is not asking.”

- 16. Bed time Prayer: Regular but only a few times tears came. Other times feel sincerity is not upto the mark.**

Getting tears is not any sign of sincerity. It is a weakness of heart many times. Your ego seems to be too high that you can feel insincere even before Master during prayer. Do not fool yourself with imaginary notions. Read the articles on prayer and follow the path.

- 17. I am making a sincere effort in offering bed time prayer but it is not to my satisfaction.**

You be sincere and let Master decide about its quality.

- 18. As I start any meditational practice, initially there is some resistance or a kind of dis-inclination which vanishes after few minutes. With this kind of inner resistance I find some difficulty in practicing bed time prayer as the mind is not getting settled easily.**

If the mind gets settled easily why then pray? My advice has been “pray that you pray and continue to pray so that prayer may continue”and you seem to ignore the advice and still seek my help.

- 19. Certain amount of sincerity I am able to develop with respect to all the meditational practices but still I find lacking seriousness for the bed time prayer. Few minutes the thought rests but I am not able to do assiduously.**

It is very funny that the art or is it science of weeping that all of us learn from the moment of birth becomes very difficult to practice later as we grow. When innocence and ignorance takes over weeping at our state is natural; till then mimic.

- 20. Feeling of dependency on Master is felt but that is not getting totally translated into subduedness, I am seriously lacking in performing bedtime prayer for which I seek your kind guidance and help.**

It is your sloth and indolence and lack of determination. How to overcome Master himself has written and that is printed in every quarterly magazine we publish. I also donot understand the connection between dependency and subduedness. Dependency on Master is an early state of consciousness in the path. Abhudyat is a rarified position of a competent person being subdued similar to Hanuman.

- 21. Point A Meditation & Bed time Prayer: After 11.30 PM every day not able to do very regularly as feeling tired by that time. Could do only on some days.**

The universal excuse of not attending to prayer. Kindly understand that this is the corner stone on which we can decide the boundary of our petty self. The most important commandment from my sadhana point of view is the 10th Commandment.

- 22. Doing regularly. Feeling of submissiveness during the Prayer. Feel that there is lot of preparation required to do bedtime prayer. Sir - I must say that, getting into the attitude of real crying is happening very rarely during the bed time prayer.**

First learn to pray then the question of advanced conditions in prayer will come on its own. If you are not able to cry it is because you are having a fairly inflated ego which does not permit you to accept your faults and lapses. But all that is a matter of maturity in prayer.

- 23. Have been regular and sincere in bedtime prayer.**

The lessons of repentance and seeking forgiving is not all that easily learnt nor can you summarily dismiss the same in a single sentence. You need not write everything in the report but then your style of writing betrays the shallowness of your prayer. When you pray and how long you pray and what you were doing before prayer- all these count.

- 24. There is a considerable improvement. On most of the days I am able to get up with the thought of master.**

What is this getting up with the thought of the Master; is it in the morning?

- 25. Have missed on some occasions but after improvement in health sincerity has increased.**

Sloth has many excuses and illness is one such.

- 26. By his Grace, I started to feel and understand the third line of the prayer. Revered Master is the only God and power, to bring us up to that stage. May his greatness be more and more impressed upon this being. Once during bedtime prayer, I felt veils between us were lifted, and I was exposed to and “facing” him direct. I did not know what to do at that point: should I speak (pray) or be silent, and all the time was afraid of losing him.**

The beggar has no choice and can only extend his/her arms. Silence is the language of God and everything that needs to be done is always done in faith and love.

- 27. Usually, I fall [asleep or in samadhi] during the point A meditation and I am then unable to do something else than falling in my bed. It sounds unserious**

probably, but that is how things are - I am sorry this tells something about my spiritual status.

If good sleep is the same as Samadhi we need not resort and practice Rajayoga. Sloth and inertia are over ruling factors in the drama of life. One who knows how to control sloth and inertia alone is equipped to move on the path with swiftness.

28. Was not regular in Bedtime Prayer on many occasions

Bed time prayer is of paramount importance. It is the best way by which we can make the night time a part of meditation. You are now to enter Grhastha life and the challenges to perform the prayer before going to bed is going to be much greater. But take it from me boy, that is where our determination helps. Since you write that your prospective wife is spiritually inclined you may adopt the method of sitting together for prayer at bed time. I can only share what I did and do.

29. I have difficulty in bedtime prayer because by the time I sit for it, I am very sleepy and am unable to focus on feeling His Presence. I am trying to sit earlier to be able to pray when I am feeling more alert.

Yes. You may practice accordingly as we should be alert when we pray.

30. Missing many times due to laziness.

It is for you to decide and gird up your loins as Master puts it.

- 31. The restless tendencies of mind have reduced which I am able to feel it during meditation and also during 9.00 clock prayer and Bed time prayer. My mind is able to be more attentive while offering prayer.**

Learn to repent and seek forgiveness while praying and I donot understand much by the words that you are attentive during prayer. To whom – you? Him? Problem? Please do learn to pray.

- 32. On days when I come home late or when I had to engage visitors late in the evening I sit for 5 min in prayer before going to bed. I feel I am doing this mechanically as most of the time I spend only about 5-10 min. I am not spending enough time for this sadhana. Even on days when I spend lot of time I find it very disheartening as I noticed that my repentance is “mind-felt” and not “heart-felt”.**

Perfection in prayer is not achieved that easily. Prayer is also the last condition even as it is the first. Trust in yourself and the Master alone is the way out. Donot worry too much about these intellectual differences. Whether it is mind or heart it is you only.

33. I have to do more on this front. My sincere effort is on.

Prayer is the master key for every thing in spirituality. Please try to be in a state of prayer always.

34. Feel like Master's grace is always there inspite of me not cooperating to my level best. Praying to the Master to give me the right thinking and attitude.

Never give a negative suggestion to yourself. You are fine and you are doing even better. Divine always rewards every good action including a good thought. Keep the thoughts of the Master with you in the heart and it will become purer by the day.

More on Bedtime Prayer:

1. Kindly give more importance to the prayer before going to bed. I have found in my sadhana that we should learn to pray in such a way that we pray so that we may pray and continue to pray so that we may continue to pray. Try to be in the thought of the Divine and you will feel relieved of these types of problems.

Prayer

- 1. Sir, I am not able to express my feelings in this letter. Spiritual journey of mine is full of impediments, mostly my own making. So stubborn I have become, so much self righteousness I hold I am barely keeping my head above water. My mother's health is not good, she is in pain and whom I should pray? Am I failing my master? Please accept me again and please let me suffer my mother's pain [back].**

Your concern for your mother's health is appreciable. The problem of back ache is there for almost all the old persons and each one goes through the same in their own way. Prayer is always to the One God who is a Samavarthi and the role of prayer ends when prayer is done with sincerity and devotion. Results are in the hands of God only. I shall surely keep in my prayers your request and pray for your mother's health also. All is His will and it is human etiquette to remain satisfied with whatever is dispensed by God.

- 2. Blemish: Rev Brother, I evaluate my adherence to discipline obedience and behavior. On and off discipline related issues comes up in terms of timings. It may be very few times over a month, but it is still a blemish and I seek you to pardon me. I am aware of some of my blemishes and I am working silently on it. Rev Brother at such times in particular I think about the enormous help you are giving to me/us, the work of my trainers and gift of**

Pranahuti and practices by Rev Master. Instead of thinking of the blemish alone, I try to stay positive by thinking in the above lines. Instead of getting frustrated on a blemish, I get positive energy to move on by thinking in above lines.

If the thoughts of blemish are intense you submit the problem in your prayer taking care to see that you do not seek relief.

- 3. Feelings of incompetence of self. Whatever competency is there is His. It feels burdensome that I have been entertaining feeling of doer ship and for so long when the real doer is He. Only He can bring up to That stage, whatever that stage may be where He is.**

That stage has been well explained as TAM by the Master. Better accept that than indulging in pseudo rationalism. In the above sentences you are beating hot and cold. Be candid.

- 4. Sir, in your previous email you had mentioned about "pray for your parents and this would be doing your duty". Sir, please advise what is the best way to do this, what thought should be maintained so that i can do this correctly. I hope you will pardon my deficiency in understanding this.**

To pray for some one is to present the case of some one to Master to pray for something is

not prayer- the beggar has to stretch the bowl and not seek for something to be provided. Read more on prayer of Master and my revered father and in case you find time read mine too.

- 5. I have noticed that now I have become more cognizant to the intruding thoughts, blemishes and this is leading to more assiduousness in sadhana.**

It should in fact lead to better prayer.

- 6. I feel the prayer is a door for reflection of the masters condition in the states of being. Since it suggest the mind to go there.**

Kindly read the 10th Commandment of the Master and his articles on Prayer. What you are doing is not correct. From the above it appears that you do not attend to 9 P.M. prayer for developing universal fraternity and peace.

- 7. There are difficult situations such as delay in progeny. There were other situations too. I cannot say anything as misery. Most of the time, I have the attitude that this too shall pass. Instead of reacting and struggling, I just submit to Rev Master my helplessness and feel insignificant. I depend on Rev Master.**

I have gone through the same with interest and felt happy that you are progressing in a

natural manner. Prayer is a means and in a sense also the end. Do not pray for anything other than Him by which I mean His presence. The Master is invariably with the aspirant as a shadow and it requires only sensitivity to feel His presence. Whatever is given or not given is as per the will of the Master and we should be in a state of poise either way. All relationships are God given and therefore to be respected. But that does not permit us to seek any relation in the way in which we want. It is essential that all are one fraternity. If you live in that awareness the desire for progeny will fade out. Note it is the desire that will fade out. Please read the literature of ISRC very carefully and your mind and heart will find more peace with the practice of our system.

More on Prayer:

1. I personally do not think that there is any prayer superior to that of what Master has given. It may be of interest to you to note that I consider “to pray is not to ask and to ask is not to pray”. This is the spiritual way of understanding prayer.
2. Learn to pray and that is the basis of all efforts in spirituality.
3. Prayer is something that gets refined as we pray and finally we come to a state where we don't know whom we are praying and what we are praying for. Everything comes at the appropriate time. One thing that has to be

learnt is we are not the doers and hope you are also progressing in that direction.

4. Every person reaps what that person sows and that is an unquestionable logic and dharma. Prayer for the good of others is our duty and a fraternal obligation.

Transmission/Pranahuti

- 1. Is Pranahuti like super-concentrated prana directed by the trainer's will, or is it completely different?**

Pranahuti is an act of will of a person who has progressed in the path and has connections to some particular Order of Masters. Please study the book Pranahuti.

- 2. I find myself more oriented before individual sittings & satsangs than when sitting on my own.**

Pranahuti does make a difference in the quality of meditation and that is why we ask the aspirants to take individual sittings.

- 3. Can "normal" abhyasis transmit and reach the highest without being a prefect or preceptor? I sometimes feel that Pranahuti is the breath of good with its own neutral characteristic.**

The question is not candid. A normal aspirant cannot offer Pranahuti unless he is advanced and permitted in a particular order.

- a) Any aspirant can reach the Ultimate and there is no need for him to become a preceptor or trainer.
- b) Regarding Pranahuti please read the book suggested or visit our web site.

- 4. When a preceptor or a preceptor transmit that Pranahuti which create an "echo" in the abhyasi own soul? Does it go from heart to heart? Or is it an activation in the abhyasi?**

The Pranahuti is offered by the trainer to the aspirant's heart. It may not be proper to call it 'echo' but 'resonance' is what the aspirant feels. The aspirant has no role of activation of Pranahuti.

- 5. A question we had about pranahuti. We know that, in order to have pranahuti, will from a trainer is necessary. So, how can we call the "energy" which stays in a place where there has been meditation, whereas nobody is there anymore? This "energy" can be perceived by a person who doesn't meditate, but who could feel rather quiet and in harmony. When a person who meditates a lot meets a person who doesn't meditate, the person who doesn't meditate can feel good or bad things; in any case, these "things" may upset her. Why?**

Prana is universal and it pervades the entire universe call it energy or any other name of your choice. In places which are pious and virtuous it is general observation that people feel the fine vibrations and also certain amount of peace. Samadhis or places where the great Masters' bodies are cremated or buried also have their own vibrations which are nothing but the sub atomic particles called

generally in Indian spirituality as paramanus. In the book Reality at Dawn our Master clarifies that this is not to be confused with Pranahuti from the Samadhi. Energy never stays in any place it is always in motion. The places where we meditate regularly get charged with the energy that was focused of course by the aspirants in their hearts or in point of Ajna and this in some cases get retained for some time. If meditation is stopped in that place for long time there will be no vibration felt there; this is what we find in abandoned temples and monasteries and ashrams. Certain times in the cases of persons properly introduced into the system of PAM the aspirants feel vibrations or flow of energy in their systems and this is due to the devotional feeling they have at that time which causes certain amount of void in their hearts which are immediately filled by the universal Prana to fill the void. In the SRCM when I was associated with it more I used to have many aspirants reporting such a flow and confusing that with Pranahuti; I used to clarify to the extent that I could. I do not know whether I have clarified your point but that is about it.

6. Do we have to look for this "prana", for instance in going in "special places" where it is more important?

I do not understand what you mean by this query. Prana is universal and is spread out through the Universe. There is no place

where it is not. Therefore your query is not understood by me.

- 7. Does the fact of receiving particularly subtle prana help us in our spiritual progression or are we going to feel better for a while only?**

This has been answered fully in our literature. Pranahuti enables us to progress in spiritual life and without it we may be way behind our Goal. The effect of Pranahuti **NEED NOT BE FEELING BETTER ALWAYS**; many times it is distressing also. The reasons for this phenomenon have been explained fully in our literature. Please study.

- 8. I would like to get some clarification from you. The difference from Pranahuti and Grace of God seems to be that Pranahuti involves the conduit of trainer and Grace of God is infusion of Divinity without the involvement of trainer. In both event the common denominator seems to be the grace of God. If one develop the capacity and sensitivity to be able to get in touch with the Divinity in ourselves it does not seem to be very difficult to receive grace of God. It seems that the whole creation is built to receive grace of God. However the people who practice raja yoga seems to be able to recognize that they can develop the capacity.**

Grace and Pranahuti are not the same. Pranahuti is an act of special will of a person

who is advanced in spiritual life. About Grace one of the most abused and misused word, I refrain from giving any comments. Please do read the book on Pranahuti in which most of the clarifications have been given.

More on Transmission / Pranahuti:

1. The capacity to transmit is a yogic attainment. This and many other points have been clarified in the book Pranahuti. Please read that. It is true that though the individual has progressed sufficiently he can work only when he is permitted to work in a particular spiritual order. This is the method from the most ancient days.
2. By going through the document on Pranahuti you must have understood by now that it is an act of will of another person. It follows nothing of that Pranahuti will come from the blues as many persons think. I request you to understand this position and this is fundamental to understanding the philosophy and work at ISRC.
3. It is however true that when transmission is given by a person it is felt through the body but loss of awareness, you are informing is not part of that- it can be only a state of Torpor into which an indisciplined mind enters. Feeling of Pranahuti does not end after initial days it can be felt even at the most advanced stages when it is offered by a capable Master. Again let me warn you from thinking that transmission can be received

from the blues. That is simple magic or mystification that is propagated for purposes which the propagators should know.

4. The purpose of my speaking and writing about this subject (Pranahuti) on various occasions was only to clarify the mystical, mythical and magical notions of this process of Pranahuti that is being propagated elsewhere as equivalent of grace, love etc.
5. Pranahuti is surely again a product of Prakriti or the Mother Nature.
6. Pranahuti is an advanced individual's inner divine power that is at work. I do not think we need another explanation after the work on Pranahuti which is already published.
7. It is gratifying to note that you feel development in your spiritual state due to sadhana in this system. Effort and dedication surely grants results; the wonder of Pranahuti is such that we find it gnawing into our being and slowly pushing us out of the mire in which we got stuck by our intention. Intentional consciousness if developed fully it becomes unfailing in its pursuits.

Ten Commandments

1. **One day I felt the pain of a person (who troubled me in the past). I felt repentance that sometimes with overemphasis of self I overlooked their feelings.**

The commandments of the Master get absorbed in our psyche as we practice this system properly.

2. **I must say these 4 months have been tough one in terms of personal and professional life. I managed the workload at my job very well and did my sadhana regularly. The problems in personal life are more of material nature i.e financial debts. The debt is manageable one, but this is not required in the first place. Unfortunately these problems are created by my own family members despite my forewarnings.**

If you understand the commandments of the Master properly you will see all these are related to your own actions in the past (in this life as well as lives in the past). Be courageous and bold and face things as a Lion. Never get into the foolish idea that you can better the past. It is already over and the present alone is what you can better and thereby possibly the future.

3. **My sadhana has been regular but there is a need for me to become more serious and assiduous, especially in following of the Ten Commandments. One of the numerous flaws in me is that I am not**

doing monthly self assessment about following of the Ten Commandments and sending the monthly report. Please help me in determination to get rid of this lapse and guilt and follow Ten Commandments sincerely. Kindly guide and train me as you feel fit so that I could improve and progress on the path.

I am least interested in the reports but am particular that abhyasis should follow the commandments of the Master. No Master can gird up your loins; it is your duty and your duty only. My help is always there and that is my duty and I think I need no reminders from any one for that. I do not know whether you understand what I say. Please do your duty as assiduously as possible and leave the rest to the Lord.

- 4. Learned a little bit about non expectation from things in life as well as sadhana. Still trying to figure the right way to do anything without expectation. Trying to give this thought that whatever is due will only come to us. Also tried to keep this thought in mind that both positive and negative ideas, notions need to be thrown out. For the first time in my sadhana there was a feeling that even the bad that happens to us is for our own good and so we should accept it with happiness.**

There is nothing like good or bad it is only our point of view that makes us state something as good and some other thing as bad. A

sincere reading of the Commandments of the Master and the notes can help you understand things better.

- 5. Need help. Attitude of fighting back is still there, more at the mental level than at the physical level.**

This is a problem of recognition; you see yourself as one who is capable of solving all problems and see yourself as healer of all. If you do your sadhana as advised and follow the Ten Commandments in letter and spirit over a period of time you may come out of this problem.

- 6. I feel peaceful and calm and gratitude to Rev. Master for blessing me in spite of the thoughts I get. I feel I should assiduously practice to ignore the thoughts during meditation. I got thoughts of contempt regarding some people's notions, behavior and attitude towards me. I know I have to practice a lot of Commandments 5, 6 and 7 and could only cry before Him.**

If we do not get thoughts, that is a matter of worry for us. Thoughts will be there only their nature will change with maturity in meditation. Our thoughts which are most of the time self centred get transformed over a period time altruistic. But development is a process and not a sudden change.

- 7. I have been feeling disturbed off and on for the past few months. Mostly, feeling of**

anger directed towards no one in particular. In addition, there was the feeling that I seemed to be slipping away from the path with lessening of all feelings of love and devotion for Master. I was also finding Commandments 5&7 almost impossible to follow. I realise that I was the actual cause of my disturbance and unhappiness. By allowing resentment to grow, I was creating more discord by polluting the atmosphere with negative feelings. I have resorted to prayer and cleaning and I feel a great improvement now. I no longer feel these negative emotions and feel calm once again.

I find that you try methods to control your thoughts and emotions than the easier one of yielding to the will of the Master. Circumstances in life are all results of our own actions and it requires a certain amount of courage to accept the things as they come rather than alter the same. Surely the commandments 5 and 7 are not all that easy to follow as they are aimed at controlling lower order emotional tendencies. But following them only can be called sanity. Kindly read the commandments by duly studying the commentaries of the Master and our interpretations to get to the root of the matter. Regarding the sadhana it cannot be as you want it to be, the method is given and it is for the aspirant to follow the same and then expect the result.

1st Commandment:

- 1. I am following the commandment to the word with respect to rising before Dawn, same pose, separate place and seat. With respect to understanding the commandment, I do not clearly understand about Dawn.**

Experience will teach you this and till then persevere in the path.

- 2. The wisdom that, if I don't finish my puja by 6:30am there will be domestic disturbances is not remaining firm every day.**

Refuse to entertain negative thoughts. His blessings are there and compliance will be there if there is trust.

- 3. Over the last three months, I noticed that there is progressive lapse in this regard. There were days I had either cut-short or skipped the puja. Most of the time it was because of waking up late and thereby attending to household work and missing puja. Most of the time the previous night I would be going bed late. Sloth has taken over me. I fell short very badly on this commandment. In spite of determined and strong will to get up early I could not follow this commandment.**

That however is sadhana. If things happens as we plan then there is meaning for the word

Sadhana. Your determination alone will carry you through these obstacles.

- 4. I am regular in offering my prayers before dawn as per the Master's directions.**

That is one of part of the morning meditation. We should give importance to other aspects like purity of mind and body as also to asan and posture. I am sure you are doing as prescribed.

- 5. Overall Condition – Excellent. I am feeling deeper absorbance on heart during the morning Saadhana. Fewer thoughts are going by.**

This TC relates to routines and is not connected with the quality of meditation.

- 6. As I struggle to follow this commandment in letter, I still falter. I feel I am not up to the mark of owning the viveka of transience of existence leading to sloth. My specific problem is unlike before, I am not waking up early enough to practice morning meditation consistently for one hour everyday. Sometimes I am good but not all days. I worry that sloth I had thought I got rid off is returning back. Need to come out of this complacency. Is this a vasana that is coming back?**

Whatever it might be make a determined bid to follow the commandment. It is not anything

connected to any samskara but only the influence of the environment.

- 7. TC-1: Very good. Offered prayer between around 5 AM and 9AM. Meditated for 40 minutes to an hour.**

That is not surely following the commandment 1. Such a variation of time and timings shows lack of regularity. The evaluation as (Very Good) is perhaps not correct.

- 8. In this month, I was able to meditate early except for few occasions.**

Read commandment 1 carefully along with the commentaries and understand when and how to meditate.

- 9. My sadhana for 2-3 weeks was not regular as I had fallen sick, but during that time, tried to be in the thought of the Master. Rest of the days, I am getting up early in the morning (3:00-3:30 AM), and doing my meditation. But due to pressure at home, that I will fall sick again if I take bath so early, I am doing the meditation just after washing my face. Meditations have been mostly peaceful and absorbing. After bath (7:00am), I am doing meditation again for around 20 minutes. Though I am doing meditation, sometimes I am feeling unhappy that I am doing meditation not taking bath.**

When body does not co operate there is little that we can do. It is really good that you are able to attend to spiritual needs then also. Rigidity is not spirituality. It does not mean we violate rules as we like. The advice of your relatives are correct. It is stated that 'ya smaret Pundareekaksham sa bahyanta suchih' which I understand to mean when we remember our Lord we are cleaned both inside and outside. You may however try to offer regular prayer (morning meditation) after bath around 6:30 a.m.

- 10. I have been unable to get up before dawn. My daughter wakes up almost every 1 1/2 hours and there is no continuous sleep. I am starting meditation about 6 AM.**

That is very good and your determination is good. Do not feel bad that you do not meditate before dawn. Try to fix up some time and be regular at that.

- 11. Total period including point B however doesn't exceed 60 minutes as against the required 10 + 60 minutes.**

This is not a problem and you can ignore this.

2nd Commandment:

- 1. I begin my puja with a prayer for spiritual elevation with a love and devotion in heart but I am yet to understand the real**

meaning and implications of the terms – "love" and "devotion".

Surely you will come to know as you progress in the path. What is a drama in the beginning becomes a reality later.

- 2. Here, for me, the definition or epitome of love is what our Master has for all of us (I want to love the Master as much as He loves me, which is boundless) and devotion is what Bharat had for Sri Ram. I maintain a similar thought when I pray to the Master each day before morning meditation to grant me spiritual elevation (towards my goal).**

Kindly read the commandment and go to the spirit of the instructions- it is all fine to compare with persons whom we do not know- imaginations are no substitutes for practices- you know what I mean.

- 3. With all devotion & love for the Master, I pray to Him to take me at His Feet. This TC invariably overflows in to TC – 3. (Overall Condition – Good).**

The concept of getting to the feet of the Master may be figurative but cannot be taken as an actual goal as it is taken in religion.

3rd Commandment:

- 1. The urge to have complete oneness is gradually firming up. Attachment to things which could possibly hinder the spiritual**

growth are reducing and trying to balance them with due attachment.

This is a continuous process and our determination alone helps us in the path in this regard. Ofcourse the grace of the Master is always there.

- 2. I am absolutely clear about my goal which complete and final oneness with the Master and I strive for it with resolute will. Nothing less can satisfy me.**

Kindly read the book Imperience Beckons several times to grasp the meaning of these commandments fully. To understand to become “one” is different from having “Oneness” with the Master.

- 3. I see the Master at the centre and pray that I merge with him and cease to exist.**

Please do read the commentary on the TC carefully and try to imbibe the spirit of the commandment.

- 4. Being followed. He and He alone is the Goal. I am still thinking about your words in this regard that it's TC 9 which plays up here.**

Do think well and try to feel the Oneness in manifestation of God of which we are part of

- 5. The Feet of the Master are my Goal. It is a single pointed desire. Generally no other**

desire of permanent nature persists in my mind.

Oneness with the Master has to be understood in yoga differently.

- 6. My understanding of goal is that there is Divinity in every person and to serve them is to serve Rev. Master.**

Your idea is good. But read the commentary on the commandment and understand what is being taught.

- 7. We should fix our goal which is the complete unity with God; it is particularly difficult for our Western mind to fix a goal about which we ignore everything in a practical way. (and the Western man is very pragmatical).**

It is not the problem of the West only it is here also the same. However if we understand that the concept is not a person God but a principle things will become more clear. The Natural Path does not deny the practical and pragmatic way of life. It only asks us to balance our life and fix up priorities.

- 8. I felt that something pushed me out of this "bubble" and naturally, this state stopped. I was again on the road, facing my real difficulties, fighting with my resistances but also less "egoistic" perhaps and more in reality.**

Restlessness should always be there: otherwise there will be stagnation. Our journey is towards the Infinity and not any goal post.

- 9. Trying to follow the system seriously, but somehow the attachments are pulling me down. I pray for help in following the Master's system assiduously.**

I think that your goal is not fixed and that is your task and no one can help you.

4th Commandment:

- 1. Sincere effort is on. More needs to be done.**

This is one of the toughest commandments to understand. It requires to be read several times. If you go by the words of the Commandment with out reading the commentary of the Master on the same your understanding will be limited.

- 2. I am making sincere effort to be as simple as possible in my living and habits. Ego does raise its head once a while.**

The idea of bringing in Ego in this connection is a bit far fetched.

- 3. During Morning Meditations, due to excessive involvement in the office activities, the state of mind is felt restive which is not enabling me to do sadhana in**

a settled manner. This state of mind is not only disenchanting but I feel repentant that it is affecting my orientation to the Master.

Why get into the muck and complain that it sticks. Read commandment four carefully and perhaps you will understand your problem.

5th Commandment:

- 1. In this period when I suffered bouts of illness I was very happy that Master gave me an opportunity to cleanse myself thru these illnesses. When I could not sit for a long time for any puja I was reminded of you. Despite your severe health condition you always were serving others but even for viral fevers I excused myself from Sadhana and satsangh. I hope that at least for a day I could rise to the level of courage and faith that you have.**

Surely that will be so. It is all a matter of priorities and will to abide by the will of Master. You have those qualities in you and they will mature further.

- 2. At one instance in hospital during my wife's delivery I raised my voice in anger on a clerk and later regretted for doing so. In another instance in my office I learnt that a senior director has instructed his staff not to help me lest I get credit for work. I missed that opportunity to treat it**

as a gift instead I brooded on it for long time.

That is a good feeling and may it improve further. Instead of brooding it will be wise to yield to the Master.

- 3. Miseries undergone due to circumstances are not bothering. But the process of overcoming it, working with others who are causing it, is disturbing. When others think from their point of view only, it is disturbing.**

We need not necessarily be on the right side and no one causes miseries; they are our own creation. Read the commentary on the commandment well.

- 4. I was put to test in this regards recently when I had terrible tooth ache but I genuinely took it as a divine blessing and it stopped bothering me thereafter. I am also improving on the aspect of being truthful.**

It is good that you developed the habit of accepting miseries in life. But being truthful has a different meaning in this system.

- 5. I have quite a few fears. Some situations I panicked and considered them as misery. How much ever I tried I couldn't accept everything as God's will.**

Yes. Ego will not allow such wisdom to dawn that easily. Practice and see unity then all these problems will dissolve.

- 6. The fifth commandment was remembered. Probably this is the first time in life that I have faced a misery or pain like this (my ulcers in the throat) and felt I have failed in following his commandment.**

The link between your suffering and the miseries referred in the Commandment is difficult to understand. According to tradition it is the abuse of the mouth in the past lives that beget the problems for the mouth. Try to remember Him vocally and praise Him with your mouth and things may become better. Control your food habits and that is what the doctors will advise.

6th Commandment:

- 1. I continue to feel like serving others or helping others whenever there is an opportunity. Unfortunately this feeling is not due to the conscious wisdom that others are my brothers with divine light in their hearts. It is because I just feel like serving them or helping them.**

The artificiality that you seek is rather not understood by me. When it is natural for you to empathize why should crave for a logic for that?

- 2. I am more than convinced that all people as my brothers and sisters and I am making a sincere effort to treat them as such.**

Judge the quality of this from the seriousness with which you pray at 9 P.M.

- 3. I am very much convinced about universal brotherhood being the only way to coexist. If at anytime a thought to the contrary comes to my mind, it leaves me with a feeling of uneasiness.**

Universal brotherhood is a reality and since we have forgotten the same we have conflicts and wars. Please read Rev. Babuji's commentary carefully.

7th Commandment:

- 1. Three or four times when I faced with traffic coming in wrong side or recklessly towards me I gave very angry looks towards them. I later told myself that I shouldn't have done that but nevertheless I do it.**

In Hyderabad the pedestrians have a worse plight. Some one spits on their face going by bus and the pedestrian is helpless even to shout!

- 2. An incident happened and I had to undergo some discomfort due to**

somebody. I suggested my mind not to bother or think bad for that person.

That is a good attitude and it helps us to be happy more than anything else. A happy mind meditates better.

- 3. This has been the greatest change that I have undergone since I have come under the umbrella of our Rev Master. I am no longer revengeful for the wrongs done by others. As of now, I take them as a part of destiny. Surely and steadily I shall start having a feeling of gratitude towards others who do any wrong to me and I will start accepting these so called wrongs as heavenly gifts.**

That is the crux of spirituality and I am happy you are moving in the right direction.

- 4. Though the Master is so kind, I tend to get angry sometimes which I must improve. This commandment is very special gift from the Master for me.**

Kama and Krodha are god given and therefore cannot be nullified totally.

- 5. I do not feel any resentment for the wrongs done by others. I still feel nervous to meet them and I am not sure why I feel sympathetic towards them (Can this be a sign of ego).**

You have the answer.

8th Commandment:

- 1. There is a feeling of disinterestedness in eating the foods outside. But I am unable to avoid it as yet though making honest attempts.**

In Telugu literature there is a story of a dog which decides not to eat leftovers. When there is nothing left over anywhere and the moment a leaf is dropped it ran after that. I am sorry if I hurt you with this story. But determination means not to repeat the mistakes and taking shelter under some pretext or the other is no good. What makes you unable to eat 'trash'? Your answers have to be honest to yourself.

9th Commandment:

- 1. We recently had a cook who stayed with us for a month helping us in cooking. During a conversation with my parents about my life she told my parents that one pious son liberates seven generations. While I told her she overestimated me, I realized I carry lot of responsibilities.**

The servant maid was surely wise and what she said is truth also.

- 2. Ahankar is slowly melting. The entire way of living is being given a re-look to make my 'self' smaller and pious.**

Are you sure that is the what the Master says?

- 3. I had composed a poem long years back "Bande ki hasti mita, Bande ko khud mein mila", that is to say, " Oh God, please erase the existence of self / persona in me and merge me in thyself". This poem often comes to my thoughts during my meditation. "I" am waiting to merge in to the master like a drop in an ocean and there can be no separation thereafter.**

If you merge in the Master as you say like drop in the Ocean you will be limiting your mergence you have with Him. On the contrary if you move in the path shown by Him not only does He keep company with you but enables you to display His greatness to the world at large. From my understanding the Commandment 9 is the mergence we have meaningfully.

10th Commandment:

- 1. Praying to Master to keep me in a good office, social environment as that may help to keep the goal always in front.**

On your own admission your compliance is not upto the expectation of a good sadhaka. Prayer for anything other than the ultimate is cheap and vulgar. Please read the commentary on the commandments of the Master carefully and learn how to pray. For begging no Sadhana is required. You seek a

good office, a social environment (what that means you alone should know). Your linking them with the goal of Natural Path is irresponsible and untenable understanding of the system.

- 2. I need to get more closer to the Master at this hour of "Bed Time Prayers". Though I do repent for the wrongs committed and beg forgiveness, the mood is yet to get supplicant. The resolve not to allow repetition of the same is not resolute enough.**

It is good you understand the need to pray. There is no limit to prayer and humility.

- 3. Sometimes it becomes a rather hurried affair. Requisite supplicant mood does not engulf me many a times.**

Try to be in the state of prayer as long as possible. Supplicancy and submissiveness develops as we practice.

- 4. I feel my deficiencies very bare. Ego, intolerance towards people and resentment to situations, thought tending to judge others and physical indiscipline are things which trouble me internally. The only advantage I see is at bedtime prayer there are enough reasons to feel low and repentful and pray. Whatever be my limitations, I feel submission to Him for His cause should be the continuous**

goal. I feel solace and joy in remembering Him thus.

Try to see the positive side of all issues.

- 5. Intensity of feeling of repentance is not same and only on few days I feel truly repentent. Other days it feels I am attempting to feel repentent. After prayer, a cosy feeling of warmth in His thought is felt which is very relaxing.**

That is all the play of ego. Prayer is the toughest spiritual discipline to cultivate so far as I know. May you be in a state of prayer always and may that happen soon.

- 6. Out of 30 days in a month, I sincerely follow the Commandment only 10 days. The rest 20 days I fall asleep even while I am doing Point A. During such times I just pray and have a feeling that I am not able to follow the Commandment. Most of the days I sleep by 9:30 PM, so I am not sure what to do.**

Early to bed and early rise is a good habit. After 9 P.M. you can sit in prayer for sometime and slip into sleep. The Prayer is a state of mind and not a ritual and we should slowly move into the condition of being prayer all the time. May you be blessed with such condition soon.

- 7. Most of the events during the day were recollected seeking pardon for lapses &**

mistakes committed knowingly or unknowingly. Then offered prayer to Master to take me to my Goal of having complete oneness with HIM.

We are asked to repent and seek forgiveness in the prayer. Read the Tenth commandment well. What has this to do with seeking oneness with Him? Sincere submission to the Master will make Him understand what we need and he will act accordingly. Moksha is not had for asking or praying. One has to work hard towards that.

- 8. Regular in placing all lapses before the Master seeking his pardon. Care is taken not to repeat them . But still at times one or two get repeated and at that time feel very unhappy. I earnestly feel to become free from all impurities and pray Master for it.**

Our task is to pray and the rest is His will.

- 9. Some days I get into prayerful mood and feel repentent for the current state. Some days this state seems to be far off. This is an aspect of sadhana that needs to be greatly improved.**

If you learn how to pray in the real sense you have reached the goal. Therefore your task would be to pray with sincerity and improve on that.

- 10. Though I do repent for the wrongs committed and beg forgiveness, the mood is yet to get supplicant. The resolve not to allow repetition of the same is getting more resolute.**

Regarding the 10th Commandment prayer becomes deeper by the day and finally we remain only in the state of prayer. You will surely see that happening to you by the grace of the Master.

- 11. Feeling that what ever mistake I have done, please forgive me not repeat the mistake again.**

That is the method. Are you really able to place before Master your wrongs item wise and have you repented for them first? Then only the question of forgiving arises.

- 12. Feeling that, please give me the strength for follow the Masters commandments strictly.**

Master has already given you everything. It is for you to determine yourself strongly and implement them.

- 13. Praying before the Master for better life for my children and abysis.**

The method is to repent for the mistakes we have committed and seek pardon of the Master and remain in a mood of devotion to Master. Prayer for the good of others whoever

they are shows only attachment and that means the basic Vairagya has not developed.

14. Feeling of repentance for having forgotten Master for so long and gotten indulged in play and pleasure.

Such a repentance is of no practical value in sadhana except in the beginning. Having moved in the path considerably to think of the problems we had before we started our journey is only wasting our energies and resources.

15. The state of mind has been more balanced than previous months. At the same time the mental disposition is turning more inwards. Master's company is felt within as something which is continuous with the thought. Only I tend to ignore this at times and consequently feel repentful.

Repentance should lead to learning and that means we should not be repeating the same mistake again and again.

More on Ten Commandments:

1. No one crosses the river three by fourths. Practice the Commandments properly and try to be deserving of the grace of the Master.

2. All negative emotions are very heavy on the heart. Try to see Master in all those who you feel harmed you and learn lessons in life which grant peace. Then revenge may not be your option.
3. While critical analysis is necessary we need not be unduly unkind to ourselves. The lapses that you feel in the implementation of the Commandments of the Master will make you overcome them.
4. Without going to the merits and demerits of your version of the thesis of Winnicott (whom I have not studied) I must say I got amused when this problem is linked with the problem of moulding one's life so as to develop love and piety in others. (The 9th Commandment). I understand from varying figures of statistics that the percentage of human population deprived of the love of mother and father is more than 50% and the percentage is more in the case of the so-called developed Nations. I am not sure. The thesis of the Psychoanalyst in consideration is based on an odd, yet fairly popular version of love as something possessive. Love as sharing and sacrificing is something that cannot be confused with the type of love the psychologists have been theorizing about. As a matter of fact the whole of psychology and psychoanalysis rests on what they call the Pleasure Principle. I do not want to digress further in this regard.
5. Following the 9th Commandment is a development over the conditions of following

the previous 8 Commandments and cannot be taken in isolation. If a person A has a relationship of love with B it can change if the relationship is bi-polar one. But if the Master is made the connecting link, then we get a picture of A being connected to M who is also connected to B and A and B are also connected. Then the energy of love flows from A to B and A to M to B and vice versa. Then no individual is loved for his/her sake but for the sake of the Divine. This is the logic of the prayer to be offered at 9 P.M. All are one and there is no separation in the real sense of the term.

6. When we mature in spirituality by following the Natural path by sincerely implementing the Commandments of the Master and doing meditations on the specific points and also attending to purgatory sessions with dedication and commitment we come to the state where Love is an irresistible desire to be irresistibly desired. The Love that wells up from within then is something that is different and I may say that then, Love is a triumph of imagination over intelligence. Constant remembrance then gains a different meaning and the way we start loving is accompanied by a full realization that it might be lost any moment. The condition of universal love is something that we would not part with for any other thing: this is real non possessive love or real love. But many times this is either followed or preceded by the Unitive state. In that Unitive state there is neither father, nor mother, neither worlds nor gods nor even

Scriptures, neither Monk nor ascetic. The Self is beyond good and evil, beyond all the suffering of the human Heart. Pain is always there but only when the heart is attached to it the suffering starts. I am not saying anything not understandable. In the presence of love that is established in the heart no pain ever turns into suffering. It is then a prayer similar to “Oh Lord, may all of mankind be safe, Let no one experience pain or suffering” emerges from deep within.

Sadhana

1. **During the meditation, I have ignored thoughts successfully but when not meditating, I did not do that many times. When I sit for meditation I am feeling calm, light, one with god, but when I don't meditate I am failing to remember that oneness with god many times. Whenever negative thoughts occur, there is an immediate thought that I cannot entertain them as a follower of Master, but I keep paying attention to them for no reason.**

A mind that was accustomed to a particular way of thinking cannot be changed that easily what to say of habits and reflex actions. That is why our efforts in this direction is called sadhana.

2. **I'm regular in my sadhana, but I could do better in establishing a fixed time for meditation. I rise before dawn, but have a pattern of drinking coffee before bathing and prayer, which delays my prayer to be later than it should.**

My self and my wife were also like that in yester years. Now first we attend to prayer and then other things follow. It is all sadhana and it means it takes time for the thought to percolate into the grosser levels of actions. Have faith in yourself and you will achieve the goal.

- 3. A few days felt thoughts beyond mundane & self. Aspiration for greater faith in the Master, of wanting to be close to him.**

Sadhana done without expectations will bring all these at the appropriate time.

- 4. I have been regular to all satsanghs and individual sittings, but I have not been very regular in my Sadhana. Many times I felt guilty and did not send the report. I realize the importance of this and will make every sincere effort to send the report regularly.**

Whether you send the reports to me or not your doing sadhana with earnestness is more important. Guilt should naturally lead to repentance and that to a good prayer to Master.

- 5. There is a constant restlessness to grow on the path. There is a mix of calmness and helplessness.**

Growth is possible only when nurturing is there and growth is not had for just wishing. Do your sadhana as you should and the results automatically follow.

- 6. At one point I feel I want to do everything to improve my sadhana, my spirits are so high, I just want to improve my sadhana, I just don't see anything else so important. Some of times I feel like it just got routine and looks like I am satisfied with what I**

am doing. This feeling keeps changing often like up and down.

A steep climb always is not that easy and God provides several plateaus on the path. When we climb we think we are progressing and when we move in the flat land we think we are not. But the truth is once a person is introduced into the Masters system there will always be improvement and the scenario changes very constantly even as in any travel.

- 7. I would like to be regular in my sadhana and in taking sittings. But unless I do the sadhana sincerely I am hesitant to meet you and unless I take Your Kind help I might not become serious in sadhana. I am finding it difficult to break this circle.**

Apart from the reasons given by you, the reason for not making a firm decision to move further and farther in the path is only the effect of Bhog (in modern technology in education- Plateau) and that you will not be able to get over unless you gird up your loins-getting rid of pseudo intellectual explanations for lapses. I have nothing against you. I was however annoyed that you were not reporting as to the discharge of duties towards the Master and spreading of His message. It is one thing to look at our progress; it is another to discharge our commitments towards Master.

- 8. General Condition in the day: I have uniform condition throughout the day. The workload was heavy and I had to manage a big project at work. I could observe the balanced condition in me. I remember how unbalanced I used to be under such circumstances before joining the system. I used to make many mistakes in work as well as in dealing with others at work. I thank Rev Master for giving me this balanced condition. During this period, when I meditated, thought related to work was very less.**

Please do not use wrong words. We are grateful to the Master and that is about it; thanking is a word of the lower order plane.

- 9. But with respect to the orientation to the Master, I acutely feel the need to improve my inner condition with a deep urge to feel the Oneness with Master's consciousness. Master is now perceived as consciousness rather than person. There is lot of inner restlessness and I understand that without the blessings and support of the Master it is impossible to improve further.**

Support of the Master is always there it is only our grace to His work that is lacking.

- 10. With a sincere prayer, I place before you all blemishes in character and seek your kind blessings for overcoming them.**

My blessings are there. I add Masters blessings are also there. But you seem to lacking your own blessings.

11. **During and after satsang or sitting I usually feel presence of Master. But I can't stay in that state (condition) a long time. So day after day meditations are less deep with more and more thought untill next satsangh. The consequence is I am not in the constant remembrance in all my daily activities. I observe two main causes: at first, I adopt the condition of every place where I go and of every body I meet. When I become aware of what happen I dont know how to come back to His presence (to a good condition). The second reason is I suddenly forget Master, and I think to myself (my problem, my solution, my emotion etc). In that two cases I loose the condition of the meditation and I can't find it anymore alone. I always need help of my trainer. Do I have to do (think, feel) something more than the sadhana to be more oriented to Master in my daily life?**

These are all problems of sadhana and were explained in our books. Briefly to expect to be aware of the presence of Master all the time is not proper. We have many things to do and therefore we can only be discharging our duties as a matter of service to the Master. In that way we can be in the thought of the Master. It is necessary that we should develop an attitude of being in the company of persons who think of the divine. When we

are not in such a company we must cultivate the habit of trying to see the Master in all: this will be possible only when we do not judge others and other things. It is but natural that we are aware of our feelings and emotions and problems but we should think all of them as by-products of our thought and action discharged in the attitude of service to the divine.

- 12. We moved to a new place. From then on most of the times I feel my sadhana is ritualistic.**

Hope the new place is comfortable and you are happy. I donot understand when persons use the word ritualistic. Routine is a must and there is need to take the spirit of meditation and other process in our sadhana. There are no ritual in our system. We need to meditate thinking of the Divine light which is non luminous. How can then meditation become ritualistic?

- 13. Before sending this summary, recently there was some tension in the family. These were the attitudes I observed. Why can't life be simple and peaceful? Why do people make it complicated and suffer with complicated thinking? When my behavioral attitudes were questioned, though my ego was hurt, in a way I felt this will help me learn. I did not feel this tension as a misery nor as a wrong doing. My only thought was why such a complicated thinking?**

That is the crux of sadhana and how the Manomaya and Vijnanamaya kosas affect us and the tyranny of such thinking is very personal. Having faith in the method practice cleaning process and you may not suffer much.

- 14. In the month ahead my goals are 1) Being prayerful day long 2) Feel greater dependency. 3) Taking time daily to contemplate & read.**

It should be doing your meditations and cleanings and offer the prayer at prescribed hours. One moves step by step and leaping is easy for frogs but that is not the way of sadhana.

- 15. Sadhana & Day to day life: In general I feel settled, more natural in my interactions with others. However there are times I felt awkward, feeling separate from another. These are times I feel a bit disappointed for being unable to imbibe the Master more.**

If we can follow what He said it is good enough; imbibing is a big word.

- 16. Sadhana & Day to day life: Sometimes I feel the curiosity to read others but often I find others either seeking like me, repeating the Master's words or outright unacceptable.**

Curiosity to read others? Why? How does it help you? You seem to be judging others and this is a bad habit and totally unspiritual. Please avoid this type of thinking in the interest of your sadhana.

17. **Sleep has been perturbed almost every night in May and June by a dark force attacking at night. It was scary; my body was frightened and reacting to that force by waking up when it was arriving and by causing resistance to go to sleep. At the conscious level, I was not scared, just concerned and willing to understand what was going on as well as to find a solution. This dark force appeared to me as a conscious being like an animal taking energy from me every night. It stopped all a sudden as it started.**

When a Salik or traveler is on the path some forces tend to attack them and to frighten them so that they may leave the path. This is a usual phenomena felt by many sensitive persons. My own experience which I may recall though it is something that happened many decades ago is: there is pressure on the chest region, darkness which is unusual seem to engulf the entire being causing a sense of apprehension. It was natural for me to remember the Master though no help was sought. The experience itself made me to get up and see whether there is any person or being around and finding none I used to resort to my prayer and meditation. The prayer is the usual prayer given to us by the

Master. When I narrated these facts to Master he asked me whether my hands were on my stomach or chest at that time to which I said neither. He told me some times the physical posture gives such experiences and also told that there are forces which try to hinder spiritual progress in general. He said we should have the courage to move forward and ignore these events.

- 18. Day to day: (a) After Basant for 10 days, felt closeness of Master and feeling of gratitude. At the same time, felt distance. There was a pining feeling, leading to periods of restlessness. (b) There is more goal clarity and determination to not let other things bother too much. More balance. (c) More faith in Master and self.**

As the saying goes little drops of water makes a mighty ocean. It is by fraction of inches that we grow and never by feet.

- 19. But the pain at times still comes back. I tried to think this is the way to undergo some samskaras. But when I was going through the past two months diary and the imperiences now, I felt I was lost and know where to start again.**

Not clear to me. We are not lost at any time in the path as our connection to the Master is very strong and your experiences confirm that. There is no question of starting again-you have been moving steadily and this shall continue in the remembrance of the Master.

- 20. Sometimes I seem to be saying 'where art thou Master' and seem to hear 'where art thou brother'.**

That is really good; the inner conscience has started expressing itself. Coupled with the crying that you have it only shows your nearness to the Master.

- 21. Some difficulties faced in day to day activities and with attitudes.**

This is the problem of Ego. What are the great attitudes that are in conflict in home atmosphere? Most of them border on silliness.

- 22. I had a repeated thought connected with a relative for some days during meditation and at times during day. Though it's very trivial, since the remarks were made by an abhyasi with out any truth, it was tough to accept/ignore.**

If it is easy we will not call that sadhana. As you the remarks were made by an abhyasis take it as a blessing of the Master in which case acceptance or rejection are not the choices.

- 23. I have been contemplating as to how my condition has become somewhat heavy in the recent past. The following is the daily pattern and routine of my Life. (a) On completion of the construction of**

additional accommodation, I have now totally returned to my normal living state. (b) Mentally, I have again started visualization of complex issues affecting our National Security and our Vital Interests and seeking some solutions as can be discerned by me. This is taking much of my leisure and spare time. (c) I have been requested to take upon the responsibilities of our Large Society and this involves involvement in many mundane issues, taking its own toll. (d) Financial Management consequent to the completion of the Construction and other issues like purchase of car by my son. These have now been fully settled and there is no mental engagement on these at all. This must have had impact on my spiritual health and would have injected certain amount grossness. I can feel it now. While deeply expressing my gratitude for your spiritual diagnosis of my problem, I will now start more dynamic sadhana so that these temporary impediments shall be overcome and my Condition is restored to its original state.

It is obvious that you know why are in the present condition. It is easy to land into muck and cleaning is not all that simple or easy particularly when the mind is attached to the things sought to be cleaned. I have hinted in many places and wrote more clearly in some places in the various articles I wrote about the slippery path we have in the higher realms. To know reality is relatively simple but to hold

it requires perseverance, persistence and determination. It is then the issue of priorities arise in more serious dimensions than we imagined earlier in sadhana. Commandment 4 is very clear in that it asks us to reduce activities. But that is not all that simple; it requires a determination to be a Cipher or Zero. Nothingness is neither an illusion nor an object to hold. Cleaning process is the toughest part of sadhana; giving sittings to aspirants at that time does not absolve our responsibility to attend to our task. Prayer is a state of being and not a time oriented routine. Once we seek to establish in that state all other duties and responsibilities to ourselves, family, larger family, mother land etc., become secondary. When we seek Brahmand where is the place for Pinda or Anda?

24. General Condition: Feeling to pass the message of Master and communicate about system.

Feeling is alright but what is the real work done in the spread of the message. If you speak no one accepts but if you practice some may get attracted.

25. Sometimes I am continuing with B Point meditation for longer time than required and couple of times I do not even remember whether I have offered the Prayer properly. Sometimes, the sensuous thoughts are coming and going immediately, just like a flash, especially

before sitting for my meditation or satsangs. Sir, I have gone through the clarifications given by you in various articles, especially in Three Truths - Trillion Doubts on Point B and Point A meditations and I feel my attempts in focussing on the work which is required at that point, i.e., Point B&A meditations, are failing.

Your mail which has no mention whatsoever of the Basant. That shows your orientation. It is very hard to control a bull. It is tougher when you deal with disciplined mind. The methods are the best ever given to humanity. You should practice in the way prescribed and learn. There is nothing that I can do about this. I wish you all the best in your endeavour to control yourself.

26. **After Kailas Manasarovar Yatra, it took some time to bring my meditation practices to normal routine. During yatra, practices were disturbed as there was no fixed schedule. Although I remembered Master most of the time during KM Yatra, I felt that I missed my regular practices thereby hurting my condition. I humbly request you to forgive me for my pitfalls.**

I never wanted to discourage you from sticking to odd religious and pseudo religious notions. You must have by now known the futility of such acts. I shall attend to you as desired but I think it will be necessary for you to cleanse yourself more before you can actually be attentive to the Pranahuti.

- 27. I have analysed critically regarding the inertia that developed in sadhana which I humbly put forward to your kind self. Due to the pre occupation with house construction activity, my daily schedule of prayer and also with regard to office activities, the set routine got disturbed thereby I became irregular with respect to some aspects of sadhana. My involvement in these activities has affected my focus on the sadhana which I realize now but I was helpless as I had to finish the task in hand. But for your kindness and blessings alone that we could pass through the activities without getting effected too much.**

This is not a correct assessment. People have been constructing temples and ashrams including our Master and my humble self. Never I found necessity to miss any of the practices and that is because of the priorities I fixed for myself. Meditation, cleaning and prayer can never be missed by one who has fixed the goal and restless to reach that.

- 28. I beg your pardon, that during my short visit, I will not be able to visit Hyderabad.**

Physical proximity has never been an index of intimacy.

- 29. Some blasting anger is still rising from time to time, but more rarely than it used to be: I am getting old and tired.**

Other words for old and tired are mature and seasoned. Blasting anger or rage is usual in all sensitive persons. The question would be was it justified or not? If there is no anger and passion in life there will be no life at all.

30. Whenever I remember Him consciously during the day, I feel a flow in Chit.

That is not correct understanding of the nature of chit lake. All our thoughts are there in seed form. Read and understand more about its nature and then know your origin of thoughts.

31. The yearning to grow fast in the system is ofcourse there, but I wonder whether I am resorting to fast track by posing this query.

Your question is based on simple Greed. Brahma Vidya has been made simple and easy for the first time by the Master and your desire to have quicker progress is not in any way justified.

32. Difficulties in sadhna: Complacency, Laziness, poor posture, lot of day to day thoughts, tendency to hold on to money leading to miserliness, Delaying day to day work.

If you are determined to get rid off these lazy habits and delusions then you can get rid off them. They are not problems in sadhana;

they are your lazy habits and other afflictions. Please do decide your goals and then you will have courage to tackle these attitudes and habits.

- 33. Others (in monthly report): (a) There is more and more helplessness and inner cry to become free but not able to come out of it as have many bindings. (b) Feeling that Master is always helping and His grace and guidance is there always helping to come out. (c) Sometimes not able to say No. Trying not to get involved in unnecessary things or matters, reducing gossips. (d) Mostly feeling balanced and happy as well as more free and natural in dealing with others. (e) Sometimes feels that don't have control over self and end up wasting time watching TV or indulging in unnecessary activities.**

When helping hand is there, there is no point in crying 'help', 'help' without holding that hand. You seem to be crying within for more entertainment and enjoyment stating that you are desperate to become free from them. There is little goal clarity in such thinking. There is no support for sloth and indolence. Everyone gets what he deserves.

- 34. I feel time is running and I am lagging behind it and I feel the rush but could not do much.**

This is just a statement of greed and nothing else. You have to do sadhana as prescribed and then only you can get the result. I think you should shed your laziness and sloth and work hard towards your goal. Your statement also questions the capacity of the Master whether you realise the lapse of not.

- 35. In the last three months, my orientation and sadhana have varied a lot. Some days there was high orientation and I was sincere in sadhana, and other days I did not feel like doing sadhana, it has also largely been because of my sloth.**

When the cause is known we should try to find out the remedy also. This sloth can be overcome only by determination and that comes from the love we have for the goal and Master.

- 36. During the month the state of mind has generally been calm peaceful and non-impulsive. A sort of general disinterestedness and sloth also prevailed.**

Laziness is never a virtue. Corrective methods for this can be only discipline; if you did not have it all along these years it naturally requires more determination and love for the goal.

- 37. I feel highly concerned by the evil guidance of human kind and by the destruction of life on Earth, which I have**

seen and felt much more clearly here. Protection of life is more in my prayers than evolution of humanity.

We can protect and defend our human nature only when we destroy the animal in us and cooperate with the Master in the process of divinization of man. It is good nature that is real life. What is there if we save life if that is unicellular?

- 38. Some anxiety is there sometimes concerning the problems of daily life, but it is more rarefied than it used to be. I just follow the directions and try to focus on doing what I have to do correctly, with confidence in the directions that are given and responsibility.**

The problem is very real and very mundane. Be sure that the very law of life gives you enough cooperation to meet any problem in life. More so the law of human life is such tremendous possibility.

- 39. As we transition into the New Year, I look back on 2007 as one of the most profound and blessed years of my life. I am humbled at the magnitude of the blessing bestowed upon me. When we spoke of trainership, I remember you said that the decision had no impact on spiritual progression. However, by assuming the trainership role, I think I strive for the goal more than I would have done for myself because I feel a sense of responsibility for**

helping others reach the destination. I understand this logic is flawed because I should have the same inherent passion, but nevertheless, I am grateful to the Master and everyone on the path because without them, I would surely fail.

Your understanding is perfect. I wonder in the chain of devotees where does the first link start? Every one of us need the help and consideration of others in the path and united we move into the Homeland.

- 40. While I was going through 'ganga jumni', your talk delivered on janamshtami some time back, I found the reference to the feeling of divine touch similar to the expression in Gita sloka (vi.28) 'sukhena brahma samsparsham atyantam sukham asnute' and I experience it again and again each time more vividly than before, more so during and immediately after the satsanghs. My heart swells with loving gratitude to your benign self and Rev. Master for having made all this possible to this being in this life itself. Only way of expressing this gratitude, I realize, is to serve Him better and better and in a way that would please Him the most.**

Your conditions deserve thanks giving to the Master who is caring for us every moment of our life. What to talk of gratitude? Gratitude to the father and mother are not proper sentiments.

- 41. After Meditation: Many times I felt empty at heart and I remain in His thought. The effect remains for longer periods (when at home). During the day also, many times I observed emptiness at heart.**

Emptiness is a relative word. Try to understand the essence of the same. It is wiser to be in an attitude of gratitude to Master and then our day becomes richer.

- 42. Over the past few months I was trying to adjust to the situation at my home while pursuing my sadhana. I found that it was challenging to do sadhana without inviting a negative opinion on ISRC/Master because of the way I handle domestic situations and my behavior. I found that most of the time I was not planning things, however simple they are, properly.**

Congratulate yourself. Nindak is a quality of a saint. Kindly read Dr. K.C.V.'s commentary on Ten Commandments.

- 43. When someone comments about Rev Master's path without knowing anything about the path, I get very angry. I do not show that anger to the person. The persons I am referring to are non-abyasis. For example, one person said that "Meditation will take only to Kaivalyam" referring to PAM. Situation is such that I could not react. But my mind attacks such statements and my thought revolves as if I am answering such statements even in**

meditation and cleaning. For 2 days at least my thought pattern remains like this and continues when I remember such statements. I cannot let go and dismiss such statements as useless. My mind keeps attacking that. What should I do to let go and look ahead?

As a rule do not discuss matters relating to sadhana with all and sundry. Next even if someone opens up the topic behave as if you are dumb and mute. Our mind should be on the Master whatever we do and we need not react to every statement made for or against sadhana.

- 44. Feeling of calmness and lightness throughout the day and feeling that Master is close.**

It is good that you are shifting towards more positive thinking in natural way.

- 45. At work place, issues were present at the same time, at personal front marriage got finalized. Had some worries related to this.**

Dependency on Master is the key to solve most of the problems. The funniest thing about life is that problems get solved on their own and it is only our attachment to things, persons and actions that make us feel we are doing something.

- 46. Behaving in unbalanced way at times based on sudden impulse. It was, however, very much regulated during the last 3-4 years. otherwise it used to be calm & balanced. Dependency on the Master continued to increase.**

Do you mean to say after meditation it has become worse. If that is so you should rethink about continuing meditation. I am sure that is not the position and it is odd notions you have that are at play. Dependency for what? If you are really feeling dependant on the Master the earlier sentence makes no sense.

- 1. I seem to get into lot of problems because of unnecessary talks. Although I don't intend to do any harm to others, they think that way & I feel very hurt. I was also reminded by the Master during meditation that unless there is any need to talk, I should maintain silence.**

The fish gets into troubles because of its open mouth. There is a saying do not disturb silence unless you are going to improve on that.

More on Sadhana:

- 1. So long as the sailing is smooth there is no problem and it is only when sails are to be handled and the helm kept firm the readiness of the sadhaka for the journey is known.**

2. Regarding the problems in sadhana that you mentioned they are faced by all the aspirants at some stage of life or the other and that cannot be any reason for losing our persevering efforts in the path chosen by us. Ebb and tides are as common to the mind as to the sea and a balanced approach is what is required which I am sure you have. Kindly read more of Masters works and you find many of your problems answered there.

3. It is a general rule in any learning process that there will be a stage similar to the plateau after some improvement. This period of lull or relative sloth is the period of internal consolidation. Again the curve of learning picks up. Patience and perseverance are the means. Please gird up your loins as Master puts it. It is a bad habit to expect results for action and that conditions you into a pattern of thinking which is usually considered not healthy. Your duty is to do sadhana as prescribed and leave the results to the will of Master. There are obviously other things that work on your feelings and emotions and all I can advise is to pray genuinely to the Master placing everything from your heart before him.

4. Even as we move on the path and climb greater heights there are ups and downs in the path and many times a long stretch of plateau. We need to keep moving and I am happy you have that temperament.

5. It is good that you rely more on the Master and less on your intellect now. Most of our problems arise out of imagination. Imagination as you know was given to us to compensate for what we are not; and a sense of humour was given for us to console to us for what we are. I have always found that patience and peace go together even as perseverance and success. Kindly attend to sadhana with all the earnestness it deserves and it will be easy for you to realise its value.

6. While we move up the hill/mountain it is but natural we have some pebbles, stones and thorns hurting our feet. Forbearance and fortitude are our main tools in this regard. Ofcourse the faith in the Master and his method is primary. I find your report satisfying but I can advise to count how many times you patted yourself for the good work you have done during the day ignoring whatever lapses that might have occurred. I think this will give some relief.

7. You have not mentioned anything about the cleaning practices nor about the prayer practices. The importance of these practices has been stressed well in our literature and I request you to study the need for those practices and practice them to derive benefit from this system of sadhana. When our attention is towards us there is generally certain amount of heaviness in the heart but if our attention is on the Master many of the feelings and emotions get cleared even like clouds when there is a good breeze. Try to

understand all our problems are problems of relationships and once this wisdom dawns the implementation of the commandments become easier.

8. Proceed with sadhana with absolute determination and conviction in the true love of the divine.
9. It is persistence and perseverance in sadhana that ensures progress.
10. Regarding the Master mentioning the 'boat had sunk to hide itself in the lake and even to the onlookers it seemed that this was all' we may perhaps interpret the 'boat' as the sadhana and the sinking of the boat in the lake can be taken to indicate that the sadhana got terminated after some very limited attainment as contrasted to the possibility of swimming in the Ocean of Bliss which could have been his lot had he not terminated the sadhana till the goal is achieved under the capable guidance of a Master.
11. To know one's mistakes and whole heartedly repent for the same is the index of wisdom. To go on thinking that you erred is neither good for the mind nor the soul. Please do sadhana as prescribed and it may not be difficult to come upto your and Masters' expectations.
12. It is necessary that we should practice sincerely and there are no ifs and buts to it.

Otherwise the results will be not to the promised level but according to your deservancy. No problem of yours or for that matter any one else is something totally different from other sadhakas. Most of all the problems are only in our mind and there is no external problem except relating to physical ailments and environmental pollution. So far as I know there is no way available to us in the world which will suit our idiosyncrasies and notions. Learn to live in the higher plane subduing the lower plane and things may become brighter then.

- 13.** Some seek to have the cake and eat it too. That is a type of psychology bordering on greed. We need to be thankful to Master for all that (good and bad) that is conferred on us. It is necessary to be in the thought of the Master trusting Him to know what is good for us and be thankful.
- 14.** One thing we need to learn in spiritual life is nothing stays and least of all stays as we like it. Change in condition will be pleasant or unpleasant according to our expectations. But the main point to note is that expectation is the least spiritual state of mind. As I have been telling 'torpor' and 'excitement' are the two conditions we prefer though both of them are not desirable.
- 15.** While we all have the capacity to bounce back from life's difficulties, sometimes we have a Busted Bounce due to circumstances beyond our control. Life is like a bouncing

ball. Sometimes we are up and sometimes we are down. What is most important is not where we happen to be in the cycle of the bounce, rather our ability to bounce back at least once more. Surrender to the Master is possible and is necessary too in our lives.

Self Evaluation

- 1. I am having some feeling that I am tending to enjoy the calmness rather than having a fire to progress spiritually. It was like taking rest. I am not contemplating on the feelings. This is resulting in poor dairy writing on a daily basis. I am only noting down the general condition. I could identify this only over a period of time. Why am I not able to identify this immediately is a question that comes up in me.**

Peace, quiet, calmness are all divine blessings and your attitude that you are enjoying them and that you need to go further through the Fire (perhaps you mean aspiration) is only being ungrateful for the blessing. You do not get things you imagine as right or proper. The path is well laid and you need to understand it better and that is possible only by serious study of the literature. If you are not writing diary properly it is because your laziness and also due to not finding anything exciting (which is sought for). Read more about diary writing.

- 2. I have not submitted my dairy for the last 4 months. I submit my apology and I seek your pardon for this big lapse. I will not allow this big lapse to recur. Whatever maybe the problems I faced in the last 4 months, there is NO excuse for this lapse.**

Whether you send the reports or not I request you to attend to sadhana properly and write your diary regularly.

The feelings were subtle and I procrastinated in reviewing them, for I thought there is not much to observe. I apologize for this thinking and the delay thereof in sending the report. When I did review, I found a pattern that a particular band of feeling stayed prominent for some time and gradually shift is observed to a different feeling. Please guide where appropriate.

You have realized your mistake and perhaps there is no need for any observation on this point. But one point I would like to bring to your notice is that progress is a continuous feature of sadhana and by consciously observing the same we give it a greater impetus. The change may appear very little and many times insignificant but if recorded honestly, at a later date when reviewed give more meaning to the sadhana itself.

3. I am trying to be tolerant to the situations by diverting my mind on Master's sayings.

I do not think that that is the way. If the nature of the problems that challenge your peace is not mentioned this type of sentence would mean nothing but waste of time.

4. After completing the Self evaluation tool, have come to see many deficiencies that I was unaware of earlier. At the end of the

assessment, I feel I have been very optimistic in my evaluation.

Leave the habit of judging yourself and others.

- 5. Dear Sir, I am sorry that this is a long report and a much delayed one. Please forgive me. I shall try to send more frequently going forward. I don't have the courage to write to you but with the push from our Trainers, I have finally finished writing my first report. Please let me know if you need the report in any specific format.**

It is all fine. I should be happy to hear monthly about your meditations, purification sessions and prayers and also how you comply with the commandments in precise terms. You can talk to Trainer on this. As for the format I have not thought of any so far and may be the institute may come forward with some suggestion in this regard. Some how it appears it is my misfortune that persons are afraid of me and lack courage as you say to write to me, though I welcome all so long as proper etiquette is maintained.

- 6. What could you tell me about my condition?**

Unless I have some details about your mediation practices and cleaning practices including Prayers it is difficult to say anything more than that you are under the guidance of

a good woman trainer in sister Trainer. I have seen your mail to her and would ask you to wait for the Pranahuti offered by her to percolate into your system. Patience and perseverance are the true means in sadhana. When the condition that is given during sitting or felt after some time gets absorbed in the system there will be no feeling. That is the meaning of having absorbed the condition. In any learning process there will be a Plateau and certain upward movement. Unless earlier condition is fully assimilated there cannot be any further feelings inspite of any sitting. But the sitting would enable us to absorb/assimilate the condition. Hope I am clear.

- 7. For the past four or five months I have not sent my report and I am ashamed to even apologize. I seek Master's mercy for not keeping up my word. I don't know why I have developed so many inhibitions in writing to you, the main causes being irregularity and sloth in Sadhana. Whenever I think of writing to you I tend to over think so as to not to write anything silly and in the process, I always skip the writing itself. I also get thoughts like I am always writing the same things to you and I feel that I am disturbing you and fear for criticism. I apologize for the same.**

If one were to be perfect at the beginning itself what is the need for sadhana. Is it not true that we form a fraternity where mutual

guidance is the way of life? Avoid unfounded fears.

- 8. I did not maintain diary properly for past few months and hence felt ashamed to send the sadhana summary. I am determined now to read and note down everything as per instructions in the diary.**

For one who is busy with house hold work it may not be possible to maintain diary on a day to day basis many times. You may instead keep notes by week or fortnight. The main idea is to focus on the already made determination/s.

- 9. Before morning meditation, I pray & do point B meditation. Occasionally, I get some thoughts of concern about others.**

How long you pray and what thoughts arise at that time and what thoughts are there after the meditation are to be noted. Then we can make sensible conclusions.

- 10. This guidance of yours shook me up and your words had very good effect in my sadhana and in meditation particularly. Practically your words exposed the mistakes I make day in day out. Overall, I concentrated on obedience to Rev Master. Every single time I sat for sadhana, I bowed my head and did my sadhana as given by Rev Master with full heart. I just wrote in dairy what I felt.**

You should write what you feel. No doubt about that. What is pointed as not proper. Do not react but contemplate the matter carefully.

- 11. I do not have any problems in life. I have realized that most of the problems are actually not problems, but my holdings only. Holding of thoughts as events unfold on it's own. I am feeling light from heart to head and I am submitting to Rev Master all my thought patterns. Thought pattern has become light. In effect I am trying to implement whatever I am reading in the books in a natural way.**

I am very happy to hear this. Keep company with the Master and everything falls in line.

- 12. We are very sorry, as we have little things to express right now, but it seems that we can feel something from the sittings we receive from you only during the next hours, as if they were so subtle that we could feel only the effects and we do feel them.**

You are sufficiently sensitive. To think only when we are excited we are sensitive is not proper. Excitement is not all that welcome in real spirituality. Balance, calmness, quiet and silence are the feelings that really reflect our spiritual status.

- 13. I will continue to report what I feel and experience, so that you can provide any**

feedback. I can't invent conditions which I do not perceive, i.e. which are not there.

If one is asked to see through the microscope an organism the student has to see that way only and not what his attention takes him to. Perceptions and experiences we have needs to be corroborated what the forerunners in the path have stated. We should not invent conditions and no sincere seeker does that. If you do not perceive certain conditions it is a problem of your sensitivity.

- 14. According to my practice I meditate every morning at least one hour. Point A and B automatic react on suggestions. Afterward it often continue in Atman. Often I feel small reaction in the pind desh and small reflection of being in the para brahmand mandal and beyond. I often feel empty in my mind as a blank mirror without thoughts but stillness and conscious being. Where small waves of reaction can come up as impression.**

Please take my observations now as plain and straight forward statements and I have no intentions to hurt you. The meditation on point B is only for 10 or atmost 15 minutes before the start of morning meditation. To say that it is automatic reaction is not proper. At no point of time Rev. Babuji suggested us to meditate on the Atman. We are supposed to meditate on the divine light without luminosity in the heart where it beats. (read Master in

Efficacy of Rajayoga etc.,) Pind desh is a word that covers the entire 5 knots in the chest region. Each knot has a function and a characteristic and to put the whole region as one is not proper. I wonder whether you have gone through our site where a free self evaluation tool for assessing progress in Pind desh is provided. It may be a good idea for you to do that.

15. Clarifications on Pind desh tool:

a) **Austerity and Penance: Penance I do not know how to practice it.**

We practice austerity by reducing wants and penance on occasions by fasting.

b) **Compassion: Really I need help in this aspect**

Compassion in the real sense develops when we see the Master in all and this is state of consciousness. However we practice to be kind to all as far as possible.

c) **Accepting everything as a gift of Divine: I need much more evolution in this respect**

True it is that most of us find it difficult to accept the situations. But there is need to change the attitude as nothing happens without a cause and we must have

contributed to it knowingly or unknowingly. Accepting as gifts depends on our acceptance of the situation as a lesson.

d) Gourmet: Really I need some explanation about this pitfall.

Not much of a difficulty. Eating too much can be bad for health also. It is stated that a true seeker has only one full meal a day.

e) Constant Remembrance: This aspect is still low; I need help.

This is not just a practice but a condition. Once condition is there we feel any and all of our practice not upto the mark.

f) Feeling of luminosity: Only during meditations and sittings; help me please.

If you observe yourself during sleep time or when you close your eyes there is a luminosity which is not all that bright.

g) Mercy: I do not have mercy with small animals, Cockroaches, mosquitoes

True. We need not annihilate anything. We have other more ecological aides.

h) Non dual experience: Sorry. I donot know what it means

This is a matter of experience during meditation when the observer is not there nor the observed. There is simple awareness.

- i) **Crossing the barriers of being: When awareness is also lost during meditation we enter into this phase.**

- j) **Entertaining more than one as important in sadhana: Please, this means have only one guide?**

One Master, one method that is the way

- k) **Imagining Divine will entertaining doership: I am not sure what this means.**

This is a process in mind when a thought or action arises we tend to think that though we know it is only our will we think it to be divine will.

- l) **Ignorance is Bliss: I know this but intellectually.**

When we come to a state where we are totally absorbed in the thought of the Master that the thought itself becomes absent there is still a happiness better termed as Bliss. This is a state in the 5th Knot.

More ON Self Evaluation:

1. The general condition you report should be naturally brief. You must start your report with meditation and next about evening cleaning and then about 9 p.m. prayer and then lastly about the bed time prayer.
2. You are mentioning only about the meditations and there is nothing reported about the cleaning process or the prayers. The reports show the concern for your selves rather than sadhana or even Master for that matter. You may furnish reports in such a manner that there is a summary of the conditions rather than date wise your meditations which really have not communicated anything to me. How you feel during meditation and after meditation and how you feel after cleaning and what was the intensity of prayer are some indicators to study the condition.
3. It is necessary that the abhyasis are asked to maintain the diary; whether they do it or not is their wisdom.
4. You should try to understand the system. You are to write what type of thoughts that arise rather than saying you get thoughts. If you do not get thoughts what else would you get - stones? Read Masters messages clearly and also try to understand what we write in Bodhayanti Parasparam.

5. You have not as a matter of fact furnished any thing about your condition except the feeling of gratefulness. That itself is a big gift. Unless we have a glimpse of the planes in which your mind dwells it is not possible to evaluate properly the condition. It is important to know the shades of difference between the various types of feelings.
6. You are developing sensitivity and that is a good sign. Submissive state will not permit you to think of other issues to do. Try keeping single pointed orientation on your goal and be attentive to the thoughts that emerge. These thoughts you will note will not be yours but they emerge.
7. You are mentioning only about the meditations and there is nothing reported about the cleaning process or the prayers. The reports show the concern for your selves rather than sadhana or even Master for that matter. You may furnish reports in such a manner that there is a summary of the conditions rather than date wise your meditations which really have not communicated anything to me. How you feel during meditation and after meditation and how you feel after cleaning and what was the intensity of prayer are some indicators to study the condition.
8. I have gone through the report and I thought that I should clarify certain details.
 - a) Any report has meaning only when it reports something. I cannot make any

sense of it if your report is too sketchy and evasive.

- b) When the meditation starts and ends is very important information. The duration also is important. The regularity of timings are also important. Does your meditation start with point B? If so how steady is the thought and the attraction of the Divine? These things tell us about your viveka.
 - c) What are your thoughts on various messages of the Master during the month? That reveals in a nut shell your shell of Vijnana.
 - d) This month of Feb. started with Basanth. How was your orientation to the Master and how the messages of several speakers were understood forms an integral aspect of your Manomaya kosa.
 - e) How steady and regular were your 9 p.m.prayers and how were your prayers before going to bed.
9. Evaluation of any matter is a must; in spirituality also it can be either self evaluation or others evaluation. Finally one needs to evaluate; otherwise quo-vadis will ever remain. May you practice the natural path more assiduously and as for the questions you wrote you are not the first one to write them. To ask questions is the path of the enquirers and to obtain answers is the path of seekers. Try the tools of self evaluation made available in the web site sriramchandra.org.

Goal of Life - Realisation

1. **Do we have to look for the company of people who have a more subtle vibration and to avoid the others when possible?**

It is always the objectives that decide our management strategy. If we are looking for the Goal we must keep company with those who have the same goal and avoid others company which are detrimental to achieve our Goal.

2. **Mostly felt settled with some passing thoughts. Some days there were more thoughts from work, finances etc. Some days because of lack of sleep felt unsettled and impatient to reach the end.**

Lack of sleep affects your sadhana is well understood. I am not clear as to what you mean by 'impatient to reach the end.' If by the word 'end' you mean the goal, I must clarify there is no end point in spirituality and it is a journey to the Infinite.

3. **My mental thinking is present during 90% of meditation. I think about my daily preoccupation (material, emotional). I mean I'm cling to my thinking. Is it normal? Is it a willing question? Maybe I didn't understand something about meditation?**

Surely that is not normal. We should meditate on the divine light without luminosity in the

heart and stay as much as possible on that thought. It is true that several thoughts will come and if the supposition given at the beginning is firm you will find over a period of time (surely not hours and minutes) the nature of thought changing. Fixing the goal is essential and that is "Nothingness".

4. **During my meditations, I feel more impatience to reach Him but I feel always a little disappointed, as if I never stop to run behind a train which begins to start and that I cannot catch. Sometimes during a few seconds, I have got this kind of idea, knowing that there is no train, there is only the picture of Rev. Babuji far away and I am running without being able to reach Him. This makes me feel a bit sad sometimes. This idea happens to me also during day time although I am not meditating but busy with my daily matters."**

The narration relating to Rev. Babuji shows your eagerness to progress. Just imagine if the goal is Nothingness can you catch it at any point of time. Rev. Babuji was only showing that you cannot grasp him but your duty is to love him and follow him. Disappointment is not proper in spiritual life: that shows certain amount of ungratefulness. Have confidence in the Master and yourself and the method and you will surely succeed.

Control of Mind

- 1. It was calm during meditations on most of the days but not quiet on some days. It was not disturbing but some activity used to be there which was not clear at all.**

No activity of the mind or total absence of thoughts is possible only when you die. Read the articles on Control of Mind and Concentration several times so that you can understand this system which is not the same as other systems.

- 2. During meditation I had imperience of various conditions. (a) I did not experience holding of thought. (b) Sometimes very unsettled feeling throughout. But perseverance was there with a feeling that this too shall pass. (c) Many times very settled feeling that I am satisfied to be in His thought. (d) Thoughts on gift of Pranahuti and Rev Master's methods especially cleaning. (e) Social thoughts towards betterment of others. (f) All outside thoughts are based on recent events only mostly based on what I read in papers. (g) Very rarely I get thoughts of people who helped me in my education and job. (h) 1 hour of meditation goes of very fast and there is uniformity of feeling in the 1 hour.**

During meditation meditate as prescribed and do not engage yourself in all sorts of thought whether they are good or bad is not a point at all. What you have listed cannot be classified as imperience as they are all floating

thoughts that is descriptive of the Kshipta state of mind. The conditions of imperience relate mostly to the conditions mentioned in the book "Towards Infinity".

3. Except for few times, I did not remember holding of thoughts.

No thought ever holds us; it is our mind that tries to play with them.

4. Meditated at around 6:30 AM. Felt lighter on many days in spite of the thoughts coming on father's health. Felt expansion on one day. Felt lowliness on many days.

This only shows your vikshipta state of mind.

5. During Morning meditations, felt nothingness on some days and calmness on other days.

There is enormous difference between Torpor and Nothingness. Usage of words needs to be done carefully.

6. Doing regularly but have some instability of posture. Also lot of day to day thoughts occur.

As far posture do not bother; over a period of time it gets settled with certain amount of will. Regarding thoughts annihilation of thoughts is not our aim. Please do read again Master's article on control of mind and concentration.

- 7. Before attending the Basant celebrations, I was in a state of complacency and sadhana was poor, cleaning was almost nil. My feeling was, whenever I close my eyes and observe my condition, it was calm and hence the complacent feeling. Also some specific states of consciousness were questioning the existence of Divinity and Master.**

They are ofcourse states of consciousness but that is called Mooda.

- 8. My stupid mind used to succumb to a small negative thought so quickly but failed many times to grasp the many positive thoughts that came to my mind. My precious time got wasted in worrying about the many lapses rather than taking positive steps to correct myself and become regular. I started watching TV, reading and seeing trash and did not have interest or involvement in anything.**

Your involvement even as you understand is to behave like an elephant which after having had a good shower likes to put all the rubbish on its head and body. If we do not control our thoughts and habits routine sadhana will be of no use. Avoiding those that are not conducive to our goal is a must and this principle should be strictly followed.

More on Control of Mind:

1. One word about Dharana. During sadhana when our mind is focused on one idea or thing steadily it is called Dharana and this state precedes the state of Dhyana or meditation which ultimately culminates in Samadhi.

Constant Remembrance

- 1. During daytime in general either at work or home, as soon as I am away from the active work, I get into constant remembrance of the Master and maintain the thought that we all are brethren connected intellectually, morally and Spiritually, with the Light of Real shining in our hearts and getting attracted to Master and Master alone with true love and devotion.**

Natural Constant remembrance of the goal is one of the high conditions and I am happy you are blessed with that.

- 2. During day, actively trying to check the mind's ability to wander anywhere.**

This is not the method of the Master. Please read again as to how to meditate and remain in constant remembrance.

- 3. During the past period there is a feeling of a lot of love for the Master. In between thought that I am getting away from the Master and but the feeling of intense love for the Master is becoming less pronounced yet do not find any peace without Him. There is this feeling that I want to constantly be in His remembrance and not away from Him even from a moment. When feelings sometimes get out of hand then try to submit to Him all that is in my heart.**

Prayer is meant to do take care of this task. Please do read and understand what Master has to say about this.

- 4. I feel that constant remembrance of Master is now natural and easy by His grace. I experienced cycles of dryness (not sure if this is the correct expression) where there is an intense feeling of a great force sucking everything in. They last for days some times.**

Master put it beautifully when he said that the centre is yawning towards the circumference.

- 5. In reviewing my diary for the past couple of months, the theme that surfaces is reverence and constant remembrance. In the summer, when I felt His Grace, I would pause, be grateful and become more aware. Now, it's almost subconscious, flows naturally and is smoothly integrated. When I'm at work, I feel everyone is tenderly wrapped in His Grace. I'm struggling to describe an energy that's almost like a slow caress.**

The embrace of the divine has no tactual sensation and it is the language of the heart that enables us to understand the same. I am happy that you are in the condition of constant remembrance and that is an upward movement from the practice of constant remembrance. All His blessings.

- 6. These days I feel to practice constant remembrance. After meditation I am giving a suggestion that it remains throughout the day and attributing every work as duty to Master whenever I remember.**

That is the correct method and its practice helps a lot in firming ourselves in the path.

- 7. General observations: Last 3-4 months, the feeling of dependency on Him has been more predominant. The feeling has been plain and simple. Whenever mind is perturbed for whatever reason, I am reminded of His constant company as a simple feeling within.**

That is good stabilisation in the higher plane. Constant remembrance is key and you will find that remembrance takes different shapes as you progress.

- 8. Morning meditations range from quiet to mundane. On few occasions thoughts of wanting to be close to the Master, feelings of gratefulness. Usually after meditations feel settled & emptied of ideas.**

That is good. But feeling settled and emptied of ideas relate to you as the aspirant. But we should feel the gratefulness felt during meditations even afterwards and that helps in becoming a resident in the realm of constant remembrance.

More on Constant Remembrance:

1. Man proposes Divine disposes is an old proverb that is one of the oldest wisdom sayings. It is wise to accept things as they come and keep moving on the path with relentlessness and courage. When meditating it is wisdom to acknowledge the help that we get from Master every time and that is one of the ways of constant remembrance.
2. You should never separate the state of mind during sittings and other times to know your condition. Constant remembrance helps you in this regard. In the last two or three days you have the message of the Master regarding constant remembrance. Try to meditate and know the meaning.
3. The journey to the infinity starts with the remembrance and through various stages of constant remembrance finally ends in the remembrance of our original condition from where we got away from for reasons all that not clear.

Spirituality

1. **I was out of station for a week and during that period I had physical ailment with muscular cramp rendering me immobile and hence could not do the Puja. Unfortunately during that spell the predominant thought has been on the ailment and not on God! Felt bad for not being enthusiastic even about Puja.**

I can only share my experience. I have these cramps and muscle pulls every day and that too the cramps last over several hours. But my Masters love is such that I do attend to my sadhana and also I am useful to some extent atleast for others. Body has to be given due attention but always less importance vis a vis spirituality.

2. **I feel peace again, but I cannot say if this is because the environment is changed or if it is because my condition is changed.**

Could it not be both? '0' or '1' may be good for computers. Does it apply to life and more so to spirituality?

3. **General thoughts: Thoughts about self improvement and improvement in following natural path. Feel need for better understanding of self.**

Please follow the system as it is advised and you will find the progress yourself and we

should as a rule never anticipate or expect results in spirituality.

- 4. After nearly two month practising in ISRC, little by little my life change. It's lighter.**

When we feel lighter that means our load has been shed to some extent. Spirituality is in fact a science of becoming lighter by the day and you should be happy about your condition.

- 5. My Sadhana has been very periodical in the past few months. At certain weeks I was very regular and then at other weeks there was a lack interest and orientation and I was not feeling like doing meditation at all.**

Since the illusory self is dominant this problem is there. Know that spirituality means the effort of life energy to succeed over inertia and this is a divine drama in which we are participants either aware or unaware. When actively participate in the sadhana of PAM we are cooperating with the Divine and that is the real meaning and happiness in life.

- 6. Guiding others in spirituality, though a very difficult task, has emerged like a feeling of devotion. It is new, still distant and unclear, and surprising me : I used to think that I am not able nor willing to become able for such a task in which I had no real interest, that I do not care that much about others to invest my precious**

time in that, and that I do not want to play the guru.

Have you ever seen a fragrant and fully blossomed flower not giving out its fragrance? We are all, I mean all the human beings, such beautiful flowers in the garden of the Lord and shall one day or the other blossom and give out fragrance. You are ripening and blossoming. Wait and see the marvels of the Lord.

- 7. In short, our commitment is not admitted being good and beneficent by people who surround us.**

Dear brother please do note that I am in no better position. But my love for transformation and the need I felt to reciprocate the gesture of divinity in helping me accomplish such a task, has made me take very bold decisions. It is normal in any spiritual growth we go through the stages of (1) Ridicule (2) Disgrace (3) Defamation (4) Defeat (5) Disease, before we are accepted as persons of different order and values. This requires courage and discipline and Master wanted Lions and not sheep.

- 8. I am able to think of the master more and more.**

Who are the others whom you think about in the context of spiritual life? Thoughts are context relevant and this should be understood while writing our condition.

Otherwise you will end up as the Kumhar
(hope you know the story)

More on Spirituality:

1. The language of feeling is learnt only when we are silent and that is the language of spirituality or God.
2. Fear of death is one of the primary fears one has to cross over in spirituality.
3. Everything has a price and so is Spirituality. Sacrifice is the logic of any endeavour. The choice is always ours. Accept everything as a divine gift and develop forbearance and fortitude. Note it is not for you to judge your efforts and no work done never goes waste.
4. True, spirituality means only sacrifice and peace and not pleasure and I am sure the work of the Master will blossom soon in the hearts of all of humanity.
5. It is necessary that you understand that progress in the spiritual path is not linear but spiral and this would mean that the stages and states we undergo have to be repeated if necessary several times till the lesson is learnt.

Religion

1. It is always a fight between darkness and light whatever may be tribe or society and whether it is East or West, North or South. Sahaj Marg or what I prefer to call Satyapad Marg is a way of life; a way of the truth. I think almost all the religions and cults have the same story that the Truth was taken away by the dark forces and it was retrieved by the divine. To be frank with you I must admit that I donot find practical use of these versions of how we lost our homeland. How to get back is of main concern to me and after coming to the path of the Master I know I am on the path to the Homeland and perhaps nearer to the ever receding goal.

Celebrations

- 1. I attended the Babuji's birthday celebrations California by staying there for 6 days. In all the satsangh's, the predominant feeling is yielding. I was continuously feeling the transmission and very satisfied to be in HIS thought. Very natural feeling with awareness. I gave myself up.**

On these special occasions try to keep your attention on the Master and be in his remembrance and do not bother about your progress which any way will be yours according to your deservancy.

- 2. Babuji's Birthday Celebration: First day there was a dry feeling through out during all the meditation sessions. Second day felt very much absorbed and felt like soaked with intense divine feeling. If I would be right I saw a white light in the heart. The color was similar to that of white butterflies common in India.**

Light is visible only when there is obstruction. Feeling of light is good but we need to go beyond.

- 3. Revered Babuji Maharaj Birthday Report: April 24**
 - 1. A lot of mundane thoughts. Greedy thoughts**
 - 2. Experience of seeing a lot of airplanes going towards the Sun and disappearing into it after reaching it.**
 - 3. Joyous feeling**

at the end. Silence: 1. Thoughts that things take their time. We have to mould ourselves.

The auspicious day went off without any thought of Master and His work. So much of self centredness carry us not far off from our I ness.

- 4. (1) Vast feeling. Feeling of uniformity. (2) Subtle feeling. Periods of no thought condition. (3) Vibrations at occipital prominence. (4) Feeling of insignificance. Feeling that Master is everything. (5) Silence (6) Fraternal feelings and thoughts. (7) Reverence Gratitude, Happiness. Acceptance of everything as a Divine Gift.**

Perhaps a better focus on the real goal. Vastness has no meaning without ones' own insignificance; vastness by itself can also mean inflated notions of oneself.

- 5. (1) Feeling of overflowing Grace. (2) Feeling of devotion and gratitude.**

Vague statements like this convey not much to me. The feelings of devotion and gratitude are not directly linked. Gratitude has a self centredness while devotion has to be always other centred.

- 6. It was Master in the emblem clearly showing light to All was the feeling during**

the Satsangh sir. It was all one space and Presence of Masters.

Single pointed orientation during meditation is lost when we use the word 'masters'. This is ruinous to sadhana.

- 7. (Basanth): During meditation, saw a light red plain with a lotus in the middle with a jerk towards the end and then a completely black plain with a strong jerk. With the last jerk, felt that the whole brain is refreshed. After, felt lively and blissful.**

They have no relevance in spirituality and is all but your imaginations. Jerks however are due to removal of hindrances due to Pranahuti and the feeling of refreshedness in the brain is all too plain a feeling felt by many beginners.

- 8. Sri Krishna Janmastami celebrations: (a) Morning Satsangh: In the first few minutes saw blue colour then saw a peacock feather with a golden streak. Felt lot of peace descend into my heart. Felt soaked in the grace of the Master for that one hour. Felt vibrations at the occipital prominence for most of the time. (b) The feeling of presence of Master was there through out the day, Happiness, calmness and inner silence was observed. (c) Evening Satsangh: Predominant feeling of love for Master was felt.**

Your experience is of a high order and we should be grateful to the Lord for that gift. But days of celebrations if taken out singly and examined it may not reflect our true condition. The gift of the Divine should be owned up and for that we should live in the thought of the Master and Lord Krishna as the occasion is his birthday!

- 9. Basanth Celebrations: with the support of your kind self, felt Masters Grace all through the celebrations. There was a downpour of grace. Felt deep silence and calmness in the satsanghs. Presence of Master was felt in most satsanghs. Felt it was much easier to be oriented. Once Saw two huge doors opening leading into the vast skies.**

The vision is good and I could not understand the much easily used orientation. When we do not know the real meaning it wiser to avoid it

- 10. Janmashtami Celebrations: Satsangh in the morning was calm and peaceful. In the afternoon: Started with the suggestion of Divine light, felt absorbed after some time.**

If what you say is all that can be said of your participation in the celebrations, I must say you have no time to think of God or Master leave alone our associates. Self centred sadhana is another version of greed. Try to grow consciously.

- 11. Basanth Celebrations: The satsanghs were very deep and absolutely silent and calm. I do not remember any thoughts.**

You are so absorbed in yourself you have no time even to observe the etiquette of respect to Master and have no words to say about the grace experienced. Self centredness is an enemy in spirituality.

- 12. Feeling of a soothing deep calmness, awareness of HIS presence, a happy disposition and a feeling that the Auspicious Occasion of Master's Birthday has already begun. Absorption was felt for 10-15 mins. Before absorption, thoughts were revolving around the GOAL, Rev. MASTER and Rev. KCN Sir. After absorption, predominant feeling was silence and awareness of the company of the divine. There was a thought that during meditation, we merge in Brahman so that we develop the Yearning and we develop the attitudes and the characteristics of Brahman.**

Read more about Atman and Brahman in our literature. These words are not having the same connotation as in traditional texts. We at present state are atman because we think and move in our own sphere. When our thinking and moving is in the realm of the universal we become Brahman.

- 13. After coming back from Bhandaras, regular in Cleaning. Missed the practice a couple of occasions.**

This is due to the fact you are already full and there is no space inside to do any work. This is the experience of almost all the aspirants.

- 14. Just a little mail to ask you if you'll give us sittings tomorrow morning (during celebrations)?**

During the days of celebration it is not proper etiquette towards Master to give or receive individual sittings. We must try to be in his thought and in his consciousness eschewing all other notions. There is a torrential pour of grace of Master these days to which you may tune yourself. I mean to say that the ritual of sitting will not be there today.

- 15. During Basanth Celebrations: Felt light and calmness. Had thought of a dead body being carried. Had thought of Sri Ramakrishna and Sarada Devi. Felt thankful to them. (School days I used to read books published by Ramakrishna mission for young children).**

It is good that you start experiencing the transiency of life. That is the beginning of the journey.

- 16. I am not sure if its right attitude this time felt a pinch of pain when celebrations got concluded.**

If we continue to have the presence of the Master in the heart even after the conclusion of the celebrations this problem will not be there.

17. **Celebrations: (a) Jan 30: Felt empty, silent and humble. Felt Navy blue and black colours. (b) Jan 31: Felt light steadily. Felt Master in me. Until then I felt there was a feeling of separation. Had an inexpressible feeling that day and was reminded of Master's statement. Felt gratitude and utter humility. (c) Feb 1: Felt helpless and just submitted everything. Felt wonder, bliss and happy after satsang.**

These statements reveal the nearness you have with the Master and the realms beyond the Pind are becoming nearer. The perception of the color blue is confirming this also.

18. **Basant Celebrations: Continuous stream of thoughts. Mostly mundane and family related. A few thoughts about sadhana. Disturbed feeling.**

Whether we like it or not cleaning precedes actual influx of grace. This is more acutely felt by some during celebrations while in fact that is the position in every sitting with the trainer. Have we been purified or have we got rid off undesirable elements is a point of view based on which we can say we are absorbed or

disturbed. To take things positively is healthier and refreshing always.

- 19. Basant Celebrations: After evening satsang, felt calm. Feeling of Master's presence everywhere. Thought to feel dependence on Master during my efforts instead of focussing on the effort alone.**

No other attitude than just keeping a reverential attitude to Master really matters.

- 20. Rev.Babuji Celebrations: May 17 morning and evening satsangs: Lot of work related thoughts. Thoughts about altercations, misunderstandings at home and associated -ve feelings. Lots of heavy jerks right to left. Felt a lot lighter at the end.**

Cleansings are like this only always. Churning has its own reward.

- 21. Rev.Babuji Celebrations: Afternoon: Deep silence, feeling of dependency. Experience of endless green pastures. Experience of green mountains submerged in a blue sheet of water. Feeling of reverence.**

These conditions are blessings of the higher regions of consciousness.

- 22. Rev.Babuji Celebrations: Morning: Deep calmness. Blissful state. Towards the end there was a saturated and restless feeling.**

“saturated” and ‘restless” do not go together. And both these words do not go well with the word ‘blissful’. I understand your condition and you should be happy about the same.

- 23. Rev.Babuji Celebrations: During the days of celebrations there were feelings and thoughts regarding love and compassion for all. Feelings of contentment.**

Contentment or Santushti is a very high state in spirituality.

- 24. Babuji Maharaj celebrations (PM Satsangh) Duration was 80 minutes and roughly after 60 minutes, I felt that the grace had stopped coming in.**

Overshooting of the time happens now and then during the trainers work; it is not that grace has stopped because that is perennial. What you did not feel is the transmission.

- 25. Observed that only during celebration satsanghs, I feel severe nerve pulling pain in the legs.**

It is true that when heavy cleaning gets done the calf muscles in particular gives pain.

Attitudes

Love

1. **I realized when we are told to love Him, it means Him and Him alone and nothing else. Sometimes there is this thought that if I were to be reduced to destitute, I shall be quite glad, for it is his will and pleasure. Thoughts and feeling of dependence, attachment and obedience bring sweetness to the heart. But I submit I never really forget about my self and perhaps the feeling of glamour is there also.**

It is said by Lord Krishna that those who love Him shall surely reach Him. Awareness of self is bound to be there for most part of the journey.

2. **We discovered that we were very severe and conditional in our way of loving each other and that we need to develop a much more unconditional love. Is it a consequence of the practice? This is a new beginning and we feel like fresheners.**

I do not know much about the way you look at the nature of Love. When we Love the Master with our entire being we love all automatically. Harmony and happiness are the stages next to the Ultimate and we should endeavour to be in that condition as far as possible. This is possible only when we gift our little heart to

the Divine. Ofcourse all this is part of the sadhana in which we learn the transitoriness of all events and all that exists.

- 3. In one way I am looking for love of people (98 percent of time), and in the other way I am looking for love of master. I feel a real contradiction. What is the solution to grow in the second way? Practising seriously sadhana is enough? or do I have to do/ be something else?**

Your question relating to the contradiction between love to Master and love to people is rather odd. He is the essence of all people and it is only we who try to keep Him apart from us. The meaning of meditation in the heart is to feel the presence of the Divine in the heart. There is only one way and that is the way to see Him in all and all in Him. We should endeavour to see and feel unity in all existence and that is the beginning of spiritual life. Sadhana is not just meditating. It includes cleaning, 9 p.m. prayer, bed time prayer and also following the commandments of the Master.

- 4. Fortunately I am quite regular for weekly individual sittings and also for both Wednesday & Sunday Satsanghs. I generally experience absorption. Some times, I feel compassion towards people known (including Abhyasis) to me.**

Compassion and love if they are real are universal and not restricted to known and related persons.

5. More settled feeling. There is an attitude that Master always loves us.

Master loves all. He appealed love Him who loves all. It is our part that needs to be played and I do not think He is requiring our certification.

More on Love:

1. The love of the Master is such that he is always with us and our duty lies in making persons love Him who loves all.
2. Love Him and that would enable you to love all. Loving Him is not that difficult if you forget yourself while loving.
3. I never knew you were a participant in the chit lake program at Narsingapuram. There are more tigers in us than at Tirupati; you were worried about the tiger all because of your value to your own body. Develop love to Master and all fear melts out.
4. The love of the Master is such that he is always with us and our duty lies in making persons love Him who loves all.
5. AS a great lamented the greatest tragedy in this World is for us to stand before God and cry that God does not know we love Him.

This is the extent to which our self centredness can go and that is what happens in the case of all persons who seem to cry that they do not get what they deserve. Eric From made a classic statement when he said “Immature love says: 'I love you because I need you. 'Mature love says 'I need you because I love you.” There can be no inadequacy in true love and development of this happens not because of childhood experiences but maturing in spirituality. In such a true love the smallest distance is too great, and the greatest distance is easily bridged. As Dr. K.C.V. puts it “I agree that I do not know whom to love, and that I want of God the capacity to love.” I agree that not being loved is worse but to feel that I cannot love God is a pathetic anti climax. If we are unfortunately not loved by others including those who ought to in our childhood, we can follow the advice of the Buddha

“Love yourself and be awake-
Today, tomorrow, always.
First establish yourself in the
way,
Then teach others,
And so defeat sorrow.
To straighten the crooked
You must first do a harder
thing-
Straighten yourself.
You are your only master.
Who else?

Subdue yourself,
And discover your master.”

Discipline

- 1. I visited shirdi shrine with my family and wherein I did not do my sadhana properly. I regret for the same.**

I do not know the purpose of the visit. I had never been there and as a matter of simple discipline I do not go to places not connected with my Master. It is necessary that we travel light in our path these types of loads make our movement too slow.

- 2. Even though wanted to make the Will strong, it is becoming weak in Spirituality. Kindly help me.**

There is nothing will in spirituality and will in materiality. Will is will only and it is the capacity of the disciplined mind.

- 3. I must say that it was one of the rare times where I was not doing a practice, but offering prayer.**

Regularity in practice is not to be confused with rigid compliance. Flexibility without losing the core discipline is the way. Your being in Prayer is itself a great and wonderful meditation.

More on Discipline:

1. Your meditations are of expectations rather than just yielding to the Master. Expectancy or anticipation of any condition during meditation is a positive hindrance to derive the maximum benefit. Disciplining the mind is your task and this can be done effectively when the goal is clear before your eyes and you attend to the cleaning procedures strictly.

Orientation

1. **From the last month, before starting any meditational practice, I am consciously attempting to orient to your kind self.**

Orientation can happen only when there is close intimacy in the thoughts and thought patterns. If you are thinking about this poor and insignificant person to whom you are trying to consciously orient it may not be wisdom. Orientation in consciousness covers essentially the sub conscious and conscious levels. When matured it can be in super consciousness also. If you are consciously in orientation with me and my thoughts many lapses would not have occurred.

More on Orientation:

1. Try to focus more on the Master rather than yourself and your problems. That will improve

your expansion and you would be moving towards Unity of Being.

2. The realms of the Brahmand are very vast and it takes time to cover the distance. But for that you need to be more Master oriented and less of self orientation.
3. Orientation to Master is not any conscious activity- it should be something that sustains you always at the sub conscious level.
4. It is not that much of our effort that matters in spiritual progress but the orientation of Master dedicating all that we do as his command that counts. Orientation you have in good measure and you should take positive aspect of all things. Feeling that we are deficient in any manner is not correct.
5. Keep your orientation to the goal steady and refuse to be entertained and entangled in things of lesser importance.

Contemplation

1. **I am happy to be quite focussed in sadhana and the predominant feeling is utter helplessness and dependency on Master. I seem to understand the reassuring words of the Master that 'Spirituality is my responsibility, as practice is your responsibility' better. A sense of expectancy from the Master for the effort put by me has disappeared from my thought. 'He knows better', is the state**

of mind. Now I carry on with the wisdom that let me do my abhyas and not to worry about the result.

That is some sense in all that. But there is a lurking idea that He will take care of spirituality. The quotation is not very appropriate for this occasion. Your feelings border on 'let things happen as it should do and I shall do mine. {However the thought behind this is not that simple for the quotation has expectation behind it}

- 2. I contemplate on the topics and presentation of the same to a newcomer. I am confident of presenting the core of almost all topic. I feel the topics. I must improve a lot on presenting stages of progress. I will be conducting the training program for @8 Hrs including 2 guided meditations. Lately there is not much response for the training program. But I continue to do things necessary to inform about the program.**

Genuine efforts never go unrewarded. By preparing for the course you are also improving your understanding of the system. I wish you all the success in this regard.

Yielding

- 1. Meditation: (a) I could feel the dynamic nature of the system by way of changing feelings and thoughts over a period of month. (b) Predominant thought is of**

spiritual nature. The density of the same is of very fine nature. In a calm peaceful state, these thoughts come and go. (c) The most prominent and consistent change is related to strength of “HOLDING to thought”. i.e. Holding in terms of my attention to thought is of feeble nature and this is happening in a very natural manner. Issues that I face / activities that I do in day to day life do come in my meditation. This I call as thoughts of recent nature. Again this is feeble and it reduces further the 2nd day and then disappears. The strength is feeble and the duration is few moments. This lightness reflects itself when I handle these very same issues after I come out of meditation. Issue continues but not its effect. The feeling that this too shall pass of comes often.

These are signs of yielding and this will improve further. Insignificance is one of the states in this context.

More on Yielding:

1. So long as the sadhana goes you need to be less of a doer and that is possible only by yielding to the divine.
2. Total yielding to the Master dedicating all that is in all the five kosas of my being was the result of decades of practice. But I yielded from day one to follow the Masters

instructions regarding meditation, cleaning, 9 p.m. prayer and bed time prayer. By yielding that way to the method I think I could become near and dear to my Master.

3. Divine has its own ways and yielding to the Divine is the minimum requirement in spirituality. I am reminded of an old saying "Everything works out in the end. If it hasn't worked out, it's not the end." Have faith in the Master.

Determination

1. **I could not do my Sadhana properly for 3 weeks (10 days in July and 1 week in Aug), during this time I was out of country. My mind got attracted to sensuous thoughts, and inclination to do Sadhana was less. Please give me strength to maintain the balance under all circumstances. After return, immediately my orientation was back to normal and my sadhana was back on track.**

Determination is the same where ever we are. If you have lapsed into indolence and indulgence it is your choice. I do not see any role for the Master or any other person in this matter. In every issue of Sathya Padamu published by us in the 3rd cover page you will see the opinion of the Master and that is the final word about it. It shall be your duty to gird up your loins and no external help is there in this aspect.

- 2. I am determined to remove my sloth and be deserving to Master. Kindly bless me and guide me on this path.**

The mere intention to be deserving should enable you to become successful in your efforts.

- 3. Generally calm and peaceful but occasionally tend to flare up when contested by other family members. Basically I am still not rid of my tendency of belittling or even invalidating others & thus invite such situations of disharmony.**

When you know your defects you should strive hard to get rid off them. If that is not found effective then you should pray before bed time to Master repenting for the defect and resolve not to commit such mistakes and also seek forgiveness. You can not get rid off anything simply because you wish you should make determined efforts in that direction.

- 4. I have decided to do my morning meditations at 6:00. I have not been consistent about the time, but I hope to change that.**

Determination is the key word for success in any field.

- 5. I am feeling the gap between my performance spiritually and my aspiration to meet the expectation of Rev Master. When I contemplate on the thoughts of**

Rev Master as in “Showers of Divine Grace”, I can feel HIS level of expectation. It is then I could feel the GAP in intense manner. I have so much time free with me. Rev Brother, please guide me on how to get out of the tendency to relax as I have explained in point 1 and make myself more useful in HIS work.

You have to progress yourself before you can serve others. You were given permission to work and it is for you to prepare yourself to work. It is determination that matters and I hope you have that. In the quarterly magazine Masters’ suggestion in this regard is published in the 3 cover page. Hope you read it often to firm up your self.

- 6. With all humility, I apologise to you for not able to live up to your expectations. I deeply regret and repent for my wrong doings, my attitudes/notions and lack of proper orientation due to which I have missed the blessed and sacred opportunity to serve the Master at his feet. Due to my insensitivity, I could not understand the subtle suggestions that were conveyed to me which have prevented me from expressing my willingness to serve Master as his servant at his feet. I am deeply sorry and repentant for hurting you and my parents.**

Sloth and indolence are essentially characteristics of Matter. Once we yield to it there is no scope of advance in spiritual life.

You have realized your mistakes and that should be enough. It is necessary that there is a definite determination not to repeat the mistakes and again seek pardon. I do hope that you have such a determination. Bondages of any type and by any name have to be got rid off. Thinking some such bondages can also help you in sadhana is not correct. One can show the path but the actual travel has to be done by the aspirant only. As for help and assistance you have that in plenty. Make haste before it is too late and gird up your loins.

- 7. Generally calm and peaceful but occasionally tend to flare up when contested by other family members. Basically I am still not rid of my tendency of belittling or even invalidating others & thus invite such situations of disharmony.**

When you know your defects you should strive hard to get rid off them. If that is not found effective then you should pray before bed time to Master repenting for the defect and resolve not to commit such mistakes and also seek forgiveness. You can not get rid off anything simply because you wish you should make determined efforts in that direction.

- 8. More time spent praying HIM to make me eligible to attain my Goal of having complete oneness with HIM.**

Read the chapter on Faith in the book of Reality at Dawn to understand more on this

subject. All are eligible to realise but few are determined. To get determined is the duty of the aspirant and seeking help of Master in this aspect serves no useful purpose. It is one of the notions we have got from our ritualistic tradition. Better develop faith in yourself first.

- 9. Morning Mediations: But the days I was able to do it there was a feeling of presence of MASTER, absorption, vibration, deep quiet and being unmindful of the thoughts arising during meditation.**

Good but Delhi is far off as the saying goes. Perseverance in the path is the method and determination is your instrument.

- 10. There was regular taunting from relatives and wife. As I am not known to adhere to anything for long, keeping up serious practice that our system requires became more difficult.**

One has to go through these taunts and rebukes when one chooses to tread a path that is less trodden. That is a part of sadhana. Surely you require courage and determination and that you will have in plenty when you trust in the Master and his path.

- 11. I am unable to tolerate my own spiritual indiscipline and I have failed to back my intentions with the necessary efforts due to sloth. I seek forgiveness for my mistakes and I will definitely improve my**

efforts in following the practices and reading Master's works.

My best wishes and Masters blessings are always there. Learn to be determined.

- 12. One feeling I remember was a strong feeling to love all irrespective of anything. I am striving but lapses point out its not easy. My trainer advised Loving the Master and sincerity in 9:00pm prayer help us.**

That is good. Methods are there but it is determination that matters

- 13. My goal for the month is to minimize variation in when I sit for morning meditation, and read literature 1 hour every day.**

Please do note that your determination to do sadhana should precede any help from others in the path.

More on Determination:

1. Convert anger into determination and your task becomes easier.
2. It is good Viveka to know our failures and shortcomings and it would be greater wisdom to be determined to follow the injunctions of the Master. Your nature is pure and it shall be your duty to keep it pure. If this is understood you can get the necessary fillip to do sadhana

with greater determination. Dedicate your life to the Master and then see the effect of that determination in your sadhana.

3. Kindly study the article on Determination by the Master. As you sow so you reap is the old saying.
4. Determination is the key for success in any field. If we have to justify our human existence we need to follow the Commandments and I am happy you are trying your best in this regard. Prayer is the means we are left with when we seem to fail in our efforts. And that is human etiquette also.
5. I may say that when one wishes to attain something, one should begin by assigning total priority to the matter upon which ones' attention is fixed. It is necessary to think that it is absolutely necessary to attend to the object of ones' interest exclusively and that the focus on the goal is a matter of do or die.

Faith

1. **Noted in my diary that deepest impressions are caused by Fears, Desires and notions of duty from our societal upbringing. In deep meditations, these do not seem to exist or bother, but whenever there is imbalance these seem to come back to forefront.**

Impersonal presentations do not help me to suggest ways and means nor arrive at a method by which I can attend to the work. Fear as a rule comes when there is lack of faith in the Master and oneself. I think you should read the literature more carefully. The manner of formation of samskaras have been dealt with extensively and there is no different manner in which your samskaras got formed.

2. **Felt disturbed during the meditation due to vague fears of death in the subconscious. The mind could not settle as I was proceeding on tour.**

This shows attachment to body and also lack of faith in Master. This is a problem of non development of Vairagya.

More on Faith:

1. Everything happens according to divine will. Trust and faith in the Master as the all guiding principle in life is very important for us as sadhakas.
2. Determination and single pointed orientation to the Goal will give the necessary courage and also deal with the problems at home more holistically. Faith in Master and Faith in the Good is all that we have to cultivate.
3. Faith: Flight or fight; these are two are natural reactions of the lower nature of mind or animal mind. Faith in Master throws out both these emotions provided the faith is unflinching in every respect of the term. Effort

done on point A meditation would be highly useful.

Openness

1. **During the sitting, I felt a new kind of openness before Master for the first time. I can't quite describe that feeling. It is as though my self was all revealed before Him and there was supplication, submissiveness, naturalness, smoothness, closeness and even innocence.**

Nakedness before Master is one of the high states in sadhana;

More on Openness:

1. The work of the Master is towards more openness and expansion and that is possible only having the attention on the upper portion of the chest and this is an old yogic truth. From Anahata (heart centre) to Visuddha (throat centre) is the game of organic life.

Tolerance

1. **In general in free times, my mind seems at rest, a blank almost. At one social meeting I could overhear talk about career, power etc and it seemed to catch my attention. Next two days my morning meditation were full of anger & competition. It**

subsided after a few days. However at another similar social meeting I felt at rest and with the Master.

Titiksha or forbearance is some thing that we develop as we progress in the path. You are doing fine in this regard.

- 2. I was severely tested by my own sister. She made a big emotional mountain about a very small miniscule problem. The shock put me in a speechless condition. Absolutely no words came out of me. I remained patient and dealt the situation firmly in calm manner. I prayed and submitted to Rev Master during these days all my feelings truthfully. I also noted that I dealt the situation without attachments.**

Tolerance and Fortitude are tough lessons in spiritual life of the aspirant. It is good that you are learning them well.

- 3. I feel I need to develop more tolerance. Sometimes I get irritated with others' priorities over some things.**

Judge not lest ye be judged is an old proverb.

More on Tolerance:

1. Tolerance and forbearance have their own rewards. Trust in the Master and in the method are essential and things will happen as per His will. In our system we do not try to

change the circumstances but mould ourselves according to it. Our system does not aim at curing anything but gives enough strength to develop higher states of consciousness.

2. Trials and tribulations are part of grhasta life. Tolerance, patience and fortitude and a host of such qualities are learnt only in the school of life and not in schools.
3. For a grhasta the problems, trials and tribulations in life are the penances and one needs to endure the same with fortitude and forbearance.

Waiting

1. **Concerning the feeling of connection inside, it is something there, into the heart. When I feel it, I can meditate. It is a feeling that guides me.**

That is not proper. Meditation has to be done in a sincere way whether we feel anything or not. Because meditation is a time when we wait on Master/God and we cannot put conditions for the same. It also takes for granted your capacity to judge whether there is connection or not. All that you possibly can know is in the physical plane and about the astral plane where all spiritual work is done (which over a period of time percolates to the physical plane) unless one is sensitive

enough very little is known. And note no one knows fully in the realms of God.

- 2. Satsanghs: I have mixed experiences during the Satsanghs. Some times absorbed and in some times disturbed from thoughts.**

Only when you are stagnant you will have the same scene. Since you always moving in this path you will perhaps never get the same experience. Further in satsangh as in other meditational practices we are to be in a waiting mode and accept what ever comes.

- 3. While I strive to keep the goal clear, restlessness as in feeling of a drowning man is not there. On some days after satsang, I get this feeling of restlessness. To that extent I must own the restlessness.**

Only when you are drowned you will feel drowned; imaginary drowning is of no consequence. Learn to wait for development of the conditions within.

- 4. Varied between settled, many thoughts, some days struggled with if I am meditating right. On some occasions thoughts of gratitude. Trainer rightly corrected me the method is given, you are following it right, there is no reason to monitor or doubt if I am doing it right.**

Obviously you are not ignoring the thoughts but are entertaining them. You should follow the method as given. In this system of sadhana there cannot be any struggle with the thoughts: suppose there is divine light in the heart and continue to be in a waiting mood ignoring all the thoughts and ideas that crop up. It is better you read the articles of Rev. Babuji Maharaj on meditation carefully and also the article on Control of mind.

- 5. Krishnashtami: Thought of His pervasiveness in the morning. (a) Morning satsang: Feeling of Chit lake being attended Restlessness on account of thoughts related to self. Calm after satsang. (b) Afternoon: Brief moments of nothingness. Later Sadhana felt as an endeavour to participate in His work than as a reason for individual spiritual growth. (c) Evening satsang: Steady and still feeling.**

Orientation to the Masters is a separate subject and one needs to go into the consciousness deeper and deeper. For your information Chit Lake or any other specific point is never attended to during Celebrations of Masters' birthdays. We need to develop an attitude of waiting with reverence through out. It is not generally Nothingness that is felt during these auspicious days but ONE NESS of Divine expression with the accompanying grandeur, beauty and harmony.

- 6. Rev.Babuji Celebrations: May 18 morning: There were periods of dry condition. Felt like current passing throughout the body. Feeling that nothing was happening kept creeping in pulling out of the dry condition. Was getting in and out of the condition constantly.**

I do not understand what you mean by 'dry'. You experienced Pranahuti and what more drama were you expecting? In the celebrations our attitudes should be one of waiting and not anticipating. If you mean by the word 'dry' non emotional calm state of mind it is something to be glad about.

- 7. Attended Satsanghs conducted in Hyderabad during 14th to 17th August arranged in connection with Imperience day and Sri Krishna Janmashtami. Felt good absorbency in a few sessions. Felt happy to spend 3 days in such a spiritual environment. Absorbency in Sunday satsanghs continued to be felt at low to medium levels. Difficult to find any apparent reason. It is happening in spite of all sincerity. May be, I need to improve.**

Your attitude of classifying meditations as low or medium or good is based on grounds that are purely personal and has no value. First of all you should note that on the days of celebrations one has to be in the attitude of waiting and receive what ever is granted to us. I think you suffer from many ideas

borrowed from books or previous knowledge and you are trying to impose them on this system. Read the literature of ISRC carefully and dutifully.

More on Waiting:

1. Every person has a pace and therefore it is a general principle in spiritual life to wait for ripening of the conditions to work further.
2. Sadhaka has to wait or more correctly learn to wait.
3. Excited conditions and expectations are of the nature of the lower mind while waiting and serving are the features of the higher mind.
4. Faith in the self and the Master are paramount in spirituality. You seem to expect some conditions and feel sorry that you do not have them yet. In spirituality we learn to wait and not await.

Acceptance

1. **I didn't feel anything special, except quietness.**

This sentence underrates the value of Quiet which is the essential characteristic of the divine. The words "anything special except" reveals an expectancy of some other

condition. Please learn the lesson of accepting what the divine grants.

- 2. Since I last wrote, I'm not aware of anything noteworthy to mention, but I wanted to reach out and convey my gratefulness to all that has been bestowed. The one abiding feeling is happiness and joy. Despite all the pain in the world, I am incredibly joyful -- which perplexes me a bit, but I discount it with the thought that things are happening for a reason and ultimately, it is for the best. Nevertheless, I'm aware that I may be rationalizing just to make myself feel better.**

I am also happy that you feel happy and joy under all circumstances and are prepared to abide by the will of Master. What better condition in spiritual life can one ask for? Please practice the system and feel its rewards. Please do visit us when you can and remember that your brothers and sisters here will be happy to be with you.

- 3. I have this impulse lately to do some kind of volunteer activity.**

When the time is ripe opportunities arise automatically and the will of Master is the one by which we shall all abide.

- 4. After meditations, a restless feeling surfaces that I need to do more.**

Restlessness after meditations arise mainly due to our not being satisfied with the meditation either in quality or quantum. In either case it is not a happy feeling to have. We should be happy with whatever is the condition accepting that as Masters blessings.

- 5. I would like to humbly share something. I have been going through changes at office, related to new responsibilities and newer areas to handle adding some stress. I am taking everything as part of my duty. My constant effort to be in remembrance of Master is helping a lot though sometimes I feel overworked and tired. Hope to get work streamlined. I am obliged to get your kind advice.**

Bhogam is not confined to the times of meditation, cleaning, dreams but it extends to areas of family and work place. We have to learn to accept every situation as divine blessings and also accept the role of trusteeship in all walks of life. You are progressing and fast at that. Faith is most important and that you have.

Will

- 1. I feel the need for service & sacrifice but I have been dragging my feet & feeling the pull of my attachments.**

Wish and Will are in entirely different planes.

2. **I obviously didn't understand everything... between the conscience of one's responsibility and the will to surrender to Master's will, I see a sort of contradiction and I don't know what to do. To be responsible or to surrender to Master's will. How may I manage my daily matters in Master's will? How may I be a father, loving and giving some advice, in Master's will? Is it possible or desirable?**

When deep within we have surrendered to Master then acting according to His will is possible and even necessary. Many times however we think the Will of the Master should be in consonance with our Will and hence the friction. We must do our duty and that is a responsibility that is cast on us; the Divine Will is that we do our duty as a trustee of Master and not in any other relationship. Though this is difficult to practice always that is our goal so far as our daily life is concerned.

3. **Pujya Sir, I informed in my previous report that my wife is in family way. Today we found out that the pregnancy is not proceeding and so will be aborted. Revered Master has given us the strength to face the new developments.**

I am sorry to note that the pregnancy is not proceeding normally and is being aborted. All is His will. Learn to know that attachments are not sought but what we brought along with us. May Master bless you with courage and confidence to tread the path of the Divine.

4. Daughter's marriage yet to be settled.

Everything happens according to the will of God and one's own destiny.

Owning up of Condition

- 1. I have been told that prefect and preceptors can keep the condition of the master. But normal abysis need to go to sitting for keeping the spiritual condition. Off cause prefect need the same practice but they do not need the same attention since they have the gift to transmit?**

Whether it is a prefect or Preceptor or an aspirant every one has to own up the conditions gained during meditations. In the case of Prefects and Preceptors there is a lively connection with the person who has permitted to work. Such a connection is not there in the case of aspirants. But if the introduction was done properly by the prefects/ preceptors namely diverting the flow of thought energy from the L level to U and the diversion of some portion of thought energy from U to Atman point and the

connection was given to the master of the order the aspirants also will have the connection to the master continuously.

- 2. I humbly submit the diary synopsis of my sadhana for your kind perusal and guidance. I did not submit the diary synopsis for last so many weeks, a lapse for which I seek your kind pardon. Last few months of sadhana have passed without much clarity and proper focus on my part. For this state of mine I feel totally helpless and at times very depressed.**

The concept of goal clarity was not well understood earlier and that is the problem. If one is determined to reach the goal clarity and focus will always be there but efforts may be lacking due to circumstances in life. Even then if the priorities are there fixed properly there should be no problem. To say you feel helpless and depressed after having moved considerably in the path is mainly because of NOT OWNING UP THE CONDITIONS GIFTED. How can any one who knows and feels the presence of the Master in the heart feel helpless or depressed? It amounts to if I may say blasphemy.

More on Owning up of condition:

- 1. Kindly be oriented to the sitting and note the condition during and after meditation. That alone can help you to own up your condition.**

Feeling the Presence of the Master

- 1. For some days felt yearning/restless and past few days feeling very light most of the day. Feeling simply happy and content to feel the presence of Rev. Master. I feel as if I do not have to search for the presence of Master in my heart. He is there all over. Felt real happiness lies in expressing Divinity and sharing this unique happiness around us.**

Raja yoga is different from Vedanta. God is everywhere but to realise Him as such we have to dive deep into our heart and feel Him within. Do not change the methods of meditation and make conclusions which have been arrived at by elders of the tradition in a casual manner. Meditate as advised if you seek to know the reality of the matter in this path.

- 2. Sometimes I feel lightness during meditation. I am able to hold my thought on divine light some times and sometimes not. Quite few times I had the thought that there is a common binding in all the human beings I feel calm after meditation. Sometimes I feel the master's presence.**

What you have written is good by itself and you should be grateful to Master that you feel his presence now and then. That is a remarkable progress in a mind that is tuned to worldly matters.

More on feeling the presence of the Master:

1. If the Lord is not sought in the heart I think any search externally will be of no avail. When we search for Him in the heart what does it matter that we do so in Church or Synagogue or Mosque or Temple or Ashram?
2. Regularity of practice achieves the desired results sooner. Try to be attentive to the presence of the Master in your heart all the time and make this your past time. This method of constant remembrance is easier and even superior to other methods which are also good.

Humility

1. **This time I had to travel to many places. It did affect my sadhana schedule unlike the previous visits. Next time I will arrange my trips in such a way, that my sadhana will not be affected. I apologize and seek your pardon for these lapses.**

All that is required is humility and proper orientation.

2. **Thoughts about Rev Lalaji's words "Center is Yawning towards circumference" did come during contemplation. Sometimes during meditation with awareness I felt heart was filled up with deep calmness with absolutely no disturbance. I felt Rev**

Master has taken over my heart at such moments. This I clearly felt as HIS grace and love and the above words of Rev Master came to me upon contemplation later. I clearly understand the more I yield, the more I can feel of HIS grace. HIS grace is always there every moment but I only have to yield more. It is HIS grace that enabled me to meditate. I did not do anything which can be called my effort.

That is fine and this is in the region of humility. Though the region itself is far off you are having reflected condition of that due to your effort and His blessings.

- 3. Attitudes: On observation during being silent and calm, the following were observed. I seek guidance from your kind self in improving these qualities further. (a) There is a vast improvement in the feeling of “Transitory nature of life”, but unresolved issues like the court case about the plot etc. are causing hindrance in improving further. (b) The attitude that I can plan or manage things on my own, is causing a problem in stabilising in feeling the “Omni Presence of Master”. (c) Attachment to spouse is causing a hindrance in further development of trusteeship. (d) Though compassion and empathy are there but the feeling that they have to develop further is felt.**

It is all about self praising. Unless you come out of the thinking that you know everything

and what you do is correct always such progress in humility cannot be achieved. You may think what ever you like but the fact remains that you are attached to dhana, dhara and putra. Do not confuse the concept of trusteeship to do anything with these attachments in the manner in which you have.

- 4. So far during meditations/satsangs whenever I felt expanded, I used to enjoy the physical sensations. Now I understand that it is expansion of consciousness and an opportunity for us to live in upper plane, I feel gratitude with humility. These days I feel I am knowing about our system with a fresh start and a new understanding.**

It is good that you understand that the expansion that we talk about is expansion in consciousness and not anything connected with the physical. Learning is a never ending process and those who continue to learn are embodiments of humility- one of the essential characteristics of a good sadhaka.

- 5. I have been regular with the point A and bedtime prayer. There has been some improvement but still I see lot of room to grow in this aspect.**

Humility is a virtue that develops after a lot of repentance which itself is caused by the awareness of our misdeeds. Give more importance to the night time prayer.

- 6. On observation, I had been doing sadhana most of the times in a mechanistic way than with my heart into it. The love and devotion part of it was way below what is required, if not zero. I have been trying to make amends over the past one month.**

What were you doing and that is important to note than whether it is mechanical or otherwise. You neither state the problem nor the solution you have applied. What is this type of report and what am I supposed to say on that. You make a stupid statement that your love to Master is about Zero. Do you think that is humility; I consider it height of arrogance.

- 7. Have been regular attending Satsanghs. Feeling deep silence. Once the feeling that I should fall at everybody's feet was there for quite some time, felt very humble.**

Humility arises only when one understands the lapses, repents, seeks forgiveness, develops meekness, gets subdued. The idea of falling at the feet of devout is a condition of surrender to all in the universe. I do not think you are any where near that condition.

More on Humility:

1. So long as we learn the lessons we are in a state of humility and that is good.

2. Humility is good while self pity is not. So long as you know their limits everything is fine.
3. Balance and moderation is our way and I am sure you are firmly grounded in it. There is lot of difference between inferiority and humility. Please develop more humility (which itself is a paradox in expression) and try to dwell in the thought of the Master under all circumstances. As the saint Ramakrishna paramahansa said “look at the clean wall before you rather than try to locate a few specks of dirt here and there.”
4. I hope you enjoyed the Basanth Celebrations and it must have done some good. From my opinion that should take care of your spiritual needs for some more time. Meditate with sincerity and humility rather than expect something mysterious would happen if you come to me. Bro.Madhu) – 2010
5. Humility is the region one has to have his actions and thoughts.
6. How much more would it be proper to say that “we are conducting the program by the grace of the Master?” In spirituality the most essential feature to be developed by us is humility. After all what is it that we know of the great system of the Master? We are really in the process of sharing and I do not think the word ‘training’ has much meaning. But wisdom comes as we do sadhana and you would be no exception.

7. A system has to be followed fully to obtain the promised results. Your feeling transmission sometimes and not at all times during meditations is the reaction of your system and has nothing to do with the work of the Master. He always does his duty and it is we who do not and we reap as we sow. If our lowliness is established in our mind then we can easily excuse all lapses of others. If you are not accustomed to sky watching please try to do that so that we understand our lowliness in the universe.

Levels of Consciousness

U/L

- 1. At one point in these past 2 months, I felt thoroughly disgusted with my own past. I am very sorry. I want to beg for your forgiveness. I wish to lead a chaste and principled life from now on at whatever cost. Only due to his undifferentiated love and grace and the enormous help rendered to me, I am lifted out of such a desperate and deplorable state, and could live like a human being. I did not understand the need and what it means to be living in the Upper, and now I wish to follow the same.**

Very paradoxically it is our nature to be in the Upper portion of heart. As a matter of advice I may tell you not to live in the past or the future but always live in the present in the company of Master who is with us always.

- 2. May I ask you a question related to the doctrin of rebirth?**

Rebirth becomes necessary, when we have not learnt the lessons of higher values of life. In the context of Rev. Babujis' system I would say that unless a person stabilizes himself in the U portion of the heart by living the values of Honesty, Compassion, Non injury to others, non-avarice, no-greed, chastity and absolutely fidelity and many more related

values pertaining to the realm covered under U consciousness, Nature provides us opportunities to learn them by allowing us to be reborn and until we learn them the gates of higher consciousness do not open up.

- 3. Recently my eyes always looking at inner attachment with the being while doing worldly duties, even I look at the outer self of every being, I feel looking at the divine consciousness. I experiences prominent divine consciousness at my upper heart region while doing regular meditation.**

What do you mean by divine consciousness? Do not use words which have to be used very carefully. As contrasted to the lower mind the higher mind is what is active in U portion of the heart. Its nature can be summarised in so many ways. Kindly read the articles on nature of Super consciousness of the inferior type.

Nature of Knots

- 1. Meditations: (a) All my meditations are a service to the Master. (b) He is always around. He moves everything. Everything belongs to Him. (c) Vibrations in the heart region and in the head. (d) I always end up crying when so ever I get the thought "Where are you Master?" I feel I miss Him at that time. This is happening at least once or twice a week for the past one month.**

All these feelings are good and show that you have the grace of the Master. Do not you think that the item (d) above does not vibrate with the item (b). Master is with us in our heart and all that we are doing in sadhana is to make His place pure. Crying is because of the associated emotional thoughts about the Master. When nothingness is our goal and that is the Master what emotions are possible? But what you feel is a feeling of many aspirants and may indicate your movement in knot 3.

2. **Meditations: (a) My heart belongs to the Master, my atma belongs to the Master, and whole of me belongs to the Master. (b) These above feelings come in quick succession and thereafter the whole of heart and mind region start resonating. (c) Feel like continuing even when half an hour is over.**

These thoughts indicate your journey through the Knot 2.

3. **Morning Meditations: On some days it used to be calm but not peaceful. Felt some activity going on continuously. Sometimes felt Divine Light (Light without luminosity) is not stable but drifting. Soon after completion of meditation, on few days I felt a lot of relief getting into excellent peaceful condition. It, however, used to be quite absorbing. On some other days I used to be continuously attentive to the Divine Light (Light without**

luminosity) through out. Absorbency used to be high. After meditation on those days, there used to prevail devotional attitude sometimes it continues for a long time. On a few days thoughts relating recent events used to dominate. At times I used to be carried away by them for a short while. With some effort I used to return to Divine Light (Light without luminosity). Sometimes same type of thought used to recur. On other days, thoughts used to be few & insignificant. On very few days absorption used to be quite high leading to a stage of "unawareness" for a minute or so.

These are indications of your progress in the Pind desh. After commencing the yatra I think you have moved onto the 2nd knot.

- 4. Feeling of "otherness" has taken prominence. Sadhana has to be done for others and settling truly in values of sharing, service and sacrifice for others. Aspirational feeling towards this goal.**

These are the stabilizing factors in the knots 1 and 2 and that is good.

- 5. Feelings predominantly on Surrender. This reflected through helplessness to move on my own towards this goal. The prayer felt in this regard. Better acceptance of all situations in life as coming from Him. Feeling absolute need of Being at His feet. Values of empathy,**

sympathy & compassion being reinforced through practical dealings with few people. Intense charge felt on head on certain days with feeling of coolness in the head. Dryness after few days no feeling of being happy or unhappy In morning meditations, feeling heart as the centre and whole body's periphery charged. Feeling of some power flowing towards heart when thought of Divine light is maintained steady. Reverence and Love towards Master and feeling to ever remain at His feet.

These are genuine feelings in the travel through 3rd knot and there are glimpses of the fourth knot also. But since your is a summary I am not able to make any other statement. But please note that so long as the 'other' is there the stickiness of knot 1 has not left.

- 6. Here is what I can report from what I felt during the siting: Felt expansion in the chest. This expanded space was as containing the environment. A kind of "external inside" in which things were displayed as pins and needles or electric sensations. It was never ending.**

True. I have taken up the work on the Brahmand centres and also was attending to the higher centres 11 and 12 because that is necessary to summarise the conditions in the Pind desh. Ofcourse there will be work in the points after the Para Brahmand. That I have

to take up later. Therefore it is natural that there will be feelings of expansion in the chest region and also dynamism in the knots in the pind desh.

7. **First thought/Feelings after Meditation: (a) Feeling of reverence towards Master after most of the meditations, (b) Feeling of Vairagya after some meditations (c) Feeling of compassion towards others (d) After some meditations remembrance of 2nd and 6th commandment was predominant. (e) In most of the occasions feeling of calmness and continue to sit for some more time. (f) General Condition: Feeling of compassion towards others. Whenever occasion comes or during discussion with colleagues/friends communicating message of Master and about system.**

Over all I feel that you are trying to own up the conditions of knots 1 and 2. If you persevere in the path with care and diligence you should be able to own up the conditions of higher regions.

8. **This month has been marked with crying during the meditation for no particular reason. It has happened at least six times. Sometimes there are voids and I don't remember what happens at that time. At other times, normal thoughts keep transiting whom I end up chasing for sometime and then come back to the heart.**

It is good sign. It should be that the knot 3 is active for some reason or the other. Do not chase any thought good or bad; ignore them totally and it is not that difficult if you detach yourself from the thought.

9. **Feelings during morning meditation: (a) Sir most of the meditations are oriented and predominantly felt closeness to Master with a feeling that I am sitting in the company of Master. (b) Sir, feeling of reverence towards Master and presence of Master were predominant in some meditations. (c) Sir, feeling of lightness and emptiness was there in some meditations. (d) Sir, in some meditations felt to serve others was predominant. (e) Sir, in some meditations felt that we are dependent on Master for everything. (f) Sir, in some meditations felt devotion towards Master. (g) Sir, in few meditations there was a feeling of vast emptiness with a feeling I am travelling in the vast space of emptiness.**

These are all good but they donot reveal the actual states of consciousness. As a clue to you I may say that they will be related to the nature of the knots of Pind desh in different shades.

10. **Last week near the beginning of the meditation, as I was observing the glow of Atman coming into view, I felt and saw a shift to the right side of my chest. Instead**

of the glow emanating from the left/center, it moved to the right. Subsequent morning meditations have been more "normal", but I decided to mention since it was out of pattern.

In the yogic system it is accepted that the Atman is located in the right side of the chest and that is the second knot about which Master has written. Congratulations. Now your Kasbi condition can be safely taken as knot 2.

- 11. Going forward I have decided to attend all training programs, first to learn and second to serve. This seems the least and the easiest means of service I can do. Trainer pointed there is no limit to sharing, sacrificing, however a plan helps to act & measure.**

Philosophies are there but the will we have to develop. The first knot teaches the condition that nothing is ours and all is His and the consequences of that knowledge follow if that is real.

- 12. I have learned to trust nobody and experienced betrayal a lot, and each time through events of bigger importance and consequences. I still do not understand what is the correct attitude I should have, what is the lesson in this, if this is to push me to responsibility, if people show me a failure in my attitude that way (like being inattentive to them or unmindful of them).**

I am unable, though, to be untrustful (but maybe this is not trust but carelessness).

I think the problems are such though I do not know what your problems are. But for any situation the only attitude we can have is a trust in the universal law of JUSTICE. Trust is something that we should have on that principle or law of Justice. In spiritual life one is tested and burnt and hammered as much as an article or jewellery that is made from the precious metals. Be tolerant, be patient, have patience to develop patience, develop fortitude- I donot give you sermons. But these are required traits before one enters the realm of surrender (4th Knot).

- 13. Regularly felt some knots activated at the rear of the head. I felt benevolence coming from different people, some I know, some I don't. This awakened feelings of joy and gratitude. I was feeling a real brotherhood consisting in people who truly care one for the others, and I felt belonging to a family. It is the first time that I feel this so clearly, and I was naturally driven to give my prayers for them.**

What more can I ask my Master than blessing all the human fraternity with the feelings you have got matured into? All His blessings.

More on Nature of Knots:

1. In the scheme of things in Nature it seems that the opposites exist side by side if not co-exist. The nature of first knot is discrimination and awareness of the ephemeral nature of things leading to Vairagya. The second knot relates to co-operation and co-existence. The third knot relates to aspiration while the fourth knot talks of surrender. Balancing these trends is the fifth knot and the sequence is the same in the higher regions. Surrender to the Divine (Master) alone is peace, happiness, balance etc.,

2. The knots beyond the Tip of the head do give out sensations as felt by the travelers in this path and they are not indications of any progress in such knots. They are only informing us of the connection we have to the Base. The activities in the knots 1, 2, and 3 I think are due to your spiritual condition only and I think you are now stabilizing yourself in these conditions. A very firm foundation in these knots is paramount for sustaining us in the higher regions.

Common Meditational States of Mind

Vibrations

1. Felt jerks during meditations.

These are common during meditation and are indicative of some knots or complications in psyche being loosened.

2. During the sittings lot of jerks were felt and got absorbed, I could also feel the flow of transmission from the trainer.

Jerks are sure signs of getting loosened in our knots and that helps us in our march.

3. Felt the intensified vibrations all thru my body for the entire duration.

This is Ajapa and when you by the grace of Master move into Brahmand mandal you will have the experience of Anahad.

4. Vibratory Sensation: Not sure what to report.

It is common for aspirants to feel the vibrations at different parts of the body like Occipital prominence, the spine, the heart, the ajna chakra etc.,

5. A string jerk was felt one time near the heart.

I think you mean a strong jerk. Jerks are common and you need not bother about them. They are only indications of some dirt and grossness being removed.

- 6. During satsangh I had deep absorption but had the feeling of extreme awareness internally. No disturbance from the external factors. I felt jerks in the body, happening 5 or six times, whenever I had a thought appearing. It was not affecting the absorption. Is it because of defect in the cleaning process. Sometimes I used to feel that the cleaning process is not satisfactory.**

Experience of jerks is common both during meditation and cleaning processes. If you feel the cleaning process is not effectively done then do as you are advised and not as you think. This type of feeling that something is not perhaps alright is a very peculiar form of ego and doership. Please study the system properly and then put questions.

- 7. Felt the intensified vibrations all thru my body for the entire duration.**

This is Ajapa and when you by the grace of Master move into Brahmand mandal you will have the experience of Anahad.

- 8. Strong spiritual force is rarely felt. The spiritual force is felt more as a very light and sometimes blissful flux, and rarely as a pressure or an electric vibration.**

Feeling of force, power or vibration happens only when there is friction; so when the condition has become natural we donot feel them. Obstruction alone makes the flow felt

by us. This is ofcourse a recurrent phenomena in spiritual life.

Absorption

- 1. During the rest of the week-end, I was in a rather unusual state, it was as if I was in another planet; I was in the world, I did what I needed to do, and at the same time I was not in the world... I don't know if it will be possible for you to understand; to be more precise, I would like to explain that I did the same things than before but a great part of my self was not engaged in what I was doing.**

This is what is known as Sahaj Samadhi where we attend to all daily chores and duties in an orderly fashion without much of an attachment to them. But this is only a taste and not the final condition. By the grace of the Master that day will also come.

- 2. There has been learning over the month that one should "naturally" get absorbed in the heart and no force should be used. It has become so much easier thereafter to stay put at the heart. I am starting to ignore the thoughts, though sometimes by the time I realize, it has consumed some of the precious moments of my meditation.**

The three letters of Om, A U M has also a half a letter 'hum'. The first letter grants us

wisdom regarding the conscious activities and is called Vaiswanara, the second one U relates to the dream like state during meditation which comes under the name Taijasa and the third letter M is where there is simple consciousness and is called Prajna. During our meditations we do go through all these states and it is but natural. The fourth state is called Turiya which we experience due to the grace of the Master everyday when we meditate. We would like to live in that state but that is not natural.

- 3. Periods of void are being felt occasionally. I do feel as if the mind has gone off to sleep and there is some blankness thereafter.**

This is the fourth state which I mentioned (else where as Turiya). But to confirm that you should be able to feel lightness and peace and any weight on the heart is not indicative of this state.

- 4. Sometimes I do lose the track of time during meditation. One hour just passes in a few minutes.**

Happy to hear that you get into a state of absorbency often and that is what is needed.

- 5. Meditations were centered and absorbing on many occasions.**

On what were they centred? In what thought you were absorbed are the questions to be

answered if you want to progress. Neither lull nor torpor is absorption.

6. Absorbency: Felt during the entire session, unaware of time.

If you put the question to yourself 'in what am I absorbed' you may derive more insight into your true condition. Read the literature well so that you get the necessary vocabulary to express your feelings.

More on absorption:

1. It is highly gratifying that both of you are absorbed during meditation in the thought of the Master and time flies past. Awareness of the Master without any excitement or emotion is a very desirable state and I am happy you have such a state.
2. Your reports are good but it is not desirable that you continue to meditate after the individual sitting is over. You must have, I presume got absorbed and were not aware. Being aware is the sine-qua-non of good meditation. Be aware of the benevolent Babuji always whatever you including meditation.
3. Samadhi is of different kinds. Broadly it consists of two types called Samprajna (conscious) and Asamprajna (non conscious but yet in Turiya or the fourth state). Samprajna consists of Vitarkanugata (discursive thought), Vicharanugata

(discriminative thought), Anandanugata (productive of happiness) and Asmitanugata (awareness of self). This is the classification in Rajayoga. In Asamprajna Samadhi of the letter Om it is the fourth syllable that is imperienced. (A, U, M are the three letters and the fourth is the unexpressed 'hum') I may assure you these are matters of imperience in Yoga and not philosophical discussions. As a matter of fact in our system when one reaches the condition of Anahad after Ajapa this is felt through the system.

Service and Sacrifice

- 1. Training program in July could not be held as there was no attendance. Next training program will be held on August 20th and there is one registration already.**

Perseverance always yields success.

- 2. Most of time get thoughts connected with the master but sometime get thoughts of welfare of people and how can help them.**

Helping others is our fraternal obligation. This help should be both in the material and spiritual planes. Spiritual service is superior to material service is what Master always stressed. Further there are many organizations that are involved in material and medical and physical service. We can always support them to the extent we can. But spiritual service is what we should do by praying at 9 P.M. as advised.

- 3. Difficulties in sadhna: I Need more imperience to improve orientation to serving others and to properly follow the commandments.**

Please do not get into intellectual traps. Do your sadhana as prescribed and do not put conditions for the same. First get steady in sadhana and practice the commandments with sincerity and seriousness. Opportunities for service come automatically. If there is light in the lamp it automatically attracts the attention of others.

- 4. I beg you to help me in developing commitment to reach the goal, to be sincere in my efforts to become regular in my spiritual practices.**

One can take the horse to the pond but can never make it drink. I have never failed in my duty to serve you. It is you who expect that I should do your work also which though I may be willing Nature does not permit.

- 5. Ego, as being judgemental towards others and sense of self seeking gratification is also starkly felt. I earnestly pray that I may never loose sight of Him. Amidst this, remembrance of Master brings heart to a humble and mellow state. Overall, in terms of feelings, I observed that weight of emotion and intellect seems to have reduced and more simplicity is felt.**

Avoid this habit of judging others let that task be that of the Master only. If any blemish is observed in others I was told by the Master that I should try to remove that as a service to him. I know it is not easy; I have never found it easy; but that is the injunction of the Master.

- 6. Today there was a lapse on my part in reaching on time to conduct the Satsanghs. I reached 15 minutes late than the stipulated time. Fortunately other brother was available who after waiting for me till the stipulated time has conducted the Satsangh. I feel extremely apologetic for this lapse of mine and seek your kind forgiveness. I shall ensure that such mistakes are not repeated in future.**

A lapse is a lapse and one's own conscience will not forgive if the lapse is with regard to divine duty willingly undertaken. You say you are apologetic and are not using the spiritual word 'repentance'.

- 7. Since I 'm back from India two things changed in my life: Now i am happy. Deep sadness and depressed disappeared. So everything is lighter and a source of joy. Then, I feel again enthousiasm to do the sadhana and I enjoy serving people. Doing something for others has a new sense for me. Serving Master is a source of joy. So I am more**

regular with the 9 pm prayer (but I often do it 7 minutes instead of 15).

All these words give me enormous satisfaction for what ever little we could do for you. Do not bother if you pray only for 7 minutes at 9 P.M. As we progress the time spent on this prayer will increase and such should be fortune for all of humanity.

- 8. The difficulty is how to continue keeping motivation as Master's service and not fall for short-cut of self. I find sadhana, company of other brothers, the trainer, you and the Master helpful.**

The greatest spiritual service that I am aware of is to “Be clean and perfect ourselves”.

- 9. Feel gross and get disturbed thoughts when people try to exploit ones good behavior.**

This is a problem we should learn to live with, without sacrificing our priorities of helping others. We learn as we march in the path.

- 10. There is continuous introspection. There were some greedy thoughts and at the same time there were feelings of sharing more with of my earnings for the good of others. There is growing concern for others.**

Who are these others? The SSS is there doing some work in the field of helping others.

Are you planning to do something more than that?

11. After some meditations thoughts were on helping others monetarily and physically by reducing my personal commitments.

Pious intentions are no good. I find our own organisations offer some scope in this direction. Rev. Babuji memorial trust has helped a few to buy houses and another set of few persons prosecute higher education this year.

More on Service and Sacrifice:

1. It is gratifying that you are participating in the work of the Master. Service and sacrifice are the main pillars of spirituality and happy to note that you have them.
2. Serve Him with love and devotion and you become a subject in the Kingdom of God.
3. I am happy that the celebrations are going on well over as it should. Any service to Master gets rewarded sooner or later.

Devotion

1. Generally calm but occasionally I tend to worry over any failures in doing my sadhana. Up to the first 10 days of June, I had continuous feelings related to

devotion / dedication / surrender but later I slipped down.

There must be reasons why this devotedness to Master slipped down. Analyse and then avoid such lapses and then you will be able to stay in the desired condition.

- 2. During last one month, I have been crying so often both during morning meditation and evening Satsangh, all the while requesting the Master to take me 'Home'. I am lost and directionless. Only He can guide me and lead me Homewards.**

I must say that you seem to be more emotional by nature. We weep when our heart is not capable of taking the feelings and this is not good in spiritual life. It is true every devotee feels like weeping either in thought of being with the Master or being away from Him. But when devotion develops into Prapanna gati things change and further on it is more natural. All these things will come to you as you practice and mature in spirituality.

- 3. Thoughts of school and some past. Felt it's a blessing to receive Divine Grace. Felt gratitude for the same. Felt silence and all of a sudden was alert / attentive. Felt reverence, love and longing.**

These are signs of the devotion that is maturing in you and you should be happy.

Surrender

- 1. My condition nowadays is that of resignation. I feel that I should simply go on and on with whatever I am supposed to do with respect to worldly and spiritual matters, reposing on him, dropping off all my baggage and he will take care of everything (including spiritual progress). In Satsangh recently, I had the thought that Master knows exactly what to do with regards to the mission, I simply need to yield, submit and do my duty. There is more and more of peace and settled-ness in me.**

This is not resignation but surrender to Master and that is good.

- 2. Lot of thoughts pass by, I do not remember any of them. Sometimes I see images but do not remember them. Once feeling of “everything is Thy will” was there. Another time feelings of surrender were there.**

The words ‘everything is thy will’ and ‘surrender’ are vague. It has been explained many times the problems are always specific and only when you donot want to communicate the same you use these words. Arjuna surrender due to his inadequacy to decide on matters of dharma, Gaya surrendered to save his life etc., Why these vague thoughts are stated to arise during meditation is not clear to me. Are you

suggesting to me that you have given up all efforts and are totally dependant on Him in all matters? Think well and report.

- 3. I also have had several experiences where I got the sense that I need to surrender. These would come upon me a various points during the day. On one occasion, I was running for exercise and felt tearful and touched by God. Everything I saw was beautiful and I felt blessed.**

You are experiencing surrender in this way also. All is for our good only.

- 4. After meditation I feel settled balanced, calm. These days I feel a lot blessed, gratitude and devoted. A feeling that we are His serfs and here to serve Him.**

These are noble thoughts and relate to the field of devotion and piety. When the idea of serf dissolves later then we can say we are in realm of surrender.

- 5. In 2006, I got more serious and started writing diary almost regularly except for the Month of March. I attend the Bandaras more regularly now and get inspired by the satsang and the Pranahuti I get. By Master's Grace, my wife also joined our system on 08-Apr-06 and now we share one common and beautiful goal: Complete Oneness with Master!**

All this is reward for the efforts you put in and as we all know the divine showers many times more than what we really deserve. When this feeling gets established we learn the language of devotion and surrender.

More on Surrender:

1. Entertaining the very good pieces of history is a part of asrayana virodhi bhava and paratva virodhi bhava which are detrimental to keep one on the path of surrender to one and only one Master.
2. Mistakes every one commits and one learns through mistakes only. It is extremely sensitive on your part to know the problem and also solve it. I am confident that with the ever flowing Masters' grace thanks to the firm connection we have with the Master through the Masters of the order our lapses get condoned and we are sucked into His embrace. Be confident that the goal is very near and you shall surely reach the same. Always be confident to work for the Master as it is He and He alone that gets things done. He is the doer, enjoyer and knower of everything that happens in the life of one who has surrendered to Him.

Balance

1. **Lately it's been emotional sometimes after cleaning and during prayer.**

Any emotion is feeling which is not contained in the heart that is the heart vessel is small for that state. But constant practice the heart vessels capacity increases and then everything becomes balanced.

2. **Thoughts during the day: (a) During the day in worldly life, I face so many situations and deal with others. It is HIS grace alone that has changed and moderated me to face the situations in an appropriate manner. (b) Thought pattern is very light. (c) Thought that everyone is equal and each have their own talents. (d) I am completely happy with whatever Divine has given me in terms of grasping power, brain power, judging power of material situations. I just concentrate on "NOW" and take situations as it is , instead of thinking HOW is should have been. (e) When lapses occur in behavior or any other aspect, I submit immediately to Rev Master.**

These are all signs of moderation and balance and that is fine.

3. **There was a lot of burden of imagined expectations of my role leading to unnecessary and exhausting effort, mostly mental. This also reduced to a great extent and there is more focus on what I can do given the situation. There is more joy.**

What else be a good lesson in moderation.

4. My dependency on Master is increasing as I am going through difficult times at work which sometimes starts affecting health. Accepting everything as His gift.

Dependency is one of the conditions that continues till the end. Dependency in what for what are all many stages. Dependency while doing the work of the Master is a high stage. I am really sorry that your work affects your health. Take everything in due moderation and balance and that is the way for efficiency.

More on Balance:

1. Balance is the way of life and keeping that as your helm you will be able to swim the ocean.
2. You may kindly note that we live in several planes and our thoughts would be related to them only. To balance our living in all the planes remembrance of the Master is the way as he is present in all the planes. So be patient and work towards your goal and all assistance will be forthcoming to you.
3. Peace as you know is not the goal. Reality simple and plain is without any characteristic-it is Null. However peace is the foundation on which it rests. Peace gives us a feeling of being satisfied and satiated. But the real state is one of restlessness and it is a restlessness to maintain the Balance. The more we become Master centred the greater the restlessness. If we are self centred we gain peace and feel rest. I think you may have to

use additional space to write about your conditions and confine to the format provided. In our journey to the Infinite we need to shed several layers of consciousness and it is better we are aware as the shedding happens. I donot know whether I am clear.

4. You may kindly note that we live in several planes and our thoughts would be related to them only. To balance our living in all the planes remembrance of the Master is the way as he is present in all the planes. So be patient and work towards your goal and all assistance will be forthcoming to you.
5. Love and heart and go together while rationality and intellect go together. Only when a person repeatedly experiences the sweetness of the heart and starts understanding from the plane of unity as against the plane of the intellect namely diversity, balance gets restored.

Happiness

1. **There were many times when my friends have made fun of the meditation that I am doing but I never felt irritated. I just respond with a smile & take such incidents as tests given by the Master. I also feel that I have developed some patience & tolerance.**

There is no dearth of fools of that sort. They neither know the value of life nor the meaning

of happiness. They live and move in the realm of the beasts.

- 2. Recently someone mentioned there's a lot of change in me and am taking more care of them. I was very happy to hear that as I felt I followed the commandments. After reading an article in Satyapadam I do not feel happy anymore. I feel this change is because of Pujya Master and Master is expressing Himself.**

If so what makes you feel that you should not be happy?

- 3. My sadhana has been irregular from time to time due to physical posture problems, minor health problems, work/ household related disturbances. I am fair in my sadhana. I lack goal clarity mainly due to several worldly things take priority as and when they appear.**

You are aware of your lapses and it is upto you to gird up your loins and determinedly seek the goal. Excuses and explanations for the lapses in sadhana and many and plenty and all of them directly or indirectly relate to the pleasure principle that governs all. We need to give up pleasure and seek happiness and then the problem is solved.

Laya

- 1. Morning meditations on 2-3 days during this month were not absorbing. After this, absorbency started rising gradually over**

the days. By the end of this month absorbency reached quite high level. I had more or less this type of experience for 2-3 times during the earlier years also. (Bro.T.Ramarao) - Sep 2006

You are confused. 27/30 days if you feel absorbed you ought to be grateful but you have complaints about the remaining three days. Funny and terribly irrational thinking. Learn to be grateful. Absorbency or Laya is had at several levels as we progress in the path. All states of Laya are not the same and comparing one with the other is because you have not analysed in what you were absorbed. Further comparing the Laya states with last year shows that you like to be stagnant and not progress. From a moving train you cannot have the same vision several times.

2. The sitting ended with a thought “Guru is the link between God and disciple”.

This is an elementary consciousness that is there at the first knot of viveka. When an idea has become a condition there can be no awareness of that condition and that is called laya. Laya in the thought that Master is the Link is elementary. It is because of your ego that you feel that you can do something and awareness of such a condition makes you state like this.

More on Laya:

1. You do the work and attribute it to me; the fact is you are doing the work of the Master with love and devotion which amounts to laya avastha in Him. Because of such a laya you are not able to see yourself and remember only the Master.

Miseries and Afflictions

Sufferings and Miseries

1. When all are one then why poverty is there?

When the same Electric Power works why is there a difference in the functioning of Fan, blub, computer screen and etc.,? Master has answered the question in many of his articles and it is better to read and understand the same.

2. Once when my ulcers in the throat were burning so badly that I had to literally walk around the house for one hour in the middle of the night not knowing what to do and the thought that would death be easier did cross my mind.

When did you face death that you think you can compare your pain with that? All this simple verbosity.

3. Know my weaknesses to some extent but the firmness in following the path is lacking.

I know nothing which brings more suffering as does an untamed, uncontrolled, unattended and unrestrained heart. Such a heart is sure messenger of suffering always. Instead if you can remember the Master rather than worry about your progress you may feel better.

- 4. Need help: (a) I desperately need help to get out of the problem of “Fear”. There are a few fears that are causing lot of trouble. (b) The fear that whatever I do is wrong or will be wrong is adding to the already existing confusion. (c) The fear that the mistakes would be blunders which would cause serious trouble in the spiritual pursuit.**

These are all unfounded fear or apprehensions. It is an explicit sign of low self image you have. It is good and at the same time bad. Good because this promotes humility which you have already expressed in this mail. Bad because this will make you lose the faith you should have in reaching the goal. No one can harm us because everything is a result of past actions. Read commandments of the Master carefully again and again and you will be able to accept this philosophy easily. Do work but do not think it is you who is doing and it is only Masters orders and it is in fact He who is doing. This will enable you to be stable in Parabrahmand to which you have already the necessary access.

- 5. It occurred to me in my last bout of miseries that I felt like a dirtied cloth in laundry machine. It felt inconvenient and miserable being twisted & cleaned like a cloth but I was reminded of the Master saying that the Master's eyes are upon us. Perhaps the Master was cleaning me of the ideas I had formed.**

Master has a lot of other important works than to cleanse us all the time. What you say as Masters statement is placed out of context. You talk of miseries and drift with ease to something related to cleaning and the pain thereof.

More on Sufferings and Miseries:

1. God is always with us and it is we who try to be unmindful of Him or else seek Him elsewhere. Your connection to the Master of the Order is very firm and straight and you should not feel that He is away from you. The problems that we face are only affectionate intimations from the Master and they enable us to think about Him more and more. Please attend to sadhana assiduously and that should be the answer for all questions and apprehensions you have.
2. I am sorry you have had some problems which are generally called afflictions and misery. These occasions in fact really remind us of the goal of life and the importance of Divine in our life.

Emotions

1. When excitements and emotions die in a natural manner then balance in the real sense dawns. Regularity in practice leads to unflinching faith in the Master.

Gloominess and Dejection

- 1. Some days there is a feeling of dependency with no worry. However, on some days there is a feeling of despondence that I have not been able to improve as needed.**

Never become despondent or gloomy. You have the company of Master and why should you feel despondent? You talked of Contentment earlier and it is better to reside in that plane.

More on Gloominess and Dejection:

- 1. Every person is a divine expression and it is for us to see divinity in all rather than point out what we consider as blemishes. Despair and despondency are poisons in spiritual life and in fact it means questioning the wisdom of the divine will.**

Brooding

- 1. A feeling of lightness and like something is changing inside my mind and more tendency to introspection.**

Introspection is good but it should be guided by parameters that are valid to this system and not alien. In the name of introspection we should also not encourage ourselves to the tendency of brooding because that is harmful in spirituality.

2. **There have been occasions where certain thoughts and feelings as they pass, in meditation and other times of lower nature are uncomfortable. I have however started to feel that I am just an observer, like a container in which these experiences which are because of past samskaras are coming to pass. I am learning to bear with them as they pass trying not to be judgmental but at the same time not giving much attention to them in the sense of identifying with those thoughts. On these lines, I felt your thoughts on the recent seminar very relevant and very helpful.**

Do not yield to the tendency of brooding; instead try to remember Him as much as you can.

More on Brooding:

1. Mistakes do happen in life and we should not brood over them always. Doing sadhana as prescribed is most important. But that you can do only when you understand the system well. So read the literature published by ISRC well and donot confuse yourself that you know every thing about the system.

Depression

1. **I must also report that I am very depressed since few weeks. I first thought this had nothing to do with the spiritual**

work, but I'm not so sure of that now, as I have noticed this condition increases regularly every 15 days, following the sitting cycle. Living everyday life has become a burden which I just can't succeed to manage correctly, and at some moments, I just want to die so deep is my sadness. I have nothing more to add.

The feeling of resignation and/or what you call depression is bound to be there since there is a paradigm shift from materiality to spirituality taking place in the psyche in the spiritual progress. This is essential and one needs to cross ones' boundary to know the universal. But there need not be any discussion on this matter because all these are matters of experience. The young man like you, I know, I cannot believe talks of wanting to 'die'. Spiritual field is not for cowards and it is a game of lions amongst men. You are one such. Donot feel depressed or gloomy as we believe it is blasphemous to think so. Master is all merciful and benevolent and there is nothing wrong that can happen to one who yields to the divine.

- 2. This month could not do my sadhana properly. Eventhough wanted to do strictly according to the system, when the time came for doing, was doing exactly oppsite. I do not know why? You are kind enough to allow me to continue in the system. Otherwise would have gone and left the world long back. Your kindness**

alone is still making me to survive and continue. Happy with whatever I have. You know better what to do.

Despondency and depression should never be allowed to over take us. Instead of taking the position that you could not do sadhana properly donot you think you should only report what has been done and allow me to say whether it is proper or not? Attachment to body and persons around us are the only reasons for not following any system; but then to some extent or the other every one has this lapse. What is the sense in saying “I would have left the world”. I did not come by your option nor can you go by option. Learn to be more dependant on Master. What does it matter if we donot love Him; He any way loves us and that is enough. Be confident that you are not in such pathetic condition as you are imagining.

Negative Feelings / Negative Thoughts

- 1. These two months I had hell of trouble in my daily routine at home and my practice was effected. I admit that efforts in the journey towards the destination is inadequate due to inertia. I feel that am being tested. Firmness to reach the goal sometimes is firm and sometimes is struggling with situations.**

Change your attitude and look at life positively. No one is being tested by God, it is the rubbish of religion to think so. It is our

Karma that we go through and after all no one can change the Past deeds; one has to go through its results some how.

- 2. At times felt repentant that I kept myself impure with different habitual thoughts and actions. Felt determination to keep myself pure.**

Never discourage yourself by giving negative suggestions and ideas. It is wiser to say I am becoming purer rather than I am becoming devoid of impurities.

- 3. During this period I noticed that I got up by the alarm to start my sadhana but several times I switched off and went back to bed thinking that I sleep for another 10 min. I always overslept those 10min and lost precious time. Now I could overcome this sloth thru my will and pranahuti. Most of the meditations this period continue to be "at surface". I felt that the morning puja this period is like routine. I feel that there is a slip in my devotion and love towards Master.**

I repeat do not yield to negative thoughts. Be sure of Masters blessings and of your determination to reach the goal. In this system you will not stagnate at any point more than necessary. Continue your craving and it will yield results very naturally.

- 4. The general condition during the last weeks has been very anxious, then back**

to very mild.

Anxiety is always had against the background of some expectation. Expectation of the results of action is not a wise thing even as Lord Krishna asserted in his Gita.

- 5. I feel more courteous and level with others; I am very grateful for being alleviated of some grosser confinements of my ego. Yet superiority feelings are still there. For example, I do this (superior) practice, and others don't know.**

Look to the Master and refuse to look at others which prompts comparison.

Comparison

1. Comparing and consequent jealousy and envy are totally unspiritual and unless you give up this bad tendency of mind consciously you will also be feeling discontented. You should atleast have confidence in the Master and be satisfied.
2. Comparisons are best avoided. Our orientation should always be Master only.

Soul

Atman and Brahman

- 1. Felt calm and light. Felt assurance and devoted. Felt thoughts, things come and go but only Atman is permanent. Felt all are one in one Consciousness beyond the body limits.**

Atman means at+man that is that which thinks and moves. Brahman means Bru+man that which thinks and grows. Atman gets transformed into Brahman. Atman and Brahman are the worst complicated terms in Vedanta. If Atman does not become Brahman there is no yoga possible. Please read the literature of Master more carefully. If need be attend the course of Introduction.

- 2. Atman and Bramhan: Is it individual consciousness/ universal consciousness respectively?**

Atman means one that thinks and moves and Brahman means that which thinks and grows. This is the greatest explanation to these terms given by Rev. Lalaji Saheb. You can read more in our literature if necessary.

Ego

- 1. In Oct because of a new baby sometimes I had less sleep and felt too tired to sit for my morning meditation. On a few days I could not persist & sit.**

The mere fact that you are repeating this point in this mail makes it clear that you are trying to convince yourself about your performance. It is a peculiar twist of 'ego'.

- 2. I am unhappy that I have got involved in an activity that is taking away lot of time and energies. I feel I should never get into such projects again. The work on the house is going on and should be complete by 10th of December.**

It is said that we can wake up a person who is asleep but no one can wake up a person who pretends to be sleeping. Apply it mutatis mutandis to sadhana and you get your answer. While the lapses are well understood by you, there is however a great ego in you that makes you think you are fit to have his blessings. This type of subtle ego needs to be curbed and hard work has to be put in.

- 3. During Morning meditation, was disturbed about a thought of helping somebody. After meditation, on analysis, figured out that it was my egoistic feeling that I can do something.**

Doing help is not egoism. Thinking that we can do help when in fact we cannot is egoism. How can helping be a disturbing thought? True it is out of place in meditation; but that is not what you are writing. Your sentence smacks of egotistic tendency; try to know all that is, is His.

- 4. Sometimes had thoughts of some past deeds of relatives. When I contemplated I felt deep down, I still feel angry, for them not being truthful. I felt that there's a block in me that feels like fighting back and not accept everyone as they are.**

All these feelings are not blocks in the sense the Westerns understand. They are the characteristics of the Ego which have a tendency to stick always.

- 5. On the day of the sitting, when I attend to my purification, the practice is quite different and feeling of lightness way more than on regular days.**

There appears to be some excitement and desire for excitement too. Cleaning is one of my routine works and I am happy with the work. Though it must be said that good notions too are rust. Efficiency in work is good but the awareness of its being efficient is one of the problems of the ego. The path in the higher regions is rather steep and every care is required on the part of the trainer as well as the aspirant and that is fortunately so in our case.

- 6. Now a days, at times I have become quite peevish in behavior. I make determination not to react but I fail, as most of the reactions are spontaneous. In retrospect I feel I have over reacted, over involved in unnecessary matters and have developed a very critical outlook. I have reported**

some of the things to you during my last sitting and since then I feel much better.

All these are symptoms of Ego in different kosas. Love the Master and stop loving your petty self.

- 7. Is it possible that a person is spiritually in an advanced state but his social behavior can still be influenced by prejudices? When we talk about 9th Commandment, can we say that a spiritually advanced person radiates energy such that people around him (in a certain radius depending on the extent of advancement of the person) think about Divinity, but his social behavior can still be influenced by prejudices.**

Your question needs to be formulated better. When we say spiritually advanced person we are talking in a very broad manner. You are aware that there are stages in our spiritual advancement. In a person who has merged in the Master the question of prejudices does not arise. Again what we mean by prejudice has to be clear. Prejudice per se is grossness and ego and is a barrier in spiritual life. Whether a person is advanced or not prejudice is something that has to be eschewed.

General Clarifications

Divinity

1. So far had some kind of abstract notion about Divinity/God. These days I feel 'seeking oneness with God' and God is Sri Ram Chandra Consciousness. I emphatically feel this is my path and He is my goal and nothing else is in view.

That is a good improvement. Success is sure to come for those who have faith and trust.

Craving

1. Sadhana is practiced regularly. Craving for high condition and serving the master.

Craving for high conditions is not proper. We should be in a state of submissiveness to the Divine and accept what ever we get during sadhana. We all serve the Master in the manner he wants and the greatest service is to pray at 9 P.M.

Dreams

1. In majority of meditations thoughts were very less. In August I felt high orientation towards Master. Thought patterns are normally around work. Some days I feel I have experienced dreams in Meditations, in one or two dreams there have been some sensuous thoughts.

Dreams inform us of the activity of our sub-conscious and unconscious mind at play. If you have faith in the Master you should know that the thoughts that come during meditation and dreams are really evaporations of our own thoughts and we should be happy about that rather than trouble ourselves. Please read P.A.M. and After Life to know more the dreams and their relationship with meditations.

- 2. Once during meditation, I felt like I had a dream. The content of the dream is that I was missing a train.**

This is common enough content of a dream about which I think it was written in PAM and After Life. This relates to fear of loss of opportunity etc., You can safely ignore these type of dreams, however after taking measures to strengthen your faith in the path and the Master

- 3. A terrifying dream where I was driving my bike & the head of the person who was coming in the opposite direction fell in front of me.**

Some person who is felt by you as an opponent or competitor is punished by your unconscious. However it is necessary that you develop love universal to avoid these types of dreams.

- 4. A dream where there were many abhyasis along with Rev. KCN sir. Rev. KCN sir was**

explaining some spiritual concepts to the abhyasis. Then I had to catch a train & so I told everyone that I was leaving. When I saw the time, it was 6:45. Then I immediately got up & saw the time. It was 6:45 A.M.

This means that the acceptance of the path is not with all the 3 levels of being. It will develop as faith develops.

5. Dreams about snakes.

This indicates possessiveness and you will transcend this state of mind through regular practice.

6. Dream: There was a round ball full of impurities which was coming to come out of my mouth.

Attend to cleaning process properly and then these types of alternative cleaning process will not be entertained by the sub conscious mind.

7. Seeing my head was full of ants. After sometime, they all disappeared.

This relates to low self esteem and should be avoided by developing faith in yourself. Read the chapter on Faith in Reality at Dawn.

8. For about two months I was getting dreams related to the events happened during my school days.

This is getting off the past impressions or samskaras. Sometimes these dreams recur also and that is due to vasanas that may get fired due to similar situations now in life.

9. **(Sitting) Felt like I was flying in the skies where there is absolute silence and all that I was hearing was the sound of my breath. I could not come out of that feeling even after the meditation.**

These visions of flying relate to escapist psychology we develop in the initial stages of Vairagya. You may perhaps like to refer to the dictionary of dreams/visions in the book PAM and After Life.

10. **During the wee hours, I got a dream where I saw an old, thin and skinny person meditating in a house that was not familiar to me at all. He was half naked (wearing nothing to cover his upper body). When I first saw this person his face was in the shadow. But when I went closer, it was Rev.Babuji. However that face quickly morphed into yours. I became very emotional with abundant love and ecstasy.**

Your dreams are routine effect of your aspirations and donot reveal anything more than that. They are good in as much as they are pious.

- 11. On night at 1-30 early hrs I had a dream that I was shrunk in a small container and I was afraid in the dream and got awakened and I was shivering with fear which was uncontrollable. I had almost the same dream about a month back and then also I woke and felt the same fright.**

The problem is directly related to Ego which is now threatened due to ageing. You think you cleaned yourself well and that is also one of the problems. You have a small box in which you put nicely all of you and yours and that is projecting itself in the sub conscious. Fear is unnatural for any spiritual person and it is always the problem of ego threatened. Genuine surrender is not with words. Try to be submissive to the will of God and things will get sorted out if you do not try to do something more wisely.

- 12. Now I don't feel of having a sound sleep which I used to have earlier, it seems that most of the sleep is covered in dreams on almost all days. Now a days, I get dreams of very recent events, which are as if the impressions are being thrown out of the system. But for some, I am not able to recall. I would like to record a dream I had. I was traveling by train, As the train entered the station, I got up from sleep and a little later I realized that I was having a dream in which my Aunty (My father's cousin sister) who passed away a year back was asking me why I came and I was replying that I came to attend a marriage.**

Only this much I remember, I was not at all thinking about her atleast consciously just before this though I can say that all my family members were quite attached to her and I happened to meet her little often during her last moments. Sir, I want to inform you about this dream as I felt like hit by a thought as I woke up. Secondly I also remembered her 2 to 3 times either during meditation or again in dream. Am I still attached to her? I am not able to understand this, as my interaction with her was quite normal.

Regarding the dream what does it matter whether the filth appears good and nice or dirty and foul? Remembering is a conscious activity. I really do not understand why you remember your aunt during meditation. You should know we remember what we can recall in memory. However much you may deny your attachment to her that it was there is a fact and that is what the dreams and meditations indicate – you should know human mind is like Moon. There is a dark side of the Moon which we do not know and is our dark side of our mind. If you understand the methodology of this system you should have known that you are supposed to ignore these thoughts. Not only you wasted your time; you thought it fit to ask me about this. Anyway I wrote what I know. Please attend to cleaning process very assiduously- remember to ignore trash that come in very splendid colors.

- 13. There were a couple of dreams around 3 am in which I was with your benign self and heard you saying something to this effect that I can comment on the diary notes of the brothers in the guiding sense. There was another dream early morning in which I was in a gathering of associates, may be for celebrations, and I was with you in the first floor of a house and your family was downstairs.**

When the entire manifestation is a dream what to talk of dreams. So long as dreams persist one must decide that he is in the realm of Pind desh considerably particularly at the level of Kanta chakra. Ignore them and that is one of the efficient ways by which we can move on even as we are taught to do during meditation.

- 14. Dreamt one night that I am playing basket ball with school children but heart is in remembrance of God. Another night dreamt that Revered yourself asked for some water as it is over at your place. I carefully removed a pitcher of water from our tank and brought. The water was clean but had a fine layer of matter on its surface (the one that remains after boiled water is cooled down). After this we are having some sandwiches with some kind of jam that tastes very good.**

The dream referred by you indicates that you are aware of the attachments however fine it

is and that you are offering that to Master in a submissive status.

15. Dreams: Have seen your kind self a few times.

Dream has content. You have instead a picture which conveys nothing to you. When you have to report, report sensibly.

16. There is a dream that keeps appearing again and again for more than 20 years, It is more of a nightmare, I felt that it will go away but it does not. It is as follows, I see myself as a 17 year old in 12th class who has not prepared for the examinations as the syllabus was not completed at school and there is about a months time for the examinations, I am making frantic efforts to complete studying the syllabus on my own by trying to buy guides/books, meet friends from other schools etc. I wake up with the feeling of tiredness and reassure myself that it is only a dream. The situation at school was pretty much the same as in the dream. There were no teachers for Biology, Chemistry and Mathematics. Some teachers were appointed on adhoc basis but that was too late. Actually I had taken a transfer from a good school because it would be nearer to our house and ended up in a problem like this.

Because you have internalized the fear there is a reappearance of the dream. Since the

matter is not relevant to day you should ignore these dreams and do not even try to recall leave alone narrate. If you have to bed with the thought of Master most of these dreams will not come during sleep. Do night prayer properly and as long as is possible.

- 17. Dreams: Keep seeing your kind self quite often and it makes me very happy.**

Good sentiments but wayoff the mark; we should remember the only ONE MASTER.

- 18. I saw my brother dying in an accident in front of my eyes. And the dream continued where I saw that my sister was dead. I was crying like anything. Real suffering was experienced in the Dream to the extent, that I really forgot that my sister is alive. This I experienced when I talked to my home in the morning, she picked up the phone and then only I became aware that she is alive.**

These are dreams of apprehension when one stays away from home and have no real spiritual significance.

- 19. Dream: I built a new house and I had requested our brothers to come and conduct a Satsangh. I saw Brothes came to my house late (by about 15 minutes) and conducted the Satsangh at 1:15pm.**

Your dream is a part of what we call Dhaneshana. Fine. Since you have a feeling

of diffidence in the matter you dreamt that others coming late but your confidence took a lead. A very routine dream and not to be bothered about.

- 20. Dream: A huge tiger entered a village and in a frantic situation the villagers were trying to kill it. However I felt that this poor beast was in a helpless situation and wanted to rescue it. I remembered only one person could help and went to him for the help. He was well built and courageous. He was in his late sixties, calmly reading a book when I went to him. He came with me very patiently with a small stick and the moment the tiger saw him, it behaved like a pet and became one to him.**

Any problem can be faced with composure is the message your subconscious is giving and it is good learning.

- 21. For some days I had quite some dreams. I felt mentally exhausted when there's lot of pain involved in the dream. I had a dream of my husband crying earnestly. One night woke with up a startle when a big black dog was coming near.**

You may safely ignore these dreams. They are only some sub conscious impressions and they are getting washed out.

- 22. Early morning around 5:00AM I had two short disconnected dreams one after the**

other. I was going somewhere and I saw a group of old friends of mine standing under a tree smoking and drinking. On seeing me, they invited and asked me to join them. Suddenly Master's thought comes to my mind and I immediately tell them that I do not need any friends and I leave immediately. After a minute or two, I was watching a sea and suddenly it started to rise extremely high. It was looking extremely fearful. Suddenly a thought that it is swallowing a few small Scandinavian countries in the top of Europe was there. The entire countries were gone inside the water within no time. There was a fear for the power of nature. A feeling of submissiveness and a reverential feeling was there for the Almighty. Both the dreams were of very short durations and ended in a minute or two.

That there was no fear in both the cases indicate your inner strength that is developing and that is one of the developments in knot 1 (Abhaya). You may note this and leave it at that.

- 23. I had a unique out of body experience. I had just returned from my trip and I felt extremely tired and lying down. I went to deep sleep and suddenly after half an hour regained consciousness. I felt very strange and noticed that I was bloated up and I am able to see everything in the room. Eyes were closed. I tried to move**

my hands and legs and they were paralyzed. I was not able to feel my body nor control it but I could see everything. A gripped feeling in heart like a knot at the end of a balloon was there. After 10 or 15 seconds I was sucked back into my body and there was a lot of swooshing sound in my ears and wind blowing through my body. This is the third time it is happening. First time it happened in US last year when I had gone for one month and second time it happened in the beginning of this year. I did not report this earlier as I was not sure if these experiences were spiritually significant and I was only having curiosity. When it happened first time, fear was there and I thought some spirit or ghost is trying to enter me. But Master's thought was immediately there and since I was staying in a trainers house, I felt it was only my imagination and no such thing can come there.

The out of body experience you reported is a consequence of earlier sadhana in past lives and not a matter of worry. It teaches that the physical body is not all that is and that there is an ethereal body also. Not only that during meditations and also dreams and dreamlike states we come across our other bodies who play their role in their realm. From the point of sadhana under this system you need not bother about them as most of the work is done at the astral plane only.

- 24. Had an unusual experience in train while returning from Hyderabad after celebration. While sleeping I saw a person dressed in black beckoning me and I came out of my body and saw my body sleeping and went with the person who took me into the starry sky at jet speed. Suddenly I remembered that my body was sleeping and was back inside my body. I suddenly woke up and found that I was sleeping in the train.**

Out of body experiences are ordinary in spirituality and in the case you mentioned it is blessing of a saint. When you felt that you were moving jet speed it only confirms that you are moving in jet speed in the path towards the sky (a symbol of Infinity). Your total commitment when becomes mature you will not be afraid or run away from such experiences. All blessings of the Master.

- 25. There was a dream where I was at Rev. KCN sir's house. All His family members were there & they were in a very happy mood. I was with Rev. KCN sir & he was clarifying on certain points related to the Sadhana to another abhyasi. I do not remember the exact content of the subject. I saw Rev. KCN sir & He was very happy. I was very much elated. I am unable to put that state of happiness in words. I also felt reverence towards Him. He was giving me some advices that I should watch for the traps. He was cautioning me not to fall. I feel extremely**

grateful to Rev. KCN sir that I am getting dreams about Him & the guidance that I am receiving. This motivates me to do my sadhana more assiduously.

Master has his own methods of training us. May you be happy and prosper in all walks of life.

- 26. During the recent visit to Punjab and Delhi, I was intensely remembering the Master and when I was in Delhi I had a dream in which I was fortunate to be with your benign self in a spiritual gathering and during that time I also dreamt of having a sitting from you for a short duration after which I immediately got up and felt very very happy and joyful for your blessings.**

Dreams are wish fulfillment mostly and cannot be given much importance always.

- 27. Felt helpless and had dreams. I noted one particular dream. I was holding someone's hand and they are asking me to follow leaving behind all fears. I was trying to leave. I am not sure about these fears?**

The pull towards the self and the craving for freedom are in dynamic interplay in all the aspirants. When the craving or aspiration for freedom develops further the pull towards the self centredness gets reduced.

More on Dreams:

1. Mind has enormous capacity to play and it dreams are also part of the game. I have written about the dreams and how to understand them in my books earlier.
2. Dreams have some value to know our condition. But beyond that we should not give our Visuddha chakra more importance as the goal is not entertainment.

Trusteeship

1. **Some days there is not proper sleep because my daughter keeps getting up frequently. During meditation there is a feeling of sluggishness and drowsiness.**

Every parent goes through this. Trusteeship when fully lived will not make work tiresome. Sleeping is nothing but our option to inertia.

2. **The recent months have been a period of change and when I quit my job in US, I felt that day that the job did not define me for I was feeling the same by His Grace. Most of my peers seek accomplishments at workplace to define them and I was one of them for quite sometime but now I certainly feel great freedom from this desire. The efforts of discovering the true self give more joy & freedom. This is a significant shift in my thinking that I**

could never have imagined before sadhana. Feel gratitude towards Master for the same. It is sheerly His Grace that has brought this change. With this, the determination to follow Him in toto has increased. Also with this change, lot of mental churn I felt, that surfaced the attachments that are hindering and towards which I feel helpless. For instance, I sometimes get nervous whether I will be able to provide good care to my children. The eshnatrayas are starkly felt and consequently I feel only dependent on Him to discharge my duty. I also get reminded that I am a mere trustee which gives relief when mind gets perturbed because of the attachments especially to kids. However, it is evident to me that I am yet to own up attitude of a trustee.

It is a hard decision that you took but surely a good one if you take into consideration the duty to realise your true nature (which I find you use a different term “define”) When once we are defined you would agree with me that you have set limits for you and that is not our goal. Concern is entirely different from being nervous. You have the means and determination to do good to those dependant on you and so far as this is clear you have understood what trusteeship is. Actual circumstances will surely put you in different states of mind at different times but our cleaning and mediation apart from prayer takes care of that.

More on Trusteeship:

1. We should learn to think the work itself is a trust given to us by the Master and go about the task in an attitude of nishkama karma. When we are in a work situation and are responsible and accountable it is but natural certain times we find ourselves in not a too healthy relationship with coworkers and superiors or supervisors. But that is all there in life.
2. As a matter of fact this system is for householders only. Doing things at the appropriate time is wisdom. Master has suggested a way out of the problem by asking us to do everything as a duty entrusted by Him. But our self is too big. What to do? That is what we have. Try to remember Him who never forgets to remember you.

Doership

1. **In effect feelings left behind by the problem troubles me and NOT the problem itself.**

In which case there is the doer still active. Know that this is a big struggle with Ego. Be determined to become humble and feel your total insignificance.

2. **Overall I am persistent and my faith in the path is strong. Atleast two of my**

meditations was disturbed due to some family related problems. Basically, I was holding to thoughts. But I continued for 1 hour in meditation. Then I took a break for 10 mins and again meditated for 30 mins or so. Then I felt very calm and totally in his thought with single point orientation. If I did not meditate properly in the 1 hour, then I came back after small break and meditated again.

Meditations are done with a suggestion that there is a divine light with out luminosity in the heart. We continue to be in meditation ignoring all the thoughts- good, bad and indifferent. Your attitude of evaluating your meditations and then feeling it is not good and therefore doing it again is all the problem of your 'doership' and in fact not being in the mode of accepting whatever comes. There is no point in meditating again for the sake of feeling better. That is not the way of compliance and yielding to the will of the Master. You need to understand that while meditating lot of superfluous thoughts get thrown out. They are the dirt and refuse that we have collected very deligently. All of our samskaras do not get exhausted in one or a few meditations. It takes to purge them out even as they were collected over a period of time. Please read the articles of Master on the subject as well the books of 'Bodhayanti Parasparam' relating to this topic carefully.

3. Attitude of waiting mode of consciousness has come to some extent

during meditation but also I find the mind quite restless. How to make the active mind silent is the bothering issue, is it due to the active intellecting process? How to improve further? I seek your kind help in this regard.

The doer so long as he is there even dependency is not fully had. Your being a doer is the problem. Yielding is what you need to learn. Intellect has its own limitations. Active mind can be calmed down by reduction of activity (see commandment 4), expectation and greed. It takes time to mature and one need to wait otherwise the fate may not be different from that of Anooora.

- 4. After receiving email from you Sir initially there was some resistance and feeling bad. Then there was acceptance and had feelings of repentance. Most of the times I was introspecting and contemplating of what you have said and the need for me being honest and truthful. I felt that I do not know ABC's about meditation and it is my pretentious nature and lack of sincerity in the practice that has led to my downfall.**

Your reactions are all ego based and you are expressing your feelings of hurt of ego and your attempts to patch up. Downfall is a concept that becomes meaningful only when there was initially some state from which we fall.

- 5. Attitudes: Though I feel happy most of the time, sometimes I feel very unhappy, irritated and angry at myself. I feel I am seeing things only from my point of view and not from the view it is supposed to be seen. I do not even know how to do that.**

Your main problem is that you are the doer and can change the things according to your liking. Further you think what you like is always correct. You also suffer from an attitude of expectancy i.e. you expect to see results immediately. Attitudes and behaviour patterns do not change like instant coffee or tea. Learn to be patient with yourself and with others.

- 6. Rev Brother, Please pardon me for the lapses. I clearly feel these are enormous lapses. I am/will continuously improve.**

In which case there is the doer still active.

More on Doership:

- 1. Doership ofcourse is tough to get rid off but then it needs no preparation. To think of doing when you are supposed to be meditating is an interesting game your mind plays. I do not think you are the only who works and practices PAM. As a matter of fact this system is for householders only. Doing things at the appropriate time is wisdom. Master has suggested a way out of the problem by asking us to do everything as a duty entrusted by Him. But our self is too big.**

What to do? That is what we have. Try to remember Him who never forgets to remember you.

2. So long as the sadhana goes you need to be less of a doer and that is possible only by yielding to the divine.

Due Attachment

1. **I feel calm and oriented to Rev Master. Only the very recent happening comes as thoughts without effect on feelings. I could observe brightness from heart to top of forehead accompanied by emptiness and sometimes blankness. A uniform feeling is persisting. Sometimes surge of feelings of determination and strong attachment to Rev Master was observed. There were times I faced some difficulty during meditation. I have summed up the difficulties in later part of this email.**

I am happy that you are developing proper viveka and Vairagya and once the attachment to the Master is deep rooted the tree of spirituality will grow naturally.

2. **"Since the begining, after sittings with you, I always feel the necessity of lying down after. I thought it was perhaps a lack of sleep; but for example today, I had slept enough but I still needed to lie after the sitting. It is as if I needed to "digest"**

something very subtle; although I don't feel many things in particular during the sittings, I can feel their effects as it is difficult for me to go back to material matters. They are somehow "agressive" to me; I've got to do violence to my feelings to go back to this materiality. Very often, the day before the sitting, and also the day after, I can feel this particular state. I wanted to share this with you because I wonder what it means. if it means something.

The purpose of spiritual training is to move nearer the Divine/God. Silence and deep quiet are the sure signs of our going nearer that state. Of course we should not confuse torpor with such a state. Since your stabilisation process in the Brahmand is going on smoothly there will be a reluctance to the mundane and material worldly matters. This is a sure sign of the development of attachment to the divine and having only due attachment to other things. To come out of this condition you may not like as that nearness to the state of silence is dearer to our psyche. Be thankful to Master for this blessing.

3. Dis-interestedness in other worldly things has improved.

Our path requires us to be attached and interested in the divine. The negative thought is that of sanyasins. Try to read and understand what is Vairagya in our system.

Undue Attachment

1. Wishing changes is not enough, we have to make determined efforts. Lapses are known to you and it is your determination that helps. What happens in the society also affects us and that is the job scenario now a days. There is need to develop the attitude of enough is enough or Samtrupti. That is the beginning of Viveka. Elderly persons naturally have problems and it is our duty to attend to them with detachment and leaving everything to the will of God. If you work with attachment it gives you mental agony. Remember the example Master has given about attending to sick person by two types of attendants. Do read the literature of the ISRC more than what you are doing.

Duty

1. **Now I feel our system is so simple, yet so profound. Whenever I think of Pujya Babuji's words, " I pray for the making of such noble personalities to work for the enlightenment of the world and time alone shall bring the result to light" I am in awe and no words to express.**

Where duty is there why should there be awe?

2. **Morning Meditation, I have missed Sadhana atleast on 10 to 15% of the days. Experiences have varied a lot in the last 3**

months. Some times I felt calmness and oneness with Master, some times it has been silent through out. After meditation I have experienced calmness and peace. Some times I did not feel anything. Thought patterns primarily have been career oriented and focused around success (personal satisfaction).

Calmness is something that I could understand. I am unable to understand what you mean by oneness with the Master- is it that you consider silence to be Master? You may try to be more precise. There are many things we have to attend to as a matter of duty. They need to be prioritized and then you know what and when to do any act.

- 3. Seeking master's help in sadhana was missing earlier. Have started with a sincere heart in seeking His help, I feel much better now.**

This is again a meaningless statement. You are supposed to do your sadhana as prescribed. Who ever asked you to seek Masters' help in this regard. His help is received through Pranahuti during individual sittings and satsangh. In daily practice what is it that you expect from Him. It is your duty and your duty alone at that time.

- 4. Lately it seems to me that we must fully apply ourselves in sadhana & in day to daily life. Although there is more in play yet only self-effort is what I can put in.**

I do not understand what you mean. How can any one succeed in any walk of life without doing his duty? The method of doing the practice is explained in detail and if you have any doubts you may consult your trainer locally available over there.

More on Duty:

1. It is only when self centredness gives way and Master centredness gains firm foot in our thinking and acting you can be said to have developed true understanding of the sense of duty.
2. It is our duty to turn to spiritual ways of life. It is our duty to go beyond the selfish concerns and take a global perspective. The problem is not that of your country or my country: it is the mental disease of the modern man from which he has to turn around and take a more holistic approach. What if some one ridicules us, if only our cause is going to win finally? Think over and you will get the answers.
3. It is our duty to do our part and leave the rest to Master.
4. It is true that we are busy and we should be. Attending to spiritual needs and seeking spiritual progress is no less duty. As a matter of fact Master stated that it is the primary duty of man to realise. So you need to set your priorities alright.

Tradition

- 1. As I came from a religious family, with all that notions and my religious attachment, I did struggle for about 8 to 9 months until when I actually started feeling the difference. And then it was easy for me to give myself completely into meditation. My thinking pattern changed to great extent, used to feel very calm throughout the day that's what initially made me to accept, initially, even though my meditation used to be like a struggle, but throughout the day there was calmness, there was like light and happy feeling. That's was actually got me out of religious practices , when I was religious, even though I used to get some relief, there was some kind of fear I guess.**

It is good you realised the importance of the Adhyaatimika worship compared to the Adidaivika worship. Lessons learnt in a tough manner always remain with us. May you progress in this path faster.

Self-Pity

- 1. There are feelings of repentance for the wrongs that I have committed in past.**

I have always said that the past is ashes and only fools think about them. Obviously you have not been reading what I write. It will be next to impossible to repeat to all the persons the same thing which was explained already. Self Pity is the greatest Ego.

- 2. Trying to mould myself to situations as they come rather than having any positive or negative feelings about them. Cannot do my morning meditation most of the days. Trying to do everything thinking that it is my puja. But after some days feel desperate to read something, hear something about the Master. I have realised this that after some considerable time with other people, feel a need to quieten down, just spend time reading or contemplating or just be silent. Cannot take a lot of mundane talk, feel suffocated. During these times try to remember the Master and submit to Him all my feelings and thoughts. Again this thought that He is with me gives a lot of relief.**

Excuses are aplenty for not performing the minimum practices prescribed in the system. Everyone has the same problems but in different proportions. Self pity is a great luxury; we cannot afford that. Please practice – regular and routine or otherwise.

- 3. Once felt many thoughts were passing by, the thoughts I remember were of school days, difficulty encountered in going in**

buses as a 6-7 year old child, of the days when I did not study well.

It shows that you have not left the habit of self pity- that is first luxury a sadhaka has to be rid off.

- 4. After meditation, was lying down, saw myself going down very deep and then climbing up steps, some kids were coming behind me.**

This indicates self pity which is not very good. Count the blessings rather than the deficiencies.

- 5. Now I understand that the feeling of reassurance of Master is not a mental condition but a state of surrender but this seems to be so difficult with so much of ego and with so much of defiant attitude. I feel ashamed with these inner feelings and that is the turmoil I am undergoing at present where there is anger, indignation, questioning attitude, non-subservience. In some situations or incidents triggered either at office or otherwise there is a continuous feeling of simmering rage and a fiery temperament as if there is a volcano inside. Though balance does not get disturbed but it is a quite heavy feeling. Feeling of subduedness and humility are found wanting. I place this before you with great agony and pain.**

All this is self – pity and not doing your sadhana as you should yielding to the Master. Expectations and prejudice governs your thinking and you are partially aware them. But instead of girding up your loins you want to lean on others which includes the Master to pacify yourself- self deception. Coming out of this laziness and like a warrior work for the cause of the Master.

- 6. I am reacting to others who I feel are exploiting me for their selfish ends though I am able to ignore but not able to welcome them heartily.**

What you intend to communicate is not clear. Who are the others that you are talking about? Is there the Other at all in an evolved mind. Who is exploiting whom? Why all this self pity and self approval? What happens to the principle of Fraternity? It is all the problem of possessiveness – attend to cleaning with seriousness of intent and purpose.

More on Self-Pity:

1. Self pity and gloominess are cousin sisters and once a person yields to them there is generally no solution.

Intellect

- 1. In my view, the sadhana has become more serious than before but now it woefully seems so much inadequate before the**

Goal. This is also one of the reason to feel more and more helpless. This is a very peculiar feeling that has come to my notice.

Intellect can ruin and beware of it.

More on Intellect:

1. Too much of intellection is also of no use. Proceed with sadhana in a natural manner.
2. Fate is a wrong word to use; it is the result of our past actions and samskaras that put us into many experiences in life. Read the life stories of the Masters to understand what they went through and how they went through. Self pity is one of the greatest forms of Ego; shun it totally. If your candle in the heart is there, moths cannot but come. Do sadhana and then think of serving others. Our system is not anything INTELECTUAL and it is all practical.
3. It is good you are getting out of intellection. Expand your heart which is the abode of the Master and see the glory of what is meant by Brahman.
4. Intellect is a dirt that sticks where it should not.

Power Grossness

- 1. Apart from the superficial reasons, my general inner condition is one of lack of interest and motivation in all day to day activities. The feeling of detachment though not felt intensely at conscious level yet it is the predominant feeling. This is reflecting in my sadhana also as it is reaching lethargic proportions. I am consciously trying to practice diligently.**

The merchant who got a piece of turmeric thought he is a grocer so says Master. How can lethargy and lack interest develop unless there is complacency about the task at hand? All your problems are due to lack of proper sadhana and accumulation of power grossness. My advice is consciously practice the remembrance of the Master and leave the self conferred competency of diligent practice.

Karmic Law

- 1. In your mail dated from June 26th, you say that everything is due to our past actions and thoughts and that we are responsible for that. Thus if I understand correctly, the key word is: responsibility, which can teach us effectively to be**

more responsible in relation with our thoughts, etc.

Every thing happens according to our past and present actions only. That is the inevitable divine law (called by many as karmic influence)

- 2. In your mail from today, you say that everything happens from Master's will. So, if I understand correctly, my daughter is married with this "very strange man", and it's Master's will... I wonder about the success of my little business: I try to take appropriate decisions about this business, but if I fully understand you, I shouldn't worry because, anyway, success or failure, it will be Master's will.**

While taking everything as a result of our actions and thoughts, when we seek ultimate realisation of our true nature the need to surrender to Master/God is clearly felt. Then Karmic influence becomes the Will of Master and we accept as just and due. Otherwise we will tend to interfere with the results of the past actions and invite on to us more karmic influence.

- 3. Recently some stranger acting as senior surgeon took money to supply us some rare medicines. It was felt later that he might not be a genuine person. In that situation normally I feel bad. But, strangely a thought came that he collected his dues. No bad feeling at all.**

That is fine. Everything happens according to our karma only.

Influence of the Environment

- 1. Some of my morning meditations have affected due to two reasons, 1. Severe Pollen Allergies and 2. Working late hours. Otherwise my Sadhana is going on with more devotion towards Him and more eagerness to reach something unexplainable in words.**

When environment is not co operating all that we can do is to pray. Yearning is a good sign and a prelude to restlessness to reach the goal.

- 2. During morning meditation, I had varied experiences in the last 2 months. It has been calm and peaceful most of the times. Some times it has been long absorption. Many times I also felt reverence and orientation towards the Master. Thoughts are primarily around work, with majority of them around mundane activities, some times around ego and career oriented. Couple of times I had dreams in meditation, where dreams were around sex and lust.**

In a polluted atmosphere that we have in this modern world these feelings definitely impinge on us and they need not necessarily be ours though such an inclination in us

cannot be ruled out. Our duty is to pray to Master and clean ourselves more assiduously.

- 3. The move still caused considerable change. We are in new place and for past few days I feel heavy and felt disturbance in sitting and satsang.**

If the environment is not more light even after a few days, it may be a good idea to ask some trainer to conduct a satsangh in your place and he naturally would attend to the purification of the house and environs around.

Effect of Movies

- 1. I had an experiment, as we were tired, we watched several films on TV to rest and I discovered that during morning meditation, I was stroke by images, impressions from these films and so, during several days. We shared this experience and decided to stop watching a certain sort of films to begin with practical changes!**

New papers and media specialize in porn stuff and violence and better avoided altogether. It is no new information that impressions get formed when we are exposed to all sorts of stimuli.

- 2. I find lot of heaviness in forehead even if I watch TV for few minutes. The inner**

feeling is that purity of senses is a must to maintain inner purity or devotion.

If T.V. viewing is doing bad do not view that is the simple answer.

- 3. Due to my involvement in reading and watching news out of curiosity and interest has now started affecting my meditations. So I have started making attempts to avoid it as far as possible. I have reported the problem to my trainer sought his help so that I could improve in this aspect.**

NO trainer and NO Master can help you in this matter. It is for you to throw these rubbish into dust bin. Many of my talks covered this aspect. My dear brother, many times we need to scratch our back and no one will do that for you. Such assistance seeking is in the realm of monkeys.

Perfection in action

- 1. Many times at work situations, I focus on the action and what needs to be done in order to meet project and product goals and become cut and dry in my approach. I think there is deficiency in terms of proper empathy and sympathy with all colleagues especially where results are not as per expectation and plan. I have focussed on my point A meditation and try to resolve**

to get over this during bed time prayer, but I think help is needed in this area.

In work sphere we cannot help get things done and this would mean using the rod many times though we would be happy to give carrots. Nishkam karma is the only solution we know in the field of spirituality.

- 2. Before US visit, there has been change in my role at office and my responsibilities have tripled without me seeking for such. I went to USA for leadership meetings. During US visit due to overwork, I was not able to follow all practices and could attend only 2 satsangs. I consider everything as Master's gift and fulfil responsibilities given to me. I follow this thinking with respect to Office responsibilities also. I am not very sure, if its beyond my limits since it also sometimes affects my health, family time etc. I humbly request your kind guidance in this regard. I have attached summary report till now for your kind review. I kindly inform you that I will sit in meditation tomorrow Dec 16th at 7AM.**

No work gets allotted to us that we cannot do though it becomes mandatory to adjust priorities. In this context I remind you of the wisdom of the Bhagavad Gita. You have the right to work, but never to the fruit of work. You should never engage in action for the sake of reward, nor should you long for

inaction. Perform work in this world as a man established within himself - without selfish attachments, and alike in success and defeat. For yoga is perfect evenness of mind.- *Bhagavad Gita 2:47-48.*

- 3. Feeling of eagerness or expectation in sadhana is slowly giving way to a waiting and patient attitude. Sadhana felt as meant only for Participation in His endeavor. Sadhana for His cause of keeping Creation clean. In the last sitting with my Trainer, felt Wonder and awe at His creation. Feeling of beauty & joy. Feelings of insignificance of self and humility.**

True. But the need for individual purification and perfection for better participation cannot be ignored. There should be perfect balance between the twin aspects of our goal; our perfection and human perfection.

More on Perfection in action:

- 1. Hurry and tension makes for inefficiency in performance and that is not a sign of yogi.**
- 2. Perfection we need and we cannot expect it in a day. More and more of the correct understanding of the system is possible by assiduous sadhana and also reading the literature of the ISRC.**

Inner Peace

- 1. I am not feeling charmed by the inner peace or calmness but a feeling of gratitude coupled with helplessness is predominant. The motivation to prayer is more due to the feeling of duty rather than the experiences of meditation.**

This is unfortunate self centredness. Calmness and peace are the criteria by which we come to know of the presence of the Divine and you want to ignore that- very unfortunate decision. When calmness and peace are reigning what is the need to feel helpless: words to which you are conditioned in thinking. Leave this harmful habit. Prayer and meditation are different and yet it is only the imperience (which you call experience) during meditation that is the motivating factor to pray.

- 2. Sometimes less clarity of the mind due to pleasure of the condition and carelessness.**

Such an indulgence is natural when peace is felt (which you call pleasure): there is a natural tendency in such cases to take to rest or such other methods of torpor. When peace is felt as an outside fact this happens but if peace is felt internally or as our very real nature we are aware of that joy or happiness.

More on Inner Peace:

1. Aesthetics is different from spirituality in the true sense of the terms. Peace is always found in the heart and not outside and that is the truth though environment does help.

Sensuousness

1. **Occasionally, during meditation, I get sensual thoughts and I feel guilty about it.**

Sensual thoughts are bound to be there and we can control ourselves through meditational practices on points A and B. If Kama and Krodha are that easy to get rid off then all would be saints. Understand that your expectations should match your practices. We meditate in the early hours of the day and if we get sensual thoughts there must be over indulgence in the preceding night or we must have read some rubbish material or seen movies of a lower order.

2. **I hereby report that I did have some sensuous thoughts for two – three days continuously and I was rather distressed because of them but they have slowly withered away and I am feeling stronger now.**

Why should you be distressed when these things are going away from the system. If it is a distress due to your past actions you are trying to reopen the fire that has died down.

Contentment

- 1. These days I feel strong confidence, dependence and yearning for Rev. Master. I feel simply content with the very thought of Master.**

Santushti is one of the major gains in the path and we should be grateful to God for such a blessing.

- 2. These days I am feeling calm, but eager to reach the goal at the earliest for which I have to do my sadhana more intensively. I am trying to do best, but unable to do up to the expectations. Kindly help me.**

If your sadhana is regular and you feel calm what is that you expect and where is the deficiency? Learn contentment and get rid off greed then the goal is very near you and where else is the goal than the heart in which you meditate?

- 3. Attitude: By the grace of the Master and your guidance peace and calmness have increased. Feelings of doership are reducing and dependency on Master is increasing.**

Happy to note the improvements in your condition and the development of santushti and dependency to a greater extent.

- 4. Felt deep contentment and silence. Sometimes felt empty and reverence for Master.**

This is a good sign of spiritual progress. Contentment or Santushti is the human etiquette to be learnt by all.

- 5. In the month of Jan, felt very light and happy. Tried to ignore thoughts and be in thought of Master. After meditation, felt happy and determination to be in thought of Master always. In the month of Feb felt absorbed, deep silence and calmness. Lately I am reveling in lot of family conflict thoughts. I need to sit with proper orientation before meditation.**

Glad to note the condition of Santushti and that is human etiquette. You also know the problem and solution; all that remains is to implement the same. The remembrance of the Master is all consuming and once that is developed there remains little to be done afterwards.

- 6. General observations: I am happy and feeling balanced most of the time. Though I am getting disturbed at times I am able to get over it quickly. During last month there was a disturbance in my health. I continued to do my sadhana but it was not upto my satisfaction.**

Expectations and judgements about the meditations are not good etiquette. It is what

the Master grants and one should be happy and content with what is given.

- 7. At present I feel I have no purpose in life except serve the Master but due to various circumstances in day to day life I am not able to put my feelings into practice. I feel dejected for this helpless condition and with your benign grace and support I shall overcome all these obstacles.**

You get help not in your terms but in the terms and conditions of the Master. First let your sadhana come to some perfection before you think of serving of the Master better than what you are doing. The circumstances in your life are not as bad as I have in many other cases where their lot is pretty bad. Learn to be grateful to Master and develop Trpti in life.

- 8. Have contentment materially, but in spirituality have discontentment.**

You have got in spiritual life as stage where you were given the opportunity to serve others. You think it as a small condition due to your greed. Change this attitude and learn to be grateful to Master. We reap what we sow in material life.

More on Contentment:

1. I am happy to note that you feel more contentment in life. "Trpti" is one of the jewels in spiritual life to be picked up early and I am

happy about this development in you. Whether you pray or meditate or attending to cleaning always keep the thought of the Master who is the real guru for all of us. Our own efforts are mostly a routine or a ritual but by remembering the goal always we maintain ourselves in the dynamic mode and progress even in fractions of seconds.

2. Keep contentment as the minimum goal and things will improve on all fronts.

Viveka

1. **I am determined to reach the goal in this life. I am not postponing anything nowadays. I started remaining silent and concentrated on my actions outside of sadhana. What is that I am doing outside of sadhana? What is my level of orientation? What are my lapses? What are my holdings? Am I following the role of Abyasi as per expectations of Rev Master? Am I following Rev Master by thought, by word (speech) and by deed(action)? Many of my blemishes got exposed in the introspection.**

This is really a great change and may this improve further. This is how we get stabilised in the condition of Viveka.

2. **These days I feel simply content and happy. If any sudden situation is happening which makes me feel irritated / disturbed for sometime, the thought that**

'may be this is for my good', 'may be this is how Rev. Master wants it' is keeping me at ease and calm.

It is good you feel so: that is a mark of the real Viveka that has developed in you. This conviction and contentment are really the pillars of spiritual life.

- 3. General condition: I feel lot of calmness and happiness in my heart especially after meditation. There is a confidence and sincerity and a sense of understanding towards life. I also feel a sense of enthusiasm for leading a spritual life.**

This is a very good sign of development of Viveka and with assiduous practice you will gain the same fully.

- 4. Attitude: Have been thinking of discipline and have resolved not to postpone anything. Have been successful to about 40%. I feel happy for this change coming in because it is relieving me of a lot of load, which I used to carry earlier.**

It is not an attitude; it is a state. I am happy you are developing some Viveka. No one postpones work when he knows everything is transient.

- 5. I went on a vacation for 6 days. During these days, I could not do sadhana. Other days I was regular. I start about 5:45AM.**

When on vacation if you can forget to attend to the duty of divine it only shows your priorities. You do everything else during vacation but somehow give a good bye to the needs of your own soul. That is the viveka you have.

- 6. During the last few months, I have felt physically and mentally drained out and one of the reasons for lack of regularity and enthusiasm was due to low physical energy levels. After a recent health checkup I found that the B.P was not in control for the last few months. With the change of medicine and higher dose as suggested by Doctor, I am feeling much better and with this there is improvement in my compliance to daily practices. I wish to put forward that morning meditation and night prayer were effected much than other practices.**

I have been suffering from hypertension and diabetes for over 3 and a half decades and I never found my health to be a reason not to meditate or pray. As a matter of fact I always felt that I should pray and meditate more lest I may be passing through the last day. Viveka really means that we can never postpone or ignore our duties to the divine. I am giving my case as an example but only to stress that what is possible for me should be possible for you too.

- 7. Whatever may be the case I should continue with my sadhana seriously. I**

should always maintain the idea “There is something beyond and beyond” in my mind and avoid feeling complacent.

It is fine that elementary viveka is developing.

Vairagya

- 1. Another observation during the meditation: I saw a dead body in two occasions (I remember those were sittings). This was a male dead body, floating in the bed of a sea and its hands were tied behind with a thick chain. This dead body was in Green (rotten and fungus all over). Since it has come into my thoughts twice, I am a bit skeptical and want to know what this means could be.**

This vision of ‘dead body’ also is indication of Vairagya that is getting matured.

- 2. I remind myself about Master during leisure time and think of him but I do not automatically feel the presence of Master in heart and maintain that feeling during leisure time. I felt that there is a liking disposition to be in the company of abhyasi brothers compared to the family members and relations. Sometimes there is a general likeness to be alone and being with myself.**

All these are very good symptoms of the mature viveka and Vairagya. Be grateful to the Master.

Reading of Books

- 1. With great pleasure I have read your book "The Path Of Grace" and I could reflected myself in that book more than ever, so my greatest humble thanks to your great inner observation of all the spiritual states toward the infinity near the centre region. In that sense I have a core of relief and hope for my new continuing journey.**

My advice to you in this regard is that the commentary I gave will be useful for judging ones' own condition when the imperiences are similar. The book is in fact my notes of sadhana covering 4 decades.

- 2. I have some question witch have been there since my practice, and I fell a great doubt and I hope you can give your view of the terms. I hope I am not rude since this is not my intention.**

I shall try my best to answer. However I must say most of the questions have been answered in the FAQ section in our www.sriramchandra.org site and in the books published which are available as free down load. (I would strongly suggest that you read the books "Three truths and trillion doubts", "Pranahuti" which would clear your doubts. You may also go through the site www.imperience.org and go through the publications "ganga jamuni".

3. I have been reading your book Path if Grace and the concept of all the points.

The book "Path of Grace" is my commentary on Master's book "Towards Infinity" covers the spiritual progress through 13 Knots or what we call in Sanskrit "Grandhis" I have given in my commentary my experience or imperience of what the rings of splendour are though Master has not covered that aspect in this book or even in the book "Reality at Dawn."

4. The book Effecacy of raja yoga explain the concept of meditation on point A and B. and the upper and lower level in the heart and how it goes beyond - through D, D1, D2, D3 etc. until your can reach the central region. How does these two systems fit together?

There is only one System but Rev. Babuji Maharaj used two different ways to explain it. In fact there is another one which he gives in his book Reality at Dawn where he broadly touches the stages of progress through the regions of heart, mind and central regions.

5. Please clarify following:

- a) **Could you specify the three ways of looking at the knot and the progress.**
(1) Efficacy of raja yoga focused on - Point A and B meditation, upper and lower part of the heart D. D1. D2, D3 etc. (2) Towards infinity - 13 knots

explanation (path of grace explanation and further more) How are the knot connected to the explanation in Efficacy of raja yoga? (3) Reality at down - all the other stage 64 rings of splendor ect. How are they connected to Efficacy of raja yoga and Reality at down? I mean how to deal with that, if it is the same - where is the connection. I thing I have a feeling of it. But I am not quit sure.

Your understanding of the import of the book of Efficacy of Raja yoga is alright. The three regions dealt broadly in the book are covered as follows:

Heart region – from knot 1 to 10. Of this 1 to 5 relate to Pind desh 6 to 8 relate to Brahmand 9 and 10 relate to Para brahmand. 11 to 13 covers mind region while the Centre is beyond these. Reality at Dawn mentions only 7 rings of splendour for which no detailed explanation is given- however as already written I have given my account of the same based on my imperience. The 64 points are located between 10th knot and Sahasrara which is not described in any works of the Master. Again this is based on my imperience I have broadly indicated the feelings while we pass through them.

- b) Does that mean that the Upper part of the heart where D goes to D1 is in the Pind desh (point 1 - 5) and the point**

where D1 (upper level) is this the beginning of Para bramand (point 6)?

The usage of the letter D for the Upper portion of the heart is my commentary while Master has not said it to be so. He only said it is the super consciousness of the inferior type. SEE. ERY.

D1 consciousness is what you get when you cross the 6th knot and it is not in the Pind desh. The superconsciousness are explained region wise and you cannot say with any clarity where one ends and the other starts even as in a spectrum.

c) From D1 to D2 (point 6- 8) where D2 starts is that related to Para bramand (point 9 - 10)?

D1 is consciousness spreading over a region and not any point. You seem to having the problem of fixing consciousness in a matrix which unfortunately consciousness will not permit. D2 consciousness is beyond the para brahmand mandal.

d) And where D3 starts is this related to the mind region (point 11 - 13)?

It is not the mind region of yours or mine. It is the Mind region of God and it is prudence, wisdom and etiquette not to talk about that.

e) But of course through meditation on the heart and practice on point A and B.

Meditations on points A and B are a must even to enter to super consciousness of the inferior type or what I call D or what may also called the U portion of the heart.

I seek a favour from you. It is better you practice more seriously rather than trying to understand the linkages of the books of the Master. That way you can help yourself better and have better assistance from your trainer.

Dear brother, any amount of my explaining and your reading will not lead to the practical experience of these conditions. I advise you to read Masters Works as also my commentaries: but more than I request you to practice the methods and also take regular individual sittings (preferably in person).

6. We don't fully understand: do we have to do this report and on the other side, to read Path of Grace, or do we have to do the report through the explanations of the nature of the knots given in Path of Grace?

I may clarify that after we meditate we sit quiet for sometime and note the conditions we had during meditations and most particularly the last thought or feeling we had during meditation or even better the first thought or feeling after we come out of the

state of meditation. I donot think it is necessary to read the book Path of Grace during this period. Reading of the book is only to gain knowledge of the various states we go through in our journey. But while reporting we request the aspirants to confine their reports to the conditions expressed by the Master in his book Towards Infinity because that grants us a picture of our internal condition. Seeing light or lightnings or hearing sounds or having vibrations are all physical and however true they are only indicative of the conditions and are not the actual conditions which are essentially spiritual states of feeling. Feeling is the language of God as Master put it. The book Path of Grace is a commentary I have written based on my personal experience to which I have added the philosophy or psychology or religion or mythology according to my understanding. Hope things are clear now.

7. About ISRC litterature could you, please, advise me, regardind my sadhna, for a first reading?

The first book I would request you to read would be the “Introduction to Pranahuti aided Meditation” and the next is book “Imperience Beckons” and these books are available for down load from our site. If you want hard copies to sent by us I shall request the office of Imperience to help you in this matter.

- 8. The work at college is demanding a lot of my time and I am finding it difficult to read our literature also.**

The problem, is never with the circumstances, it is always with us and our problems. See whether you can spare sometime for God and your inner self too.

- 9. Most of the times, I am making honest attempts to read Master's books and listen to our Institute tapes.**

You say and I believe. But honestly how much time you spend on reading the Masters works; and as for hearing the tapes is it during your journeys in the car?

- 10. The areas which are being detrimental are: (a) Attachment to wife and children though reduced by a little extent, it is very much there. (b) Ego though is reduced but still shows up its ugly head.**

Read, re-read and re-read literature on viveka and the topic of rings of egoism. Then you will have meaningful expectations otherwise you will be lost in gloomyness.

- 11. Reading of masters works have improved. Have started to listen to the messages and lectures of masters.**

When we think of the Master or meditate on the Master or read his books or hear his voice the first and foremost feeling we should

cultivate is reverence and happiness for being in His company. Happiness is our true nature and let us not lose it for anything in this world (Pleasure???)

- 12. Attitude: Feelings of dependency on Master are increasing but sometimes there is the feeling of being absolutely useless/ worthless and during such times I try to pray sometimes and other times do mundane things like repairing things at home just to feel better.**

Insignificance is not uselessness. You have potential and that has to be used for the divine. Your notion is a remembrance of the trash of so called religion. Read literature properly.

- 13. Need help. The interest in investments is still there, though I do not do it anymore.**

What am I supposed to do in this regard? You are a seeker of recognition and wise investments as they say get such reward. Your goal clarity is not there and that is the problem. I have written a lot on this subject and it is for you to read them and understand.

- 14. To the extent possible I try and copy the Master. For example when aching in meditation I thought the Master is suffering. The thought arose Master would not think much & would continue with his work. I tried doing the same. When thoughts came during meditation I**

thought of handing them over to the Master and Master seemed to nullify them. When feeling happy about my new job, I thought the Master is enjoying and immediately I felt settled.

What you write so far as I understand is that you think all is being by the Master. This is no copying Him. Read his biography and autobiography to understand more as to what he actually practiced. Do not confuse yourself. Wrong suggestions that you give to yourself can do harm in the long run. Be courageous and face the situations rather than assume that you have handed over everything to Master. The articles on Surrender, Constant remembrance etc., of the Institute can help you. This it is needless to say is in addition to your understanding the subject by reading Masters' works.

- 15. During a recent training program one Aspirant asked how does Pujya Sriramchandraji's explanation of Creative descent compare the theory of Evolution.**

I am surprised to find that you have brought a concept not expressed by the Master as a matter of explanation. It is possible that the concept might have been compared by Dr.K.C.V. But why is this a part of the course on PAM? Is it a part of any slide? I think you are trying to dwell on thoughts which you have not yourself understood. More than any thing else why should the concept of creative descent and theory of evolution compared?

Read my articles on similar topics and more than that read Aurobindo also and Dr.K.C.V. more assiduously to understand these concepts. But why should you bring in these concepts in a training program on PAM. Has imperience permitted such deviations in any of their instructions? There are quite a few articles on the subject of descent, ascent and evolutionary transformation in the works of Dr. K.C.V. You have to read them and equip yourself. Muscles do not develop by swallowing tablets one has to exercise considerably for that.

More on Reading of Books:

1. When our hearts are united in the task of the Master what can be the importance of dreams. We are to be singly oriented to the Master and work for the transformation of man. It is a great blessing that you have undertaken the work and I am sure you will do a perfect job. Masters' books are such that while reading them we get into Samadhi and the work on hand gets delayed; but how great is the reward for doing His work?
2. It is necessary that you should study the literature more carefully and learn to accept things in life as gifts of Master for your past karmas.

Family Life / Grhastha life

1. **My daughter was very ill for about a week. During that time, mind was going back**

and forth. There was silence and feeling that this is relieving us of the past karma. At the same time there was lingering sadness. After the week there was a dull state till after a sitting and a satsang.

Stoic attitude to life is a quality that we develop during our grhasta life and this is a slow process and we are sure to succeed because the support of the Master is there.

- 2. There is a change in attitude at home from antipathy to apathy. This has reduced a lot of friction.**

Good news and surely with your sincerity in sadhana the atmosphere in his house will be more harmonious.

- 3. My possessiveness of money became very apparent when part of family property had to be given away. After bed-time prayer it became clear and I could happily let go.**

The attachment to property, spouse and children are very strong and it is good sign of Viveka that you could take things happily. May this increase further.

- 4. My shyness is debilitating. Leads to lot of thinking with no action. Also leads to a sense of separateness. Please give me your guidance.**

Crowd is no company. Developing intimacy with Master demands aloofness which should not be confused with separateness. Neither shyness nor exposure is good and there are occasions when they shine best and they vary. Deliberation should not be confused with procrastination. Your statements are very general and I am not able to say more than this. But one thing for certain is that you are not shy as I understand from what you write.

- 5. My wife always nags about her not doing the sadhna properly due to health problems and having to manage household chores inspite of ill health. I want her to progress in sadhna.**

Contentment is the crux of spirituality. Let your good wife practice as much as she can and trust in the Master for progress in the path. The problem of your wife is not any unique. Let us know that we are grhastha and have many duties and responsibilities to be discharged. If the women aspirants practice the routine suggested to them it is enough and Master will take care of the rest. By the by is the desire to progress quicker hers? Or Yours?

- 6. Now that my wife started going to a job, there is lot more work at home during evenings. When doing house work, there used to be a feeling that "I am doing a lot" and thoughts about how much my wife is doing etc. These thoughts used to come**

during meditations. Have been practicing to do the work as a duty and not think too much about it afterwards. This has significantly improved the meditations.

Never compare with others and that leads to unnecessary complications in thinking. Wife and husband should give and forgive each other. This thing you know but practice tolerance.

- 7. I have been into the system for the last two years, and I have been following the practices more or less regularly. I had difficulties in following the evening practices because of work related timings or due to pressures and wishes at home.**

These lapses are common for persons who are busy with work as a house holder. Our aim should be to attend to these spiritual duties also simultaneously giving allowance to occasional lapses.

- 8. There is some restlessness felt for no specific reason. For every small thing I have been receiving rebukes. Earlier I used to react fast. Now though I feel bad initially I am trying to analyse and take it as a correction.**

That is what is meant when Master said the home is the training ground. It is good you are learning the lessons properly.

9. Day to day living: Feeling lack of cooperation from family, felt frustration. Also felt a bit mechanical in sadhana.

Mechanical or spiritual I wonder whether you do any sadhana. If the family is not cooperating with you are you cooperating with them? Learn tolerance, patience, endurance and such other qualities which promote harmony and do not waste time counting mistakes of others. Read our literature where these problems are discussed.

More on Family Life/Grhasta Life:

1. Determination and single pointed orientation to the Goal will give the necessary courage and also deal with the problems at home more holistically. Faith in Master and Faith in the Good is all that we have to cultivate.
2. You have to learn that being Grhasta and at the same doing sadhana is no joke.
3. Regarding the problem with your spouse in the family, you should know that the Natural Path is for the grhasta and you should be able to manage things with tolerance and fortitude. Living in harmony is essential before we arrive at the life in equanimity, balance and moderation. You should shed lot of your sloth and indolence.

4. Harmony in family is the foremost concern a sadhaka should have and you have no business to get angry without any control.

Aksi / Kasbi

1. **I request you to kindly explain me the following points. 1. Aksi / Kasbi method. 2. Principle of Inversion. I have read about these points in the Imperience Literature provided to me. However, the points are still not crystal clear to me.**
 - a) Aksi / Kasbi: I do not know where you read about the points raised by you. For every person at each stage two states occur. One is potential and the other patent. One is possibility and another is actuality. These two are called by the Master as Aksi and Kasbi states. Aksi state is what a person who is fortunate to have the Pranahuti may possess because of the reflected power of the trainer. The state of Kasbi has to be acquired by repeated efforts at owning the condition granted through Pranahuti. I explained these matters very clearly in my books which you may read and also read the Masters statements of these in the books SRUTI.
 - b) Regarding the principle of Invertendo (and not inversion) is what Master has explained in detail in his book Sahaj Marg Philosophy and Dr. Raghavan has given good explanation of this in the book Wisdom

Unfurled. You are advised to refer to the book 'Three Truths - Trillion Doubts' where in most of these matters have been already clarified to the abhyasis to their satisfaction. The matter has been sufficiently made crystal clear according to ISRC but it is your wisdom to patiently understand by proper mentation that is required.

- 2. At some point unknowingly I became lax in following the Master's suggestion of thinking Master is doing the Master's work. I was also having trouble maintaining interest in Sadhana. At times feelings of having done sadhana & reached somewhere and at other times being bothered that I was not progressing bothered me. Trainer corrected me - that such concern about progress is attention to self. Progress or what stage we are at is only the Master's responsibility. Our job is Sadhana.**

The above two paragraphs indicate the movement of thoughts in more than one plane. Concern for the progress is a legitimate concern and we should move towards our goal and watch whether we are moving in the path of grace systematically. To say that Master will take care of these things is total abdication of the need to evaluate ourselves constantly. That leads to a dependency which is not acceptable in the realm of Freedom. The promise of the ISRC is only in this regard to help the aspirants'

evaluate. The various states of mind felt are clearly spelt out in the book Path of Grace. Try to understand the book and evaluate yourself keeping the yard stick of Ten Commandments also. From what I can gauge from this place your yatra has commenced and you are moving in knot 1 with some vibrations in the knots 2 and 3. Doership will fade out only when you go beyond knot 4 in the Kasbi manner. But that is one of the high conditions that come after hard work and one needs to have surrendered totally to the Master.

More on Aksi / Kasbi:

1. Regarding State and Stage of development I donot think you understood what I had in my mind. There are various persons at various stages of human development. Some are magical in their beliefs, some are mythical, some are rational, some Trans rational and few others integral and very few holistic. Majority of the human beings unfortunately are still at the first three stages of development. Irrespective of their stages they do have religious or spiritual experiences which may be termed as gross, subtle, causal, and non-dual and also that of Tam. The state of consciousness unless it gets absorbed in the individual (that is what Master called when Aksi becomes Kasbi) and is developed into a stage (which is possible by Imperience) has by itself got no great value in transformation of consciousness of the human being in question.

Salient Points on Sadhana

Points to Remember

1. Master has said that anger is essentially due to our refractory temperament.
2. Hold your helm firmly and move in the path with determination to realise your true nature.
 - a) You are at present going through troubles and tribulations that are common in common man's life. Your notings are all excitements positive or negative and there is no real understanding of the need for humility. Try to maintain constant remembrance of the Master rather than your problems. As I have already told you you need to meditate and not brood over things. Attachments to persons and things are the main cause for mental worry which disturbs the mediation. You should develop an attitude of accepting things as they come and not resist them and try to change them.
 - b) You are trying to convince yourself that you are doing things as stipulated but note routine and ritual is not real method of observing the path.
3. Responsibilities entrusted are watched and one is judged by performance and not by

excuses. The result would be we may not get again the same trust we had earlier.

4. With love, devotion and earnestness it should be possible for all reach the goal soon in this path.
5. The desire to be something is yet a barrier in the vicinity of the Homeland.
6. I understand that the standard interpretation for vasyam is pervasiveness. But my interpretation is that Divine owns and it is important to be understood in Yoga. Otherwise attachments and doership difficulties arise. I do not want to enter into philosophical discussion or linguistic discussion. He owns all. The main point to note in Yoga is that the conditions repeat themselves and to insist seperativeness is the fallcy in logic.
7. The reality of Universal Fraternity will be realised sooner or later but our efforts continue.
8. It is necessary that you understand that progress in the spiritual path is not linear but spiral and this would mean that the stages and states we undergo have to be repeated if necessary several times till the lesson is learnt.
9. We intend several things and the Divine has its own way.

- 10.** The capacity to hold the helm is seen when the weather is stormy and lessons of life are learnt that way only.
- 11.** We have to call a spade a spade if any one comes to interfering with sadhana and spiritual life. No etiquettes are to be observed when anyone comes to interfere with our moral and spiritual life. There is no relationship greater than our relationship with Master and God. One cannot be good to all—there is something like good and bad and tolerance to bad is more harmful than being bad. This is the ethical essence that one should learn. Do not say Yes when you have to say No is a good book that you should read.
- 12.** You have a long way to go and that cannot be done if you deviate from the methods of practice prescribed by the Master.
- 13.** The blessings of the Master is always there and you need have no doubts about that.
- 14.** Nothing comes in life unless we slog and sweat. Help of the Master is ofcourse there but our effort is absolutely necessary. So much for your spiritual sadhana.
- 15.** As we sow so we reap. When we want to live in universal consciousness the individual consciousness has to take a back seat. In the field of universal consciousness there is no

scope for self centredness and its consequent defects and narrowness.

- 16.** Every soul has its destiny and it goes through that only. Human goal is meant for human beings and not all men/women are humans. Most of them are bipeds. Some time, somehow one has to get out of deep slumber. Excuses for laziness and torpor are not new.
- 17.** Inscrutable are the ways of the Master. It is said that those whom he loves, he takes them nearer to his bosom.
- 18.** Excitement of any type can be a product of ignorance.
- 19.** When a true aspirant calls the remembrance of the Master increases millionfold and the heart brims with the abundance of spiritual nectar.
- 20.** Seeking is primary but feeling is the fact.
- 21.** Things happen according to the natural laws and forces and we should not bother about them keeping our attention constantly on the divine. Divine ways are beyond our grasp.
- 22.** Anxiety is always had against the background of some expectation. Expectation of the results of action is not a wise thing even as Lord Krishna asserted in his Gita.

23. As a matter of fact the Natural Path is something to be lived always.
24. Everything happens as Divine Wills- that is how Hindus believe and live. I donot know whether that is right or wrong but it gives satisfaction that everything is decided by Him.
25. There is a general tendency to denounce routines, regularities and call them mechanical. The truth however is that there is a law or Order that governs all things and events in the Universe; which truth we are trying to know in our individual lives and feel the meaningful connection to the Universe.
26. Higher planes where Unity and Oneness alone reigns.
27. Our goal should be the same that of our Master and we should work towards that end ceaselessly.
28. Wherever you are and whatever you do please keep the goal in view and be in the company of the Master.
29. Diversity is the nature of divine expression but that does not permit a beetle to think like a bee; and this answers why some read science and some arts etc.,
30. Numbness is not tranquility nor tamas the tam.

- 31.** To demand a condition to be felt consciously all the time is not correct because we are attending to many other aspects of life.
- 32.** Irrespective of the part of the globe to which we belong the truth is as the Katha Upanishad puts it
- “It is but few who hear about the Self
Fewer still dedicate their lives to its
Realization.
Wonderful is the one Who speaks about the
Self;
Rare are they Who make it the supreme goal
of their lives.”
- 33.** In the higher realms the progress is never spectacular but by small increments which go in most of the cases unnoticed. Shades of calmness and nothingness of self that is imperienced require constant attention to the condition which may not be possible many times due to very many other matters that take away our time. Nonetheless the progress is there.
- 34.** The conditions in the higher reaches are too vast and unnecessary eagerness to cover the distance at a go will do no good.
- 35.** Ways of God are mysterious and we do not know the meaning of many incidents in life however much we strain our mental faculties. Prayer is what we can do and should do.

36. Learning is a continuous process - keep learning and that is the way to realise oneself.
37. It is necessary to learn to depend on Master in all aspects of life and this is where the problem of competent self arises.
38. Patience and perseverance have a magical effect before which difficulties disappear and obstacles vanish in sadhana.
39. When a person wants to do something that person should be confident and not the spectator. If a person wants to jump a river he should say whether he can jump or not and it is not for others to say that.
40. You should not bother about any thoughts that arise during meditation and accept all that comes as His gift. Trust and confidence in the support we have in Master decides mostly the nature of thoughts that arise. Proactive behaviour is what we need to practice. Reaction either in thought or deed is usually found to be counter productive.
41. When you feel the presence of the Master in your heart confidence and courage automatically sprout from within.
42. Sadhana in grhastha life is not a walk on roses and one has to have moderation at all levels to achieve a measure of success in life.
43. We need to develop more and more of Viveka and Vairagya so that our feet are firm

in the path. You felt your earlier job was not good and you say that now your present job is not good. Outer circumstances cannot be changed and we have to change only ourselves by due moderation and moulding.

44. Try to take everything in a balanced manner and excitement in feeling and narrating be brought down.
45. Everything happens as the Master wills.
46. When silence takes root most of the feelings die and we are face to face with bare reality. This is a matter of experience which you are now having.
47. Let not thy eyes swerve from Him even a moment; have the devotional pangs always flaring up and that is a sure means of total Laya with Him.
48. Several shades of dependency are gone through before we stabilise in the next condition and that will all happen as He wills.
49. In case of lapses it is prayers that matter.
50. When two-ness is there awareness arises: in one-ness there is no such border. It is good you maintain the attitude of gratitude and contentment. They are the essential feelings that continue with us from the initial stages of Viveka till the end. The sensations at the Occipital prominence is normal in advanced persons. All HIs blessings.

- 51.** Prayer is our only means as disciples of the Master.
- 52.** Collapse of time and space is a stage in sadhana and this happens to be recurring feature.
- 53.** Non awareness by itself has to be transcended to one of non awareness in the presence of the Master.
- 54.** In the higher realms of Fana where Silence matures, you feel peace and calm.
- 55.** It is gratifying to note that you are sensitive to your advanced condition. This is possible because of awareness. Devotion and piety are possible only when there is awareness.
- 56.** All is His will. As disciples of the Master we should accept what falls to our account.
- 57.** In the higher plane we soar high and the distance is vast. It is not distance as we understand but the nearness to goal appears to be increasing as we go near the same. This is a paradox that has to be imperienced.
- 58.** Please do attend to cleaning in the evening more assiduously and also attend to the bed time prayer giving up yourself totally into His care.
- 59.** You are in the higher plane and many a time we donot feel the movement though we are

often in a state of No-Active Mind condition. Many times negation gets negated and on striving to know the condition we find ourselves humble for the task.

- 60.** Dryness and vastness are being imperienced along with non awareness of time. When the duration loses its effect on us we find we are with Him alone naked.
- 61.** Gods' grace is always there; it is only our grace to God that is missing many times. As for His will there is no doubt; but our determination is questionable many times.
- 62.** Be sure of Master's presence by your side always and that moulds all our behaviour and attitudes over a period of time.
- 63.** Silence enables us to catch the 'nada' of every thought. When the sounds are gross the silence itself is disturbed. Otherwise all is a great sounds of music which reminds us of our Lord.

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