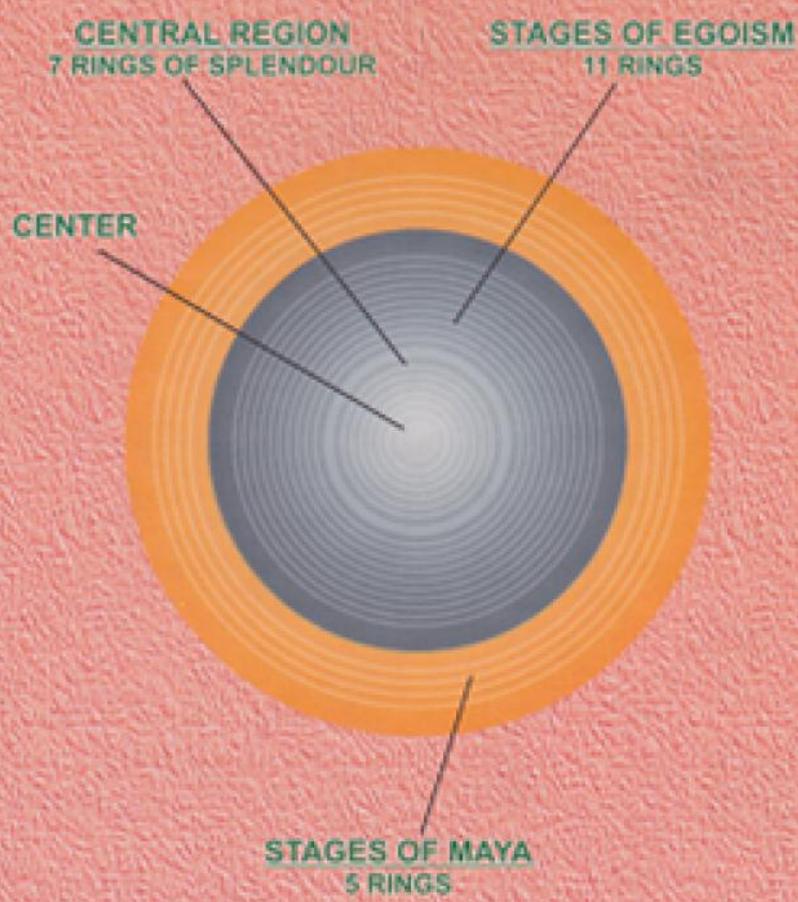


BODHAYANTI

PARASPARAM

VOLUME - 9



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BODHAYANTI
PARASPARAM

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PUBLISHERS NOTE

The following work is a compilation of the talks and articles of Revered Sri K.C.Narayana one of the most ardent and illustrious disciples of the great master. This is the ninth volume in the continuing series of articles and talks of Sri K.C. Narayana. The articles and talks in this volume have been delivered over a period of the last two years and show his continuous spiritual development and dynamic approach towards the subject. Sri K.C.Narayana has been helping the aspirants in the path of Pranahuti Aided Meditation over the past four decades.

He has been a source of inspiration to many aspirants as he enabled them to develop spiritual discipline and disciplined them himself.

Sri K.C. Narayana's presentation of the system has always been extremely practical with high emphasis on the usage of the system of Pranahuti Aided Meditation in daily life rather than on the philosophical or the vedantic interpretations.

This quality of presentation is amply evident in all the talks and articles in this publication. There are quite a large number of practical hints which have been given for the benefit of the ardent aspirants of the system in this book and the author does not waste time dwelling on unimportant aspects of the system of Pranahuti Aided Meditation in this volume.

I do hope the readers find glimpses of his love and stern appeals in the articles and speeches now published in a cohesive form we hope will enable the aspirants to have a more clear perception of the Great Masters Rajayoga.

We would like to offer our thanks to Imperience and Bro. K.C. Srikrishna for having compiled the articles and having made it available for publication.

HYDERABAD

R.RADHAKRISHNAN

January 2012 FOR SRI RAMCHANDRA PUBLISHERS

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Craving of the Soul

Before I take up the assignment given to me on talking about the “Craving of the Soul”, more as a dialogue with you than a monologue, I would like to, if it may be called so a digression from the theme of the training program. We met on the occasion of the training course as well as a part of the Janmastami celebrations that we are having. The Lord says “*Manmanaa bhava madbhakto madyaajee maam namaskuru; Maamevaishyasi satyam te pratijaane priyo’si me.*” He assures “*Manmanaa bhava*” please be in my consciousness, be devoted to me - “*madbhakto*”, “*madyaajee maam namaskuru*” - understand that you have got to offer your salutations to me, the Lord says so. Also he assures that you are dear to me - “*priyo’si me*” and our Great Master Babuji Maharaj echoes the *same* feeling. Without this idea of total surrender to the Great Master all the time getting ourselves oriented to his consciousness, being devoted to him and having the confidence that we are dear to him. He is dear to us most of us agree. Please recognize that he says that we are dear to him. There are other talks by other people where they will be talking about the concept of yawning towards the

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circumference where they will talk about the love of the Great Master.

I thought a few words may help you maintain the consciousness. I share with you.

*O Love I give myself to thee
thy never only thine to be.*

O Love, not a Master here, we are calling him Love, we are dear to him, he is our lover, I give myself to Thee, thy never only thine to be. I am yours and forever yours. I remembered one more where a great seeker tells us, co-seekers

*"Has thou not heard his silent steps
he comes, comes ever comes".*

My idea in telling this thought is, during meditation we know that he comes to you more consciously, more vividly, you are aware of the deep silence, the deep silence of love, the intimacy between only the lover and the beloved. The intimacy and silence is unique, individual and cannot be compared with anybody else because such comparisons have been made saying that so and so person is more blessed, so and so person is less blessed. All are blessed. God's love knows no limitations. While it is an individual relationship for us, for him it's a unique relationship with all. With these few thoughts on

Srimad Bhagavad Gita, I move on to the subject “Craving of the Soul”.

This is a message that was given almost at the fag end of the material existence of our Babuji Maharaj i.e on 30th April 1981. Before this, let me assure you, one small sentence which I shared just now with my brothers. When I talk about “O Master”, I talk about the Master who has all the masters of the yore in him. This special personality has got in him all the past masters and there is no question of your trying to distinguish between the Master and Lord Krishna. A point that was made clearer in his letter to Dr. K. C. Varadachari when clarifications were sought on a dream of Lord Krishna. The mistake that you have done Varadachari, he says “I am ashamed to answer this question. Since you differentiated between me and him, Krishna disappeared”. That is broadly, literally it is not that but that is the thought that was conveyed. The same thought I convey to you and I request you to not to differentiate between Lord Krishna and our Master just as it has been my request earlier not to differentiate between Lalaji Maharaj and Babuji Maharaj. In spite of it, there are certain abhyasis who write to me saying that we feel more attached to Lalaji, some people write to me saying that we felt

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the grace of the Master coming from Lalaji. I think this type of psychological aberrations must be put down. They are *chitta vaikalyam*. We can't accept it, please come out of all these things and remember the one Master.

“Dear Brothers”, this is what Master writes. Significantly there is omission of “Sisters” here I don't know why. I leave it to you to imagine. **“Man is generally charmed so much by the environment as he has made for himself unconsciously, that he seldom thinks of rising above it”**. That is we generally say the environment is like this and all that but it is not the environment some abstract concept but that environment is what we have made. It is our making, **“environment as he has made for himself unconsciously”**. He does not know that he is creating his own environment and he puts the question just as you and I would like to put. “How is it possible Sir that I should make such an environment like this?” **“But how this is to be made possible? When we ponder over it, we find that we have set up in us a community of thoughts, feeding it with impulses, nurtured in the nursery of the brain, views from all corners resound the same note in their ears giving additional strength, and**

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intensifying the effect of the environment further.” Fairly a long sentence which has got enormous load. I would like to draw your attention to the thought “**community of thoughts**”. We know the “community of men” do you know the “**Community of thoughts**”? Have you ever heard this expression? But then this was given in 1981 and today we are in 2001. For 20 years we did not think about it? I am not criticizing you. I am only trying to tell how seriously we view at the literature that has been passed onto us. What is this “**community of Thoughts**”? For your information, I again invite your attention to Lord Krishna who talked about a “*pravritti*” and a “*nivritti*”. A *daivi pravritti* and an *asuri pravritti* - two things he talked. There are people who are God oriented, Godly in nature. There are people who are ungodly in nature. That’s a community, a community of *asuras*. Do we belong to the community of *asuras* or do we have the thoughts which belong to the community of *devas*? That is the crux. Where do we live? “**community of thoughts**” What thoughts? Thoughts are not abstract concepts. Thoughts are what we are suffering from or enjoying, either way you can put it. You can say you are enjoying the thought or you are suffering the thought but then it is yours, it is a concrete thing, it is not an abstract idea.

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We tend to abstract because mathematics has taken enormous precedence in our head as a science of sciences, as the mother or the father or the grandfather of sciences. You can use any word you like. This attitude of trying to make things abstract in sadhana is what actually ails, is one of our problems. If you get to know what exactly is the thought you are suffering from perhaps you will definitely come out of it. Instead, all the abhyasis that I have come across, I ask several questions they will say “several thoughts have come Sir”, I say “ok what are those thoughts? What is the nature of the thought? Were they divine, were they undivine, were they beastly, were they animalish or human or just some abstract concept of an Einstein’s theory”. I don’t think we suffer from such concepts of Newton’s theory or Einstein’s theory or somebody else’s theory when we meditate, they don’t come. What we get is either an animal thought or a human thought or a divine thought or something like that but we don’t want to classify that. We would like to classify it as “thoughts come Sir, disturbing Sir”. I don’t know what is it that is being disturbed. How balanced you were earlier to say that you are disturbed now? That also I do not know. I am now posing questions to you so that you may ask me in turn. I would not like to give an answer for this

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because I can be going on talking like this or as Babuji has written we can read the whole thing and then say we have understood but then have we understood this?

“When we ponder over it, we find that we have set up in us a community of thoughts, feeding it with impulses,” we give weight for it, feeding it with impulses **“nurtured in the nursery of the brain”**, that is yours, nobody else has given these thoughts. The *asuri* thought is yours, the *daivi* thought is yours, it is your making, it is your nursery. Had you put proper manures, had you put the proper seeds, you would have definitely got a beautiful flower, you would not have got a thorn. The much adored flower now a days, the rose, has got invariably certain thorns with it. I think it typically signifies what is the brain of a modern man. He has got some roses along with it he has got also thorns. It is necessary that we should remove these thorns before we offer it to God. Nobody offers the roses along with thorns in a garland, either for God or for men. It's our duty. If you are not capable of getting only flowers like a Jasmine without the thorns then I think you should be prepared to do the weeding job. If you are a fortunate one, ok happy.

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Views from all corners resound the same note”, that is according to your nature of thoughts any view expressed by other is viewed from that context. An opportunity for spiritual growth, suppose we say, is there and you are having an *asuric* mind you would use it to manipulate others to make them think that you are a great guru. This has been done, I am not talking any abstract things. People tend to become demonical gurus, who would like to have other people as *pashus*. They don't have any difficulty in converting into a Guru Pashu as Babuji puts it, because you have nurtured your brain like that; your thoughts are like that, when some input comes to you, you view it from that angle only. Any input that you are looking at it, suppose you are looking at it negatively it means that you are already having such type of notions. You already have got negative attitude in your head. As Lalaji Maharaj puts it, he says “You cannot see a blemish in others unless you have got a blemish in you”. It is impossible he says. The same concept is what is being explained here when he says that ***“Views from all corners resound the same note in their ears giving additional strength”*** so what does it do? When I get some input I try to use it either for my good or bad and it gives additional strength, either for the good or the bad ***“and intensifying the***

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effect of the environment further". So the environment is something that is in your head but not outside, because it is a situation as viewed by you. We are not talking about the gross physical environments because the subject under consideration is one of thought, one of divinity and one of meditation. We are not talking about the amount of pollution that is available in a cement factory. That pollution is physical and it doesn't give a load in your head unless you have got an odd notion that cement itself is bad for the world. You can't help it, that production process has got that problem. A hospital throws a lot of pollution outside, all sorts of syringes and all sorts of dirty material is thrown out. That is a way of disposal that you are taught but you can't help it. Nobody thinks about that pollution when he sits in meditation. They are not part of our internal environment. They are part of the external environment. Most of us give excuses of these disturbing thoughts that we have got and then say "***This helplessness of man may be treated as his defence***". Most of us would argue "Sir, unfortunate fellow he is suffering from those thoughts", we try to talk on behalf of him and take a defense for him. Some people do that.

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“But I would say, when once we have realised that these are the spoiling agents, it means some diversion has come in.” That is, if you at least understand that these are the spoiling things some diversion has already happened. You are thinking in terms of how to get rid of it. You know that it is something bad, so when you know that it is a spoiling agent you would definitely try to come out of it. ***“This may be taken as the first step towards vairagya or renunciation”.*** My question to most of you would be have you felt so? Is this so? When he says this is the first step of *Vairagya* and *Vairagya* is the first step in the path of *Adhyatmika Yatra* have you got at least this awareness that your mind is polluted, that it is giving you enormous problems and that you have to get out of it or are you enjoying that pollution? It becomes suffocating for me when some people use all sorts of deodorants (as they call it) on their body and in the room and then I say ‘what is this suffocating experience I have got’. They enjoy it, I suffer from that. That we are capable of enjoying filth is something that you and I should honestly accept because most of your attachments are just that, but we enjoy it. Everybody knows eating a masala dosa gives a very bad stomach and perhaps a nuisance to others by his side, but then how many

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relish it. The filth is relished. I am sorry if there are any admirers of masala dosa here but definitely it is not something that is

1. conducive for health,
2. it is not conducive for the environment because you are going to make it foul
3. your mouth smells bad and you cannot talk to a person nearby

and inspite of all this things you enjoy the filth, right or wrong? Don't think that Babuji's statement that we don't enjoy filth. We enjoy filth. Have you come to the conclusion that we should not enjoy filth? That is the first step of renunciation. We enjoy the pornographic material, we also enjoy the terror or the violence. We seem to have an inherent capacity of being a tiger or a lion and incapable of being so in reality, you would like to be so atleast virtually. Why people enjoy this type of terror pictures or terror stories is, they would like to be one such. Every person who is a great admirer of detective fiction is basically a person who is a criminal in mind and since he would not dare to become one because of the social constraints he becomes virtually one by reading that. This of course takes you to Freud - you better read Freud. I won't talk about it because that man has talked

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much better, more authoritatively he talked about it. There are basic instincts of “Eros and Thanatos” as he puts it, in love and death and then both these things are governing you. They are impulses, drives, you can’t help it. That takes you to the concept of *Kama* and *Krodha* being accepted by Babuji as divine gifts. But once he says that it is a divine gift I think I have not come across a perverse sadhaka so far who would say that he would enjoy the gift given. I have not come across. I should not be surprised if I come across one because we are capable of such twistings. Babuji himself has said Sir that this is so, so I would like to be that. The devil quoting the scripture, it does it.

This may be taken as the first step towards vairagya or renunciation, and our thought is then set on something better and nobler”. Once we want to get out of these things naturally our thought is the other side. ***“Our duty is to grasp it firmly.”*** These suggestions come to you during your meditations that you should come out of it, you definitely get it and he says it is your duty to grasp it. Master is not going to grasp it for you. Master enables an environment in which such a thing is possible for you ***“and stick to it at all cost.”*** No, “Sir, I know that I should get up early in the

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morning but I am not able to get up". That is, you have got the Viveka to know that you should get up, you know that your sloth is not going to help, you know the message is given and you have got the experience of the awareness of that much of Viveka, but you don't hold it, you don't want to stick to it at all cost. I must do sadhana for one hour, that much of awareness is there. Babuji says it should be one hour. He clearly says it is one hour. The reasons we have explained at other places as why it should be one hour, you also know that it should be one hour but still your body does not help. I have got certain abhyasis who will say that their physical body does not permit it, but then the ass must obey. The body does not permit is no excuse, the body is an ass and it should obey. It is a pashu. When I call it an ass I don't mean anything derogatory about it. Ass is one of the noblest of animals. It is a beast of burden; it does so much of work for others. The idea behind it is it carries. An ass is something that carries. It carries the burden of my soul therefore it is an ass. No derogatory statement involved, understand the meaning of the word ass. It's a beast of burden and it carries me and then it wants to misbehave and it says no I want rest. You say take rest after 15 minutes not now. It is only 45 minutes since you sat you, sit for another 15 minutes

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and then you will be given your feed, not now. No, no we get up. There are certain odd notions amongs the people because we say that you maintain the posture as far as possible, they say, 'Sir I had to forcibly change it'. Why are you so much vexed about that problem? If you have to change it, change and keep quiet. Why are you giving an idea to it? If the Ass gives a jolt we are not going to stop the journey is it not? If it gives a jolt, let it give; we are going, we will go further. Why are you obsessed about that jolt and then take it as an excuse to get up? You are throwing the blame on the ass, actually the blame is with you. So grasping it firmly is what we want.

“The renunciation develops automatically in our system” this is one of the highest of traps because Babuji puts it ***“It automatically happens”*** so 'it should automatically happen Sir'. All other things he has said early is forgotten and this sentence alone is taken. This is one of the traps, your mental traps. The sloth in you gives you the trap, the laziness in you gives you the trap, the animal in you gives you the trap, please note it. Here the point is, in our system what is being done is, there is a diversion of the flow from the lower to the upper as has been explained in the “Efficacy of

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Rajayoga” because of that this particular wisdom comes to you and he says the original impulse, you know, the first impulse that comes to you. **“But I would say, when once we have realised that these are the spoiling agents, it means some diversion has come in.”** For this you don’t have to do “*Swaadhyaya Pravachanecha*”, for this you don’t have to do *sravana*; for this you don’t have to do *manana*. You don’t have to know that it is wisdom to get up early in the morning and not to sleep further. It is wisdom to think about the permanency of God and impermanency of this material life. It is wisdom. For that we have been asked to read lot of literature in tradition so that every day you go on hearing that, understand the importance of that, and all that work has been done by the Master by the twist that is given to you, by the upliftment that is given to you in your heart from the lower portion to the upper portion as has been explained in the “Efficacy of Rajayoga.” That is what is automatically happening, that is what the divine impulse does, not your development of Vairagya - that is your headache. You have to catch it, you have to live up to it. That is the owning up the condition. I hope I am clear if there is any difference of opinion on this, please kindly explain to me because I know this is one of the traps. Everybody would expect that he should

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develop the renunciation because it is a matter of gift from the divine. Gift from the divine is the diversion of the flow. It is your duty, once that flow is diverted, to stick on to that. It is a relay race, you have got to take the relay and then move on. If you miss the relay you wait for the next time. Any doubts please raise because it is Bodhyanti Parasparam for us. I am a sadhaka and I continue to be a sadhaka forever because I know what is the problem here. If you ask me how do you know, because I was also one. I also thought this will come but after sometime when I thought it has not come, I did not want to throw the blame on the system, but I thought about it and perhaps I am the person to be blamed. Every one of us know that we have not got certain things but then we would like to throw it on the inefficiency of the system itself rather than understand that there are lapses on our part. That is all the meaning of a person who shares. If we cannot be frank with each other I don't think we can have any Bodhayanti at all, Parasparam it will not happen. I can always give a lecture, people have given lectures and it has not helped anybody. We must share, we must understand that the other man has also gone through the same process, then you would like to go and talk to him but then if you want to always suffer in sloth nobody is going to help you. Come out of

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sloth, know that there is something like permanent and there is something like impermanent. Know there are certain values, know also there are pitfalls. Know that there is always somebody who is prepared to put a snarl around your neck and then drag you by it. Call that attachment to your wife or children, father or mother, grandfather or grand children it does not matter much. Money or otherwise, there is a snarl. You are a dog, you are an animal they put it on your head and then drag you by that. Are you prepared to say No? If you don't say no then nobody can help and that is what this sentence "**Our duty**", duty because our duty is to realize, our duty is to be free not to be bound. Bound by attachments, bound by other things you have no business to be bound. It is our duty to be free. How many of us understand it? People talk about it is right to be free. Right for freedom is what everybody talked about in politics, here we come across the Master who talks about a duty to be free, duty to realize. It is a primary duty of man to realize - that is what he says. It is our primary duty not only duty, but then have we understood it that way? Our primary duty is to beg. If I may be pardoned, that is the approach of majority of us. 'O Master grant me this, O Master save me from this' and Master says free yourself from the Master. Our ultimate aim is

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not to be bound by the Master also, free. “*Swarajya Mapnnothi*”, “*Apnothi Manasaspathim*” that is you become the Lord of your own mind, are we? Or are we are having thoughts which chain us all the time, bind us all the time, restrict our movement, constrict our path? Is this not what is happening to us? Is it anybody’s making or our own? It is our own and since it is our own, it is our duty to get out of it, nobody has put us in bondage. When the process of meditation that we have got namely thinking that there is a divine light in your heart itself is putting divinity in a cage. Have you thought about this idea? Have you ever read seriously about that particular article? Divinity, which is unbound, unlimited, infinite, all pervasive, we are trying to put it in our heart. That means we are trying to put that into a cage and then he says it flutters and it wants to get out. He says it will definitely try to get out so you also get out along with it, he says and that is meditation, he says. Have you come across this type of thinking elsewhere? Does it not give you the courage to be free? Don’t you understand that our right is to be free? Duty to be free, duty to be in the company of the divine? Our interdependency with the divine, is it not the truth? All these thoughts come to you during your mediation. We would like to be free; we would like to have the same

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calmness. Just now as I was reading Tagore's saying you see he comes, he comes and comes. He seems to be more in need of us than we of Him. The moments that we spend thinking about the Master during our meditation are less than the moments of silence that we enjoy. Can anyone of you deny? Your conscious attempts to remember the Master during meditation is less than the moments of silence that you have got. Is this is not a reassuring factor that God loves us more than we love him? Then why is it that we are not responsible to ourselves? Why is it that we are tending to forget our duty? These are all the basic *Viveka* that come to you from this *Vairagya*.

“The goal of life is easily reached if we are devoted to it, having idea of our Master all the way through.” This is what I was driving at. ***“There are different ways of remembering Him constantly.”*** Constant remembrance cannot be confused with bhajan. It is not something very difficult. Most of us are married here, perhaps some are not, so you change the analogy. May be you are one of those fortunate people who have got your spouse here itself, may be you are not. May be you are one of those fortunate people whose parents are here, may be you are not. Immediately directly

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before your eyes they are not there but the awareness of the spouse or the father or the mother or the children is there with you. You are constantly remembering them, it is not something that has missed your attention even for a second. You are still hearing me and I am still talking to you, the same position obtains in your office, the same position obtains while you go somewhere else. Similarly all the time Master can be remembered by us in whatever we do. Now, tradition as it has come to us with all the impurities that are available, that have been coated onto it, has taught us certain things, namely bhajan is a way of constant remembrance. You must be consciously aware of the divine is the talk or the vein of talk of many systems. Consciously remembering the divine may be an exercise but surely it is not constant remembrance. Everyone suffers from this, it is not your fault. That's one of the faults of the environment it has given you that type of thinking. The input is like that, making us blind to day-to-day experience that we remember our people constantly without uttering their names nor keeping their photographs before us, nor reading the letter that they might have sent you earlier, we remember them, naturally. Then why can't we remember the same way the Master? Here comes the problem, we

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say that we have to consciously remember the Master, so go on telling Babuji or Ramchandrajji or call something else whatever you want and say we are now constantly remembering Him.

“By devotion to the Highest, we make a channel from us to Him that serves as a path to Him.” Earlier occasion he has used another thing i.e. when you think about Him you are at one end of the phone and the other end Master is there, the channel is made. He gives this here. If there is a civil engineer here he will think in terms of an irrigation channel, suppose there were to be somebody else in the Net field he will say a channel. I don't know what channels mean, I know only one thing that there is a connection between two points - use any word you like. The moment the person who is devoted rings bell here it is automatically heard there, that's what he says in another occasion. There are 3 or 4 examples he gives only to tell you. Telegraph is one I have already mentioned, bell is another thing that is mentioned, channel is the third thing that you have got. I do not know whether there are any more. It will be left to the institute to go on doing the research as to what are the examples that he has given for the link. What do you mean by the link, let all of us think together, give me your reading

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in such and such place link is established like this Sir, he has explained this analogy. Then I think we can say when we use the word link this is all what Babuji means. We can give a series of things giving references. That is what an institute is supposed to do. Then only you can tell other person that here is another example given. Just as umpteen number of stories have been given by tradition by the name of Puranas, all the time trying to tell us that there is one God above, there is a superior being. The attempt of Bhagavata is what? only to make us think about the superior being, so many ways so many Puranas, so many good things all the time trying to drill in to our head that there is something more but then you don't have to do it because Pranahuti works all the time. Once you are introduced into the system Pranahuti works all the time. All that is required is just to be constantly aware of it not consciously, but constantly. If you are trying to do it consciously if you are a driver you will get into an accident, if you are a civil engineer you are likely to see that the building falls and if you were to be a surgeon, the patient is unfortunate in your hands. If you are trying to remember the Master when you are actually operating, the patient is unfortunate. You are very fortunate in remembering Him but then he becomes unfortunate, so don't do such things. Don't make a

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conscious attempt because many people have told this, we tried to be consciously aware of this Sir. You can't do that. The whole method of meditation itself is different, you are asked to suppose that there is a divine light and keep quiet, always allowing it to work in the sub conscious level. So the meditation itself is like that. How can it be different in the case of constant remembrance?

“When the way is cleaned of all dirt and refuse, there will be no difficulty to tread on it.”

Note the word refuse. The channel that we have got, which we try to create between us, the link we have got, the line we have got, between us and the divine is having a lot of dirt. Ok, dirt is understood and He uses the word refuse. If you have read very seriously the diary sayings of last month you would have noted the word refuse was used in one of the days and that was referring to truth. Truth is a refuse of reality he puts it and this should make many people who are traditional shudder first. What is this concept? *Satya* being considered as refuse because the ultimate is not going to be confined to the word *Satya*. It is not going to be confined to the three adjectives of *Sat*, *Chit* and *Ananda*. He is out of this stretch and what is this? this is too heavy for him to hold and that reminds you of the abdomen

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too heavy to hold so get rid of it, refuse. The purity of God is such that it does not accept this impurity of Sat, Chit and Ananda. This is one of the greatest of statements made by the Master which, there are a quite a few here who have experienced and then they say yes it has gone by. Coming to truth, what is truth? What is refuse? Refuse is the heaviness we said and then what is truth which we consider as refuse? Truth is always with reference to something else. If I make the statement that this is a tumbler then it makes some sense. Truth by itself has no meaning, it is not an abstract concept; truth is a relative concept. A statement is true or false, there is nothing like a truth, per se. If you can identify God and then say this is God then he ceases to be God. So our mental modifications, our thoughts, our thought patterns or the community of thoughts that we have got which dictate most of these things to us, are the dirt and the refuse. And what is that community? Granting all of us are in the divine way, all of us are *Daivi Pravritti* because we are thinking in terms of the goal, there is a tendency towards the divine. I will not digress here to talk about the *Asuric Pravritti* which is the normal tenor and talk of all people who attend other religious discourses. I will not do that. Here is company of the divine people who want to move on the path of the Divinity. Now

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what is that dirt and refuse that we have got? Our notions of what God is, our notions of what is just, our notions of what ought to be the Master, our notions of what should be the experience in Pranahuti, our notions of what it is to be calm. These all are our notions, this is all our dirt, this is the Mala that we have got. Majority of us are suffering from these thoughts only because you have the experience of the silence or the deep calm within you and He comes, comes and comes to tell you that I am with you. Still you don't want to accept it because what is the dirt that is stopping it? your perception, your traditional knowledge which makes you think that it should be a Hari with "*Shanka Chakra Gada Pane Dwaraka Nilaya Achhuta*". These are the concepts you have got or he should be a "*Nagabhushana*", he should be residing in Kailas. Ideas which are very very odd, which are not experiences during any meditation of any person. They are the matters of religious literature, I do not deny the fact that they are the matters of religious literature. They are of very high value in understanding our mental states but only to that extent. They are not the real things that they have seen but what they felt. Here I have got a person, may be a few persons here are there who have given me the experiences of seeing a blue lotus. I

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am happy to note that. Blue lotus is something that is supposed to be available only in Manasarovar, nowhere else in the world. I think most of you know that lotuses are available only in India and blue lotus is available only in Manasarovar and he found it in the heart center, blossoming. Great experience, but that is dirt. Tradition would ask me to think that it's a very great experience but I know it is dirt, it is a refuse, it has to be left behind. Move forward, I can't get stuck to that. I can't get stuck to the *HrudayaKamala* however great it is, however beautiful it is, however enjoyable it is because these words I have used now. Beauty, connected with your awareness and esthetic sense. Enjoyable is something connected to pleasure. These are the things that give them the value. When I say I have to go beyond the sensory organs then where is the question of beauty, where is the question of pleasant? It is neither pleasant nor unpleasant that's what the Master says when you come to reality it is that, so it is God. God is neither pleasant nor unpleasant and those of you who would like to be more ethical than most perhaps may disagree with me when I say he is neither good nor bad. Good or bad are appropriate or inappropriate situations that we come across or we face in our day-to-day life. They are given by one Manu and not by God.

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Manusmriti granted and Ambedkar Smrithi also granted, I have no objection. What does it matter? Somebody gives some code, but they are codes of social behaviour, good and bad, legal and illegal. From the absolute point of view, when you come to the stage of Neti-Neti, ethical propositions lose their value, it's also dirt. Can we therefore apply the concept that it is dirt in a social behavior, surely not, and that is what Babuji Maharaj and Lalaji Maharaj say that in a society you follow the rules of the society. If you go to a place behave as people who go to that place behave. If you go to a *Smasan*, even when you have got the greatest of the *Vairagya* that the body is something that is perishable don't laugh there, try to put the feeling of feeling sorrow. Don't say that I am a realized fellow, I know this body is perishable, there is no need for you to worry. Don't try to tell the slokas of Gita, "*na 'nusocanti panditah*". If you are a *panditah*, be a *panditah* in your home not in the *Smasan*. If you go to the *smasan* behave as a person who should behave like that. If you go to a temple behave like a person who goes to the temple. If you have got to do certain things in some places, go to a club, ok go to the club and behave according to the rules of the club. When you come to the meditation class, do the meditation properly don't try to tell something

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else here. There is some etiquette, there are certain rules of behavior which should be followed but ultimately if you look at it from your angle and then go deep into these things then you will know that these things will not have any value and what is the advantage of that feeling? Tolerance. You develop Tolerance, you develop “*Titiksha*”, you develop “*Uparati*” because of that. If you go to the higher states of consciousness this is what we find and as a victim of some strong notions I can tell you I had occasions of quite a few altercations with my Master on the behavioral patterns of others. I had no patience for that. I was impatient to rectify. Then he used to say no, no, you please wait, it will become alright. I used to say to him that you are a funny person who is trying to compromise all sorts of things, then he said yes I am that only, you will also come to know that what it is. He had his own way of telling. I used to fret and fume many times. The behavior of some people was such odd, obnoxious, even today I will not go back on those words but I have developed tolerance for that obnoxious behavior. On that day I had no tolerance for it, I was impatient. That there is something wrong from a particular point of view or inappropriate from a particular point of view does not cease to be inappropriate at a later date. It continues to be

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inappropriate but we develop tolerance. If we go to the higher angle to the angle of 'Sub specie aeternitatis', as my father would like to put it, the point of the center when you go to that angle then no angles exist, no angularities of vision exist. So the dirt and refuse will continue to be with you till the last moment and we have to go on. When the way is clear there will be no difficulty to tread on it.

“The path is cleaner in proportion to our devotion”. Your devotion means what? Flattery? Trying to keep one photograph of Master before us, whatever posture that we like Put a garland over it, some incense sticks then take a *Harathi*, if necessary. Those days are not far off because I understand that there are now certain moulds of Master's physical body available. We were having all these days the photographs, may be soon we will be having some sculptures also. Each man will make and the poor Ganesha as I understand has got now other forms than what was originally granted in tradition. He has got so many heads. I don't know whether there is any great Ganesha bhakta here and whether you would object it to the faces that are there and if there were to be a perverse fellow like me he will put some ass's face also along with other faces and then say worship it.

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What is wrong about it? It is a very very dutiful animal it has been the best one which carried the Great Jesus, you should remember all that. What is wrong about it? If Garuda can be worshipped then ass can also be worshipped. Garuda carried Vishnu, ass carried Jesus, so what? If you can't take these view of things, you are not going to become free. You are going to be bond by the ideas. Get liberated, be prepared to put the most ridiculous preposition on. It does not matter whether it is Babuji also. Problem is one of Devotion. Devotion to what? Devotion to our goal. Devotion not to any person, devotion to the goal. What is your last condition? To be devout. Read "Reality at Dawn" again, read "Efficacy of Rajayoga" again. Then you will understand what is the last stage. Is that to be confused with flattery? Is that to be confused with rituals? Is that to be confused with rites? He is a very devoted person Sir, he attends the satsangh that are conducted regularly. Does it make him more devoted? He comes for all the celebrations of the Master, I have regularly been attending 30 celebrations or 40 celebrations. So what? Even the contractor who sells coffee there has been regularly attending that, has he not been? People have been to Shahjahanpur, the same fellow has been having the stalls there I know that. Has he not been

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regularly coming? Does it make him spiritually progress? These are all peculiar ideas. Bondages of ideas, community of thoughts we have got, which are detrimental to our progress. Nothing can bind us, nothing shall bind us. So the devotion that we are talking about is the devotion to the goal and if that is there, you will not get stuck by anything else. Then the path can be cleared. If it is something other than that, something that is penultimate as my father would like to put it then you are getting stuck up at that penultimate. That penultimate may be Narayana, that penultimate may be Maha Vishnu, that may be Shankara, that may be Vigneswara, that may be a Nagesha. It does not matter much. What does it matter? At which level you get stuck up what does it matter? We get stuck up. Your heart is very pure, it is as good as a golden cage, would God still reside there? He would flutter and fly. He will not accept your golden cage. I am the most pure being Sir you ought to be staying here only all the time and he will say, sorry gentlemen I have got to go if you want you come with me. We can fly with him.

“You receive a push from the heart, while meditating on Him, to impel you on the way”. Is it not a fact? But are we treading the path? Don't we get the push; don't you feel certain amount of

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release? Is it not felt by some of us as jerks, which makes them move this way or that way? It impels according to the need. Some people feel it light, some people feel it strongly. The same person feels certain times light certain times very strongly. If the resistance is more the push is more if the resistance is less the push is normal. Suppose if you are up the incline you definitely push the cart up, with a firm push.

“The dirt and refuse are our conflicting ideas”. People have been asking the question what is Mala? And he has answered, the conflicting ideas. What is conflicting? What do you mean by conflicting here? We seemed to have understood the word conflict but have we? Can any one of you help me in understanding what is this conflicting ideas? *“Anukulasya Sankalpa, Pratikulasya Varjanam”*. Well said. We want to own only that *“Anukulasya”* and whatever is the *“Pratikulasya”* we want to get rid off it but we seem to be helplessly facing between this and then the conflict is going on and that is the dirt and that can be got rid of only by your constantly remembering the presence of the Divine which you have experienced during the meditation. This point I tried to make it in my centenary article on 'meditation'. I was trying to stress this point, namely

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please be aware of the divine call. This morning also I was telling. He is coming is the one positive indication for us to stick on to the path of righteousness and then with a firm grip throw the other one. The negative aspect definitely clings onto you, you have got to throw it out. It's a "*Pratikulasya Varjanam*" That is a will that has to be done. O Master please help me to come out of this. No, please it is yours. I can only say that I am with you. The Great Krishna said to Partha I am with you, it is for you to have the battle. He never said that I will battle for you. He will never do that. God will never fight your battle it is your headache. He will give the company, give the assurance that the righteousness will win. God is just, He is a Samavarthi. Please note that righteousness will always win. Your difficulty is the negative aspect of it seems to be more attractive in terms of mundane matters. I have to do something for the good of others. I have to sacrifice, not give alms. Giving alms is what some religions talk about. I don't talk about that because Babuji asked you to sacrifice. Sacrifice means giving more than what you can afford. The misfortune is we don't want to give what we can afford also. Even alms we are not free. The only reason is the pressure that you get from the people to whom you are attached, they are the pulling

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factors. It can be the husband or the wife it does not matter much, or the father or the son. Who stops you from sacrificing? It is they who stop you from sacrifice. It is these attachments that will not allow you to sacrifice. These attachments are temporary. You have got that wisdom already but then still you don't. If you know that I am always with you, please note that I am here to help you, get out of these things and you will still say that Sir I have got a mind which is disturbed because you still as you said it you don't want to choose God and do not know whether you should not choose men. You have not made up your mind and that is the reason for the conflict. The conflict situation is not something that is external to us, it is internal to us. A Shibi could be a Shibi, a Bali could be a Bali because they were prepared to ignore the advises of the well wishers, their alleged well wishers. They said shut up your mouth. "*Kare Rajulu*", have they not been kings. We are not emperors, we are not Shibis, we are not Balis. We are very very small people having very very small properties but none of us are prepared to leave it for the good of others. Are we? Put a question for yourself. I don't ask anybody to leave as Babuji also does not ask but have that attitude, if it goes don't worry too much. You don't have to give but if it goes are you just prepared to keep quiet?

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No, you can't help the situation but your mind is just restless because of the attachment and lack of determination on our part. You don't have to sacrifice, sacrifice the attachment at least, that is my request. Don't sacrifice anything, sacrifice the attachment. First leave these attachments. That gives you peace of mind. My approach is not social justice, my approach is not ethical, I am just talking about purely spirituality. If you want to have high quality of meditation the best thing is to leave attachment to these things then where is the conflict? I will give you the right to rule the kingdom, forget for a moment that God who is helping you O Jesus and Jesus said No I will not. I Accept God, I don't want your kingdom because He knows who should be the king or whether he is the king or not. Are we prepared to do that? Don't you think that you want to be all that and have there not been perverse and very odd interpretations of 'flying with both the wings' of the Master, a theory which has been terribly perverted. Can you fly without a skew? Can you ever think of flying high? If the skew is towards the earth you go down to the matter. If the skew is towards the sky you go up. Flying with the both wings means straight fly that means you will only be cruising just like a car, at whatever level you are, at whatever plane you are in. Has this not been one of

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the most misinterpreted messages of the Master? So these conflicting thoughts that we are talking about are the dirt and refuse. We must get rid of it, without it the road to divinity is not clear, you cannot go.

“While meditating, if you secure even a temporary lull, that means you have gone a step further on the path. You will find the conflicting ideas disappearing, when you are on your way to the path. When you acquire a state of permanency in your meditation, touching the innermost plane, the idea of the Ultimate or God becomes quite near you.” This is what I wanted you to remember when I started the talk I gave you this. He comes to us it's a matter of our experience. The deep silence is a matter of experience and not an assertion of somebody. Not a possibility but a real experience of all the people who have gathered here. Every one of us has gone through that and that shows that we are on the path and the divinity is giving its helping hand. If you want to lose that hand it is your choice but if you hold to it firmly you will definitely get rid of the attachments, but here you seem to be having a tug of war. One hand this side another hand other this side you don't know where to go. Have the wisdom to leave it because anyway

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it will cling. Simply if you say that I have no attachment to wife and children they are not going to go away from you. They are going to be there either you are attached or you are not attached they are going to be there with you. Whatever your attitude they will still be with you. *“Rnanubhanda Rupena Bhandu Mitra Suta Daraalayaha”*. The subject is over. So long as the Rna is there they will be there. They will not be there even one minute afterwards, they will not go one minute earlier. Then why stick to it? They are anyway sticking to us, then why should we stick to it? It is wisdom. They will stick to you. What will they do? I don't care for the kingdom, I don't care for my wife, I don't care for my son but then the kingdom stayed on for some time, the wife stayed on for some time, the son also stayed on for some time, till finally Harischandra got rid of all. One stayed on up to sometime only and afterwards the other connection continued till it is also lost. This happens. If we don't like that example we will think about Dharmaraja in the Mahaprasthana. All the six went together and one after another they dropped and nobody stopped for the other. If they were happen to be the weak souls as we are, they would have simply stopped all sticking together along with their Dhara namely Draupadi and not one step forward afterwards. The

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wisdom of those souls were that they moved on. Ok, sentimentally it appeals to you something is odd that what is this, this man is talking like this when somebody goes we should move on. What else will you do? Am I not talking any existential proposition? Somebody goes, what else are you going to do. Anyway this is what you are going to do. I am only asking you to have the wisdom that's what you are going to do. I am not asking anything unnatural. If you have to retire, you will retire. Nobody is going to ask you to stay for one minute more. Ok, if he grants you an extension, lease, another one year you will stay afterwards you go. When the time comes you go. Who is going to stop that? No sir, I have got so much of responsibility, I have to clear it off. If this fellow retires me today what am I to do. Whatever you have do you do but that fellow is going to ask you to get out. This is what is going to happen. Ok, it is not so, come to the hospital, you know that person cannot be cured anymore you are going to discharge him. Whether he likes it or not you are going to discharge him. What will happen to me Sir I am like this? If I go home nobody is there to care for me I will stay here. You say no the bed has to be vacated some better patient is there perhaps he will get cured, nobody can save you, you better go home. Is that not what you say? Can you hold

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onto a place more than the required time? more than the just time? you will not be asked to stay. You can fool yourself thinking that you can have an eternal existence. Be prepared for the day when you should say good-bye. It gives us momentary happiness saying that you are on the path and still we are not determined. We are not determined to leave the filth, the dirt, and the negative forces. Why? Why does it happen?

“While meditating, if you secure even a temporary lull, that means you have gone a step further on the path”. This I would request all the brothers and sisters here to kindly remember that the Master’s company is there and is assuring you that we are on the path because this temporary lull is something that is a matter of common experience. Is it very peculiar to our system? My answer is Yes. I have read literature where they said “Can you not grant me at least a moment of silence, peace? Can I not have that vision even for a second?” There are people who have sung “I had that vision for a fraction of a second or for one minute that is enough for me for my entire life to carry on”. Have they not said it? Granted, that is also not very acceptable to you. Have you not heard the song of Annamacharya who says *“Ippuditu Kalaganti”* he

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was more than happy with one dream where he saw the Lord and then said this is enough. This is enough experience for me. What happened to our civilization? Have we lost our gratitude? Those great saints, those great people who had momentary experiences of the Divine were grateful for that particular one second or two seconds of experience that they remembered it through their life, made that a sheer anchor of faith and why is it we require everyday so many moments of calmness. Is this not a repeated experience that we have got? And have we developed that much of faith in God? I would request you as sadhakas to answer me this question. Don't answer me, answer yourself, answer God. Gratefulness seems to be something that seems to have been lost in the process of modernization. Civilization seems to have taught us how to be ungrateful. The Divine is telling us every second that I am with you and we ought to be grateful but then we are not. Are you firm? The answer is deep in your heart, it says Yes!. That is the craving of the soul. I attract your attention to another message of the Master where he says "We are moving towards the home land". One of the first messages that is given in our CD is that. It says we are moving towards our homeland. Every one of us is moving towards our homeland. The cry is there,

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that is the craving of the soul. The matter is what is binding us. With our imaginary and illusionary attachments we are trying to say no to the permanent attachment that the Divine is telling I am always with you, I am inseparable from you, you and I are one, you are my best friend. "*Priyosi'me*", you are my best friend, you are most dear to me. We say, no my wife is more dear to me than you and that is the problem. My money is more important than you, my property is more important than you, my son is more important than you. Is this not our answer to our God? Has it not been our fate? Is this not ungratefulness on our part, in this system particularly. I do not know about other systems but in this system where we are repeatedly being told, "I am with you, I am here, please hear me" we say wait for some time I will attend to somebody else and the poor man patiently waits for the next day when you may perhaps sit in meditation, poor man he has to wait.

"While referring to this path to the Ultimate, saints have said `beyond and beyond'."

To this path he says. That is the path we are following "***Beyond and beyond***". Never is the stage that this is the ultimate that I have reached. Ultimate is an ever-receding one. Don't be satisfied

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with any condition because that itself is a refuse, that itself is dirt. Satisfaction is a mental state, agreed? You can't deny that. If you are satisfied with a condition that means you are enjoying the dirt. Don't be satisfied with your condition, don't be ungrateful. Be grateful to Master every day for the ever new approaches that he is granting you on the path. Don't say at any point of time that I have reached. You will never reach and that is the title "Towards Infinity" of one of his books. Those people who think about a *Dhamam*, that is a "*Vaikunta Dhamam*" or a "*Goloka*" or a "*Kailasa*" it does not matter much, are people who are talking about static goals, a path that is fixed. They are not thinking of going beyond. Beyond and beyond is the way of meditation. Religion talks about something else for its own purposes. I won't say they are bad. I won't say that religion is bad, it has got it's own purpose.

"When we speak thus, it sounds very well." Yes, sounds very well, beyond and beyond ***"But when we try to do it, things become a bit difficult, for due preparation is not there."*** As I hinted just now the concept of satisfiedness is the problem. Due preparation is not there. We want the condition of being satisfied. We are imposing a condition on experience. It is not an unconditional

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preparedness for whatever that is given. That which is given, should be satisfying to me. This is the reason why majority of our abhyasis write to us “Sir yesterday’s meditation was very good, today’s is not good”. Whatever is given to you, you better take it. You move on, move on and on. No, sir that day I had an experience that experience is not coming to me again sir. It will not come. In a static path that is possible. If you are going to be stagnant it is possible. If you are moving eternally, if you are moving continuously, if you are in a system that is dynamic can you repeat the experience? Will you be standing at the station of Nagpur on your way to Delhi unless you end your journey there or some break down of the train is there? You will move on. No, we want the same experience. Last Basanth it was very good Sir, this Basanth it is not good. How can Basanth be good at some time and how can it be bad at some other time is not a question at all for us. That was satisfying to me, this is not satisfying to me. Yesterday it was a good sitting Sir, today it is not a good sitting Sir. Yesterday I was not aware of the mosquitoes Sir, today I am aware of the mosquitoes Sir. What to do? What to do with this type of approach? Now that is what he tells next.

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“I’ consciousness remains far and near, and it disappears also, if we do our abhyas devotedly.” I awareness, ‘I’ consciousness, Ahamta. That is I am experiencing something. I am having this, I am not having that, is the ‘I’ consciousness. This should not be confused with the concept of ego. That is why immediately next sentence he says ***“There is a common error almost everywhere, that they think ‘I’ as an enemy.”*** Here he uses the word ‘I’ earlier he uses the word ‘I’ consciousness please note the difference. ‘I’ consciousness is *“Ahamta”*. “I” is ego, identity, individuality. It is bound to be there. Expecting something for me is ‘I’ consciousness including the ecstatic state of bliss during meditation. Is it not true Sir that you said this morning that “Thou art the ocean of Bliss” should I not experience it? Yes, he is an ocean of Bliss, you need not experience that. If he wants to give you that experience he will give you, if he does not want to give you he will not give you. You have no business to expect that. That expectancy is the problem, that is the ‘I’ consciousness. I hope you understand what I am trying to tell here a subtle difference between ‘I’ consciousness and ‘I’, a common error of all philosophy students and pseudo philosophy students. ‘I’ is different from ‘I consciousness’. I

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should get recognition for the meditation that I do. I have done so much work for the institute therefore I should be recognized is 'I' consciousness. I have given sittings to so many people and therefore they should be grateful to me for all the work that I have done on them is 'I' consciousness. I have been regular to abhyas therefore I should get this stage is 'I' consciousness. Meditation is a process of having, not expecting. What God gives you, you take, don't expect something. May be the surprise is much more dearer to you than what you thought of. You might have asked for a small thing perhaps you get a better thing than that. Why do you want to restrict the choice of the grace of God by saying this is the condition that I want. Not only you are putting a condition on the grace of God, you are also trying to limit yourself to that goal. By asking a condition you are limiting yourself to that goal. That is why this paragraph first starts "***Beyond and beyond***". If beyond and beyond is not in your mind, you will definitely ask for a stage. It is not some unconnected word. Please note that Master's logic is always perfect. It is just likely that most of us think that we know better english than him or better language than him or better spirituality than him but all that is an illusion. He knows more precisely as to what to say and what not to say.

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“There is a common error almost everywhere, that they think ‘I’ as an enemy. That is a negative attachment, which makes it hard and impossible.” Basically this is another question that I have received from many abhyasis “Sir, I have been having this awareness, I feel like going for something, I must achieve this, this has become a barrier”. What difficulties you are talking about? In the beginning we talked about negative thoughts. We thought anything that is connected with an aspiration is also an attachment and therefore is a barrier. Aspiration is an attachment surely but definitely not a barrier. Aspiration to reach a state beyond and beyond is surely an attachment to the concept of beyond and beyond but it is not a barrier. For nothing they will be going on worrying that ‘I have got this problem, Sir. I have got that problem Sir’. There is no problem as such. They think that the ‘I’ itself is an enemy and he says once you develop this type of attitude it is impossible to get rid of it and that is the problem of majority of the people who go by the name good. This leads to their behavior of saying that extraordinary expressions of humility. No humility, very very humble ways they have got. The humbleness is the cloak in which their ‘I’ is hidden. It’s a cloak, it’s a negative attachment, negative attachment to the concept of

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humility. They would not like to be normal. *“Ativinayam Dhoortha Lakshanam”*. So there is nothing new here, Babuji is only telling that. It’s a negative attachment and it is very difficult to get rid of it because that is something socially very acceptable. Everyone thinks that he is very very humble and that increases his ego. He is a very humble man sir. There is another category of people who live very austere life. ‘He is a person practicing very austere life, Sir’. It is only his miserliness that makes him austere. He is not prepared to give one paise to somebody else. He is surely austere but does not want to give one paise to others. He will not sacrifice anything and such people go and say, “He is very austere, very good man sir”. So you can think and meditate further on this.

“When we think of ‘I’, it becomes stronger by our own thought force, brought about by concentration. Try to forget the ‘I’, it will help a good deal”. One of the most significant spiritual truths comes now in the next sentence. ***“Once Divinity dawns, the negative attitude to life goes far away”***. In the first paragraph we have referred to the concept of *Vairagya*, which we generally think is a negative concept of life, everybody thinks so.

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Christian missionaries have done their best to propagate this idea that we are all negativist type. We are all fellows who are condemning ourselves to the karma theory, all that talk they have made. They are very good at it because they do good exercise, home work they do. So we are prone to believe what they say. They think that we are negativists, defeatists, condemning ourselves to what they call as fate, a word which we have not used. We have got a karma to which we say that we are bound by it, not a fate. Fate is a Christian concept, fate is not our concept. It is a borrowed concept from the West. Karma is something that is there, “*Samavarthi*” is the concept of God that we have got. We don’t condemn ourselves saying that we are condemned to this. There are 3 types of karma - *Prarabdha, Sanchita and Agami*. Karma has been defined very well. We have got always a possibility to better ourselves. We are not condemned to the burial ground waiting for the great savior to come on the doomsday to certify that I am his man. We are not condemned to that fate. We have got a choice of a rebirth. We can come again, improve ourselves and then say yes we deserve God. Ours is a positive way.

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“Once Divinity dawns” and divinity has dawned, because the momentary calmness that you have got, the momentary silence tells you that you are on the path, the divinity has dawned. **“The negative attitude to life goes far away.”** We do not think all these things are negative aspects. We always take it as divine blessings and get attached more and more to the Divinity. So the Divinity dawns and the negative attitude to life goes. Please kindly note it. It does not permit you to be gloomy. Master warns you elsewhere gloominess is bad for spirituality. Depression is bad for spirituality. Don't get depressed, don't get gloomy. You have no right to become gloomy, under whatever circumstance we have got to do our duty and he immediately adds, **“The demolition of the past is a chapter in Natural Path.”** The past karmas I have done, the demolition of that is this. How? We have explained it in detail in “Ten Commandments”. How we should take what is coming to you in life and how we should go through our meditation process accepting everything as a divine gift and moving on it is a chapter. Not something that comes to you saying that ‘Master will definitely give me relief, Sir’. He has said that it is a chapter. Chapter means that we have got an exercise to do, something to learn, some exercise to complete. Then it becomes a

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chapter if I am right. Let there not be this cowardice to say that 'no, no everything we will try to duck it under the Master' and say that he will take care of it. No such assurance is there, because he is assuring you the companionship. Just as Arjuna was assured of the companionship of God. He had to fight his battle, we fight our battle. He is there with us and the demolition of the past happens. All that the past that has happened in the Bharat before the war - demolished, God demolished. Attachment to gurus, attachments to ancestors, attachment to kith, attachment to Kin, attachment to everything was demolished. Unless these attachments are demolished you are not going to become free. So demolition of the past is a chapter here and about the present, you go through the past actions and about the future we don't create. There is another chapter in our system that the future is not created by us. If you do not form your samskaras, you do not create the future. How not to develop these samskaras has been written by Babuji when he said that think that all action is mine, do everything that as I do, do not own up your action, do not own up your thought, do not own up your knowledge, everything is that of the divine and when you take such an attitude, no samskara is formed and no future is created and as he puts it 50% of the

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problem is solved. That is “Reality at Dawn”, read the concerned chapter.

“When we think of the goal, its longing brings the distance in view, because we have become used to such sort of thinking.” Because when we talk about the ultimate when you say beyond and beyond then the distance comes and say this is not something that I can do, because we are accustomed to think like that. Tradition has gone on imprinting on our head that this is not an ordinary matter for grihastas, only some people can get it and after many lives they can get it, it is not possible in one life, you are condemned, all these things. The distance comes to our view.

“In the beginning we enter what is behind the matter, and we touch only the ground and not the Reality” that is, when you start thinking, you are just behind the matter and then you are seeing the depths and not the Reality.

“The echo of voice diminishes when it travels a long distance, and then there is silence all around.” Persist in the path and you will find that particular noise, which was there, doesn't echo further. You are accustomed for certain type of thinking, persist in the path, you go a distance then the echo is not there disturbing you. If you don't go

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much then the echo is always there, then we start thinking it is not possible for us. It is all right for some *Karana Janmulu*. I have got my good friend who told me once 'Sir you are a *Karana Janmulu*'. I said everyone is a *Karana Janma*. Then he asked me why? Because there is a karma, karma is a karana for which I am born and you are also born like that so who is not a *Karana Janma*? You tell me that. I asked him. He is a very sincere abhyasi but still this question he put because he thought that the progress which he thinks that I have made in spirituality is something that he cannot make. I said no, every one of us is entitled for the ultimate, that is our birthright and Master says I will take you there. All that is required is your preparedness to move along with Him, not with me. Let there be no illusion amongst any one of us that here we are going to take anybody else. We have been telling you that it is the Master and Master alone who takes you. It is his company that you should know. It is the calmness that assures you of his presence. How do you know that he is there with you? The calmness tells you. The calmness is an indication of the presence of the Divine in your heart and it tells you all the time that I am with you. 'No sir I am getting only conflicting ideas. My problems of my daughter is in my head, problems of my son-in-law is in my

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head, and problems my son is in my head'. That is because of your attachment sir. This attachment is something that is temporary, a part of this life, which itself is a *Rna* of the past, which is a consequence of past actions and you have got to go through that. Am I condemned to this Sir? Surely, that is what you wanted. If you want to use the word condemned, that's what I would say. I would other way say that we seemed to be condemned to the presence of the Divinity to reach the ultimate. How do you like this? You can't deny the company of the Divine. You can deny the company of others. The Divinity is not prepared to leave you under any circumstances. You are condemned to His presence. This is the problem; he is all the time telling you as your conscience that what you do is something that is inappropriate. You better understand what is appropriate. He is reminding you day in and day out and that is what you don't want. That echo of the divine is what you want to kill. You would be most happy if you can kill it. 99% of the human population have been doing it by taking resort to drugs, alcohol, other habits, kill the conscience somehow. Kill it, kill the Divine, kill the awareness of the Divine itself if you can't kill the Divine. One point formula of the modern world is, kill the awareness of the Divine in you. Don't promote it because it is likely to make

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you most inconvenient, it will make you miserable. It will make you feel the worst fellow in this world is yourself and who wants that certificate? It is a sadhaka who wants it so that he may know what are the things that he should drop off but the moment you are told that this is an unnecessary load that you have got, 'no, Sir I am prepared to pay some luggage fees extra please allow me to carry this. Can I carry some extra luggage Sir?' Yes, you can in the train, but not in the Ultimate, then like a Trishanku you will be thrown out. Even if there were to be some person to give you a pass to go to heaven the authorities in heaven are not likely to receive you. They will say the pass given to you is invalid, better get down, get lost. They will throw all your baggage lock, stock and barrel out. So don't try to carry the luggage, travel light. Read the article "Travel Light". See the linkages, see how Master views his thoughts.

"The echo of the voice diminishes when it travels a long distance, and then there is silence all around. I believe that this is a clue to remind us that we can get into a better state". When the calmness that comes to you, here he talks about the silence, another word for it, it is a clue to remind that we can get into a better state. ***"If we enter into the***

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life, from which silence starts". Here he says silence tells you that there is a life of silence. Here there is a life of noise, in the beginning that's what we started with, the life of noise. The life of silence is there. Those of you who have reading one of my articles called "Working in silence" will understand how you can work in silence. If we don't know how to work in silence we need not talk about spirituality at all and you and I have to work in silence. That's why we say you please meditate early in the hours of the day, it is silent, try to make your mind calm, try to feel the presence of the Divine, work with it.

"When we dive deep then we bring pearls out of it", an obvious sentence. But are we prepared to dive or are we prepared to swim? Is it more happy to swim than to dive or is it more happy to dive than to swim? Swimmers may answer. I don't know, I don't know swimming. ***"The wisdom of man is that he should make the unfavourable things favourable."*** He is talking about the earlier things because your problems are unfavourable things, you think it is not favourable to you, but in reality they are favourable. A burden, an attachment, it is a disgust you get after sometime. With every attachment you get a disgust, every person feels this, you get a disgust, you do not know

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what to do with it, then recluse comes. Don't become a recluse. Let the disgust get transformed into belief in the Divine, and then you get a pearl. If you don't go into the problem and try to put it under the carpet saying that everything is alright, you are only swimming, you are not diving deep. Go into the problem, try to see which is it that is holding you, you get perhaps an answer there. ***“In other words, we should try to succeed in converting the whole of the material force into spirituality: and it so happens in our Sahaj Marg system, if we get a competent master.”*** Now the problem comes. Here it is put in capitals. I am cent percent sure that it is a small one because the Master is one as we have said in the beginning itself “O Master” becomes always our Master, the Master for all of us. So here you require a person who has moved on the path. A person who has got a degree in science, Master of Science, he is not a scientist. He is not an originator of any new theory. He did not discover all the things that have been taught in science, but he knows. A man who has moved in the path who knows something about it can tell you. If you get such a person he will tell how to convert an inconvenient situation to a convenient one but his words are likely to be bitter, unpalatable because due preparation is not there as Babuji puts it. Due preparation is

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required for that. An expectancy of a miraculous solution to a mundane problem is the level of a tribal consciousness, the beginnings of human life. The preparedness to face the consequences of my earlier action and face the adverse circumstances now, taking it as a justice of a just God is rational and human but we tend to lapse into *tattles and totems* to save us, talismans, you have got umpteen. The irrationality seems to have a more powerful effect on our mind than the rationality. It's only a rational mind that can accept the concept 'Yes if I have done something wrong I should take the punishment for it'. If I have done something right I should get a reward for it but you come to know in life this it is not necessarily true therefore you are left with no other alternative except to believe or accept the existence of a just God, a Samavarthi. He will not do anything wrong, He cannot do anything wrong. Those of you who know a bit of astrology know that the Tula, the balance symbol in the zodiac, the person who is exalted is Saturn and he knows what is just, and Saturn, you know how he behaves, but nobody is prepared for such an interpretation because it is not astrology nor is it mysticism, that is my madness but I am prepared to share it with you, because I see a certain amount of reason behind it, a rationality behind it, because we

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see the circumstances in life as something that is not good. 'I need not have been done this dishonor, I need not have been shown this disrespect, and I ought not to have received this punishment'. These are words which have no faith in God. A person who has got a faith in God cannot say these things. If you are devout you cannot say that. That we say it is a fact and a sadhaka has to rethink there. Does he accept the Master as just or is he one who would simply give some alms to people who beg? That is the notion which everybody seems to accept. 'He is capable of giving anything to me Sir'. Yes, he is capable of giving anything to you but are you capable of receiving it is the question. In a funny way once I asked Master, in 1961, he said in a wink of an eye I can take a person to realization. I said why not you do that for me. Then he said you can't take it. I did not understand much of it. I seem to understand something of it now. He may be prepared to give but are we prepared to take? Are we ready to take? Are we capable of holding power? Don't you think majority of us would like to wield power rather than hold it? Don't we like to suffer from the 'I' consciousness saying that I am capable of doing this, I am capable of doing that?. Is that not 'I' consciousness that suffers? Have we not in that process killed the silence in which we are supposed

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to be? If you remain yourself in the state of silence, God knows how to work through you and Babuji asserts in my system every abhyasi I make use of him and many miracles do happen because of me. He says it but then are there abhyasis? Have we allowed ourselves to be as dead bodies or corpses in the hands of the Master? Have we surrendered? Have we become that devout? Put these questions, aspire for that condition. I am sure the company of the Divine will grant you that. I am not a negativist. I am a confirmed optimist, I am a rabid optimist if I can put it. My faith in others always goes, every day, the more I fail the more I succeed in having my optimism. Every failure makes me feel that we can still work better. The deficiency is mine, we can always try to better it because you have been taught a lesson where you fail. So succeed, learn the lesson, don't find fault with others.

“All the fibers of our being become spiritualised, and Reality begins to radiate”. Now the most optimistic statement of the Master ***“I am preparing such souls”***. We are not left. He has not said to us that you are a set of useless stuff, you have no aspiration, you are good for nothing fellows, you don't do your sadhana properly. He knows all that. He knows that we don't do our sadhana

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properly He knows better. There have been other occasions when he has pointed out that, asking us to gird up, exhorting us but here you find ***“I am preparing such souls that they may have the full benefit of my services.”*** Such souls have to deserve the benefit of his services, please note it.

A digression from the topic, some of you may not agree, some of you make take it as bad, still I have got to make the remark since I have made a note long back. This is a statement that was made in 1981 and he says I am preparing. If the successor to the Master as he claims or as they claim have come into existence in 1974, was there a necessity for this statement in 1981? Those of you who want to think rationally may think further. This gives me an added strength to believe that my Master is eternal. He is there guiding our destinies. It is not a preparation that is restricted to 1981. It is a preparation that may continue for years and centuries because such men are required. I don't think human transformation has taken place, though it is about 50 years or 55 years. There has been an inclination towards the divine more and more, that we don't like it because there are temples is a separate issue. We don't have to go on finding faults with somebody saying that they are inferior to

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us. Nobody is inferior to us and nobody is superior to us. We accept only one superior person and that is our Master and so far as others are concerned all are equal. If this attitude is not maintained we need not talk about spirituality. There is a stream, when it rains umpteen number of streams flow from the mountains. Some are big, some are small, some become rivers, some just end as a stream and so are the several temples and mosques and churches that are coming today. They are in the process of merging into the big river of spirituality that is flowing. They will merge, they will have to merge. Not now, ok, they will merge one day. There is no other alternative, there is no alternative to spiritual way of living. Religion is a bondage both on us and on God. When we say that Lord Venkateswara is the God, you are confining him to that place. When we say that Kaaba is the only place where we should go, you are confining him to that place. Then how is he liberated? He seems to be in chains and how can he help me? I want liberation, I want freedom. How can a person who is already chained liberate me? This is a rational question, a question raised by Master. At one end you are chained already the man who is trying to help, then how is he going to help? He will make me go round and round. We will become *Ganugeddu* along with him.

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He will be one bull and we can be other bulls behind him. On this auspicious day I again tell you that this sentence that ***“I am preparing such souls”*** should be taken by every one of us as the most optimistic statement ever made because if he is going to make the great souls from out of us, our views about ourselves we know, nobody need tell us. We don't have the courage to grant for ourselves a certificate. If we are honest, I don't think we will grant for ourselves. If such is the stuff from which he is going to prepare such souls, what a great optimism. Now coming back to our assessment about other abhyasis saying that 'he is no good', is it justified? While the appeal for improving the quality of the meditation of the abhyasis cannot be given up, I do not think we should err judging others. Allow each man to be guided by the great Master himself. As he puts it, your job ends with introducing a person. Tell the message, pass on the message to others. It is for the Master to sink into the hearts of the abhyasis. These are all the things that help us. give a very positive and constructive approach to the problem of life we have got. The craving of the soul, each soul, every one of us is a soul here, we need not confuse ourselves with the bodies that we have got. Every one is a soul, the title of the message is that. We crave, every one of us is trying to move

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towards the divine. We have so many impediments. Each one has his own bondages. How can you say one set of bondages is superior or inferior to others? We should always like brothers give a helping hand to other person to come out of his problem. Yes, in the process we may say that you are deep into mire you please make an effort to come up, I am also trying to pull up. If the other man tries to pull you down, you have got to tell him that he has got no business to pull you down, you better come up. Our aspiration is to make great souls, our aspiration is not to sink into the levels of the dirty souls. In the name of help let us not sink because that is what exactly is happening every day. You ask somebody in your house to follow the system they will say no, you please avoid the system. If you don't go for meditation today, what is it that is lost? Have we not got some better assignment today? Is there no better appointment for us today? Is this something more important? Don't you think such and such a cinema is much more attractive in the TV? Why are you going to waste your time in meditation? Let us sit, give company for me so that we can enjoy together. Have you not been talking like this? Don't fall, don't fall a prey to that, don't try to keep company with people who are definitely trying to pull you down. If possible try to give them company to

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get up, pull them up if you can. If you can't, be at least safe.

“There is every sense in living”, now after having made the positive statement that he is making such souls. People say “What is there in life, Sir. The whole thing is rubbish. What is the use of this life? I got defeated, demoted, disgraced or they say I have reached the pinnacle Sir what is there more. I have reached the best place there is nothing more to get.” Both ways are there. **“Not only in living but achieving the highest.”** You must achieve the highest because he again tells you there is a duty. It is your duty to reach the highest, not something high, not something higher but the highest. It is a superlative side. ‘I am satisfied with my condition Sir’, I have come across many such abhyasis who when pulled up saying that you are trying to fall or you have fallen or you are tending to fall, please note please watch your condition, they don't like it. ‘I am happy with my condition Sir please don't pester me’. Ok I say because I don't pester them. I don't pester them consciously but I serve them unconsciously. I continue, I continue my service because that is my commitment that I have given to my Master when he said you please pass on my message and please note that everyone of

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you have said it. When you said that you want to be an abhyasi you already said that you are going to spread the message of the Master because when you are moulding your life so as to rouse a feeling of love and piety in others, its a promise that you have made. Keep it up.

“The craving of the soul can be satisfied best, while one is living and existing.” Please note it. You must reach the highest condition now. If you don't, I had an occasion earlier to point out that you will be lingering somewhere in the realms of the Divine and perhaps nobody is going to take you there unless you come down and you will not come down and that is a separate chapter about which I would not like to talk now. Freedom from rebirth is not the same thing as realization. Freedom from rebirth is not an assurance in the system for all by which I mean not for all who do not practice or practicing. It is for people who have accepted the Master in toto, not in words, by following every sentence of his, by following the commandments assiduously and by practicing as he has asked us to practice, then such people can definitely be sure they will not come down because he has told me when I asked him “Master we say that this is our method, which is going to give a freedom from

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rebirth. Is it true in case of all?" And he said "Yes, provided they accept me" and in toto it means, "*Sarvadharmaan parityajya maamekam sharanam vraja; Aham twaa sarvapaapebhyo mokshayishyaami maa shuchah.*" That is the promise of this Master also who is no different from Krishna, he is continuing the message but then it is only for people who are prepared to get lost in the conscious of SriRamchandra, all the time trying to express the Divinity, all the time trying to show the Master. Elsewhere both the Masters have said that Divinity has hidden inside and exposed you, you please hide inside and expose the Divine. The Divine is the Master who is always with us. He is there in the heart. Allow it to be seen by others. By seeing us let the other people see here is the disciple of SriRamchandra. Let them be reminded about our Master so that they also would get an inclination to move towards the Divine. Don't get into your sloth, don't get into your laziness, don't get into your attachment for money, property, women and men and status or otherwise. Let there be only one attachment and that attachment to SriRamchandra and if you have that, you are not going to come back. If you don't have it, you are going to come back. It is for you to decide. 'I cannot leave my attachment to money Sir'. Ok, come back,

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you will learn in next life, nothing wrong. What is wrong? What is wrong with this world? It's a beautiful world created by God, we can enjoy here, as some people have said it "Let me come back again and again atleast to be a devotee of Thee, O Master." Yes, saints have sung like that and Master makes a funny statement about it in "Reality at Dawn". He says I don't understand such saints who say that they will come again and again to be bhaktas. The minimum goal should be liberation from rebirth. He makes that statement but then, is that our goal? Let us not talk about realization. Is this atleast our goal? I remind you again that Ahimsa, Satya, Asteya, Aparigraha and Brahmacharya are the five things that have been considered as the most essential to be a human being. Note the sentence there. "Thou art the real Goal of human life" Are we humans? Put the question to yourself. Are we beasts? If you are a human, you should be having all these qualities and you know your lapses in all five. I know, you know, everybody knows but we have accepted a Master who said if you accept me I will save you. If you are a human being and live like that for seven lives then you have a scope for liberation is what the tradition said and here is the Master who says believe me, surrender to me, accept what I say, do what I say.

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Think that whatever you do as what I do; think all your ideas are mine, don't have the "*Kartrutva Bhavana*", "*Jnatrutva Bhavana*" or the "*Bhoktrutva Bhavana*". You are not anybody here, it is I who is enjoying. Accept me, accept me in toto, I liberate you. A promise which I would like to recall again and again to the minds of the people and also warn that do not think simply because you have come here you get that, without doing your duty. Do your duty. They are very simple, total put together it is only about one and half hours or two hours, at certain fixed times. If you are not prepared to do it, don't do it. Be prepared to come again, what is wrong? enjoy, what is wrong about this? Unless you have already experienced disgust in life, you will not feel that but are you not disgusted with the way in which things are happening? Would you like to come back to the society which is filthy, which stinks to the core? Is there one amongst us who is happy with the circumstances here? Is the environment oppressive? Would you still like to come? Do you have the courage to come and better it? I wish you all the best. I am not a defeatist, I will say, yes try but note in Kaliyuga it has been stated that dharma will go on decreasing. We are only in the first pada of Kaliyuga. Only 5000 years have gone. All virtues have been given a good bye. No Niyathi, our life is

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something that is not governed by any principle. Relationships have lost their value - social, personal, family, everything. We don't tend to live with a feeling that we are united, we don't feel the origin, we feel we are independent. The one word that I am yet to understand in my life. I will be too happy if somebody can help me on that. I seem to be terribly dependent upon so many things, I don't know how people say they are independent. Some people talk that they will stand on their legs. I have never seen one standing on the head so far. What is this that is going on? What is this extreme individual appeasement psychology? You want to appease all the time yourself? Have we not come to the disgraceful condition of not sharing your own food with your children? I can tell you one wonderful example from my service. There was one gentleman, he had 14 children. His salary naturally was limited and he was a good man so he does not know what to do. So he was taking gruel along with all his children all the time all the days. ~~No day food.~~ But on the 1st he will get all the sweets and eat. Then I asked him 'why are you eating here why don't you take home?' Then he said 'if I take home there will be nothing for me to eat', that is the position. That is the genuine position of the person I can pity him but then is that not the same thing with majority

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of us? Would you not like to have whatever dish you want by going to such and such restaurant as you think fit. Is it not true? Am I telling anything that is not true. Ok at best you will add your spouse but the third person we don't want. No brother-in-law in picture, no father-in-law in the field no mother-in-law in the field, no daughter in the field, am I right or wrong? What is the expansion of your consciousness? People talk to me, in meditation 'there is an expansion of consciousness Sir'. What is that expansion? I would like to know. How far is it expanded? They confuse the relative states of calmness that they get with expansion because at that time you are lost. You think 'I have got a great expansion'. That is nothing to do with expansion. You have to expand. your heart must expand. You should fly along with the Divine because he is not prepared to be in that cage, as he says it flutters and it flies and you fly along with it. Let the frontiers of your body be broken, let the boundaries of the family be broken so that you expand but are we prepared for it? Are there no constraints for it? Are you all that free? That's one angle. Are you prepared? Are you ready? One is the individual approach. At least this portion we must be prepared. Yes I am prepared, I am ready, the constraints are something different. I can understand that. We cannot grow even if we

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want to. Our boundaries cannot be extended beyond a limit but are you prepared? Are you prepared to argue for that case? Even if there were to be many others at your home who would not like you to do that, would you be prepared? Would you argue? But on the other hand we will say 'I have yielded to that Sir.' You don't have even the courage to say I differ, lest certain bestial pleasures be denied to you. Am I right? If I were to talk to you as a sadhaka? Is it not the real question? Why do you compromise? Is it not for some bestial appeasement? For some physical needs, some psychological needs, compromises on spiritual planes are made because of bondages at the lower plane. "*Swarajya Mapnoti*" How? How do you get? You can get only when the Master of this type is available to you who is prepared to take you. At least yield to him, follow what he says. That is the reason why he has not touched the much disgusting aspect of the bestial existence all the time argued in tradition. 'You can never come out of your Kama, you can never come out of your *Krodha* unless you leave the family you must become a recluse. you should behave like this you should behave like that'. Babuji refuses to talk about that. His commandments don't talk about that. Understand. His commandments do not talk about these things.

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The two vexed problems of life he does not talk. He says it is there. I will see to it that you mould. Meditate on point 'A', meditate on point 'B', I will do the remaining work. All that you have got to do is to hold it when the wisdom comes. No, you allow it to lapse. Every day he tells you, every day he gives you an experience of wisdom, every day we allow it to go. Sink, back into earth. So there is nothing wrong about our living or existing. Everything is happy here, know the path, move on.

“Nobody knows the shore”, again he tells you the same thing, beyond and beyond. He tells you again don't think this is the end. You have got to go far.

“The beauty of the training of my Master is that spiritual life runs parallel to the life in the world, with ever increasing efficiency.” As I told you, much abused concept of our system is the parallelity. They think that both these things are equal. I do not know if there are many scientists here who can correct me. The two wings of the plane are parallel or straight I do not know, when it takes a skew what happens? These two wings are there. Are they parallel or are they in a straight line, they are in the same plane. Would it mean something that is not parallel? I leave it there

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because flying with both the wings is another concept, and when we talk about parallelism here we say that the line of divinity which goes and then the line of humanity goes. The line of humanity is parallel to the other. Parallels - are they real or are they illusion is another question which you people have to answer. They merge in infinite, they say. So what happens there? From my point of view parallelism is an illusion. You have got to have a belief that the Divine is along with you. The Divinity is in your heart and you are there also in the body, matter also is there. There is a parallelism in that sense of togetherness. Anyway, I leave it there.

“Once you have decided to attach yourself with a system, where regulation of mind is the responsibility of the Master, please give a fair trial, and have your own experience after sometime”. This is another most misunderstood sentence of the Master because regulation of mind is the responsibility of the Master, therefore, I go on flirting with my ideas of the basest thoughts that are available in this world. I would like to flirt with it. This is what has happened. People do not think that this is an assistance that is coming to you, when he says it is my responsibility you do your best and I will do the remaining things. He is only telling you that

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the diversion of flow of consciousness is my job. I will try to do that, you do your sadhana. On the other hand our way of understanding it is, it is the duty of the Master. Therefore what shall I do. I read detective fiction, I read pornographic literature, I go to the cinema, I read news papers which are worthless, I see a TV program, I read anything other than that of the Master's works almost with a determined effort. If I can put it, that seems to be the most determined effort that you have got, not to read the Master's books. As I told you, please do not misunderstand me. I am an optimist. What I am trying to tell you is, this is the lapse you have got, please come out of this pitfall. Lock, stock and barrel throw them out. They might have been collected at very expensive prices, the filthy literature I mean, the raddi fellow will be too happy to take it. If you give it free to him that may be an indication of sacrifice that you are doing at least of dirt because I am cent percent sure majority of the people would expect something in turn from raddiwala. If you want to throw the paper, it is a raddi, it's a useless thing for you still you would like to collect some money from that. The attachment to money "*Dhaneshana*" is a very peculiar thing. Atleast gift it. If you cannot gift noble things, gift at least dirty things. It may appear a bit odd that I talk like this but

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is it not true that your attics are filled with this? Is it not true that your library is filled with these books, with these types of videotapes, with these types of audiotapes, is it not true? It's a pungent remark that I have got but then is it true or not? Control of mind is possible only when your mind is treading on the Divine. I repeat Master's article on "Control of Mind" one of the messages at Madras, it is the nature of mind to be in tune with Divinity that is the parallelism that you are referring to in the previous line. Mind is in tune with Divine and anything other than the Divine it throws out, it's a refuse. If you have got to control your mind, you must read only divine literature. If your mind is confused it is because you are reading rubbish. Then why read rubbish and then complain that your mind is confused or is having conflicting ideas? Why don't you read only noble literature? Why don't you read only things, which are divine? Why don't you make it more and more pure by effort? 'No, Master said Sir that he would do that job'. Here the Master refers again to the Divinity. Divine expels your rubbish, it does its duty, it controls your mind. Please note the Divine controls your mind. That is why it is throwing out rubbish continuously. Whatever you are trying to put, it throws out. The help of the Master is always there. The Divinity is as I told you, our best friend

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who is trying to clear off from our head all rubbish. The control of the mind is really the Divine task, he is doing that. All that you have got to do is don't throw rubbish there, you don't do the job of collecting the rubbish in the name of inquisitiveness, knowledge gaining, to be in tune with the latest general knowledge, for whatever reason it may be. These are all ideas. How we collect filth is a chapter in psychology by itself. You can go on writing how we collect filth and having collected all these things you say that you have not helped me. It is Divine duty to expel but the poor man has been working in your head trying to throw it out all the time but then he is over taxed. God is over worked, He does not get any extra wages for it. Overtime work he is doing. Daytime he does it, nighttime dreams also he does it and inspite of it the filth is not removed. Very poor worker, he does not foot the bill. We are capable of making the head so dirty, such a big dustbin, he can't clean it. So give a trial atleast he says.

“There cannot be any breakdown in spirituality, if faith and desire for the Ultimate is there.” Those of us who stop our meditation in between and then say Sir I have not found the progress. They cannot think that they have been let off by God. He is such a cantankerous friend that he

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never leaves you. Once you made some friendship with Him, he is not prepared to leave you. Do whatever you want; he is there along with you. He does not leave us. He always tells us damn fellow you have to do something better. 'You leave me for a moment I have collected so much of filth you get lost in that filth', He says 'no I will try to expel it and then I am there with you. I will somehow make my presence felt. You can't help my presence, you can't get rid of me'. Can there be a better approach to spirituality than this? Once you start the introduction properly you can't help his presence and I am happy about it atleast, provided proper introductions are done, otherwise there is always a God, "*Antaryami*" is always there.

"Physical or mental troubles do not tell upon spirituality." Is it so? It is an assurance here, Babuji says don't bother too much. They are bound to be there. It does not affect your spiritual condition. Once you have got a spiritual condition you will not lose it because of this trouble or that trouble temporarily you may forget. Previous sentence and this sentence if you read together then you know temporarily if you stop it because of your physical or mental trouble. I have now a personal way of looking at it also. I will tell you one example.

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One gentleman has reached a very high condition of Prapannagati long back almost, but then the problems at home were so bad he forgot, he could not. He was in a confused state all the time doing his routine if possible and if not possible leaving that also. Another gentleman who came much later once made a statement about the other person talking some platitudes to him. Then I said please don't talk to him like that, he knows more. I had to say this because his spiritual condition was such that he knew that but temporarily he is in cloud. We should not make such judgments that easily and make judgments without knowing his condition is not correct also. Spirituality will not go, don't judge a person by that. I don't know whether my friend is here when the introduction was done or the course was started his report made me feel that he is an advanced person. Then I said I will personally try to look to him. I went to him, I found him as an advanced person. I said you are already at that plane it would be easy to practice provided you accept the Master. Traditionally bound, he had his own reservations, he took his own time. Now he is there with us. Why I am saying this is whatever you have gained in this life will not go a waste in the next. What you have gained in the last life will not go a waste now and every one of us have made

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some progress in our past lives otherwise we will not meet here. This system is so pure that nobody would walk into the system that easily because it is easier to go to some temple, some darga, some church or do some japam, some tapam, catch hold of some mantra, yantra, tantra whatever it is we can do but here this is pure spirituality. You don't walk in here and stay here for sometime unless there is already a good Karma behind. There is something like the past that comes with us.

“My Master unequivocally declares: ‘Spirituality is my responsibility, as practice is your responsibility’.” So don't try to give excuses for practice saying that Master will do the practice. You better do the practice, he will take care of spirituality.

“Religion is really the signpost on way to God realization, but you will have to pave the right way for yourself”. Those of you who have seen a sign post must be thinking that the road also is neat afterwards. It need not necessarily be so if you have moved in the interior villages of India or the mountains where several holy places are marked saying that this is the way to Jabali theertham, umpteen number of religious places are there in the Himalayas, you go this way you will get

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this, you go that way you will get that. You walk about 15 miles, 20 miles, 25 miles, 30 miles on a rough terrain you have to go. Signpost only tells you if you go this way you will get it. It does not assure you that the path is something that is clearly paved and then you can walk on that. They are very much like our Indian roads. We should be happy about that. Atleast one thing on which we should acknowledge our indebtedness to the government is, the bad roads that are there after the signposts because signposts will give you good roads elsewhere, in our country we are fortunate fellows, we don't know where it will lead. Here he says it's a sign post to God realization but you will have to pave the right path yourself. It tells you this is wisdom to get out of all these things beyond that it serves no purpose. People who would like to cling to the signposts are welcome. Instead of moving on the path if they would like to cling to the sign post, that is a good way of being religious. Go with certain amount of humour also within this, that makes you lighter.

“Problems are so many with all humanity; and as such as one remains attentive to a problem, it becomes a stumbling block for him.”

This is precisely a point that you should note.

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Problems are there for us but why should we stick on to it all the time? The problem is not going to be solved by thinking about it here and on another place again, kindly some of you who search the books kindly note there is one statement- instead of thinking about the problem if you can think about me at that time the problem will be solved and your purpose also will be served. Why don't you do that he says. We think about the problem and he says you think about me the problem may get solved and you will also be bettering yourselves. Why do you think about a problem which you cannot solve? I cannot tell you where exactly it is but I have read that sentence.

“Disappointments make us cowards.”

That is true. If you have got a problem and go on worrying about it, disappointed about it that makes us cowards. That means it makes you go to the religion and then 'O God grant me this I will give you in turn this. You marry my daughter I will marry you to a consort that you have got already, again and again I will do that job'. It does not matter much on the same day somebody else is also marrying you but I will marry you also. Hundred people join together to marry the same person, to the same consort, in the same venue and that is the joke of

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religion. Laugh at it if you can if you cannot laugh keep quiet but I laugh, I laugh at the whole thing. It is such a ridiculous proposition I cannot even think that such things can be accepted. I don't mind if he is marrying every day, one person doing the marriage to one person. The same marriage is being performed by 100 people, 1000 people and each one of them is vying with each other, is it a big kalyanam or a small kalyanam. How can there be a big kalyanam or a small kalyanam I don't know. I come from the temple town so I am amused at the whole fun. For your information I have never performed one, I will never perform one because he is always happy, let me not try to divorce him from his consort and then marry him again. It is a regular daily exercise poor man he is being denied his consort and then somebody takes her out and somebody brings her in and again takes her out. 100 people perform the marriage so who is the kanyadata, who is the person who is doing this marriage? Nobody knows. People who are highly devoted to Lord Venkateswara even like me may feel offended but I have got a better understanding about that Venkateswara than others, that's a matter not to be discussed now, but my point is simple. It is such a ridiculous exercise, every day it is going on and what is this big and small we don't know. How

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can there be a big Kalyanam and a small kalyanam for the same person at the same time? All that matters is the prasadam that I get. 10 laddus here and 20 laddus for somebody else. So we can have some fun with religion. They may get annoyed but then amusement certain times makes some people annoyed and it makes us cowards Babuji said, because cowardice makes you think in terms of a solution which is not rational, which is not based on some principles of equity. You have done something wrong, you have got a problem, you better get out of it. 'No, I would like to go to such and such a temple. If I visit such and such a temple they say that the problem that I have got will be lost'.

“If somehow we remove the prefix ‘dis’, ‘appointment’ remains. That means we have been appointed for something; and when appointment for certain job has been made, we can never think that we are unable to do it. That means a sort of a wave is working smoothly, and you are carrying on with it”. That is, I am there, once I have given an appointment to you, once I said that I have accepted you as an abhyasi, once I say that the Divinity will work through you then Divine flow is working behind you. Don't think that you are an incompetent person. Don't get into that

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state of saying that I am not able to do this, I am not able to do that. You will be in a position to do it. All that is required is certain amount of will.

“In that case, there is no idea either of the past or of the future.” You need not worry about the past which brings you all the problems of your life. That is all karmaphala that you are having. You need not worry about the future because you are following my system and you are not going to have those karmas. So neither the past is there nor the future is there and you are a person who is going to be free.

“Be like a tiger in the realm of God, and progress is assured.” He says don't be cowards. If we yield to a particular thing, if we feel disappointment, we become cowards. Don't feel disappointed, you are appointed, you wanted that, you got it or Divine wants it therefore you got it. In either case you accept it. Accept everything as Divine gratitude.

“The main purpose of our Mission is to install spirituality in the place of prevailing non-spirituality, through Sahaj Marg, pronouncing Master's message: `Awake, O sleepers, It's the hour of the dawn”. I don't think it requires any further clarification, it's a very simple thing awake O

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sleeper's, we are sleeping for what? We are sleeping to the presence of the Divinity that is expressing himself here. It is the hour of the dawn, the first few years of His life, which is going to extend to a millennium. It is hour of the dawn still and we had the courage to say that the Sun has already come. The institute has got the emblem to say, yes here is the Master. It is no more the hour of dawn for me because 50 years is sufficiently long, we are facing the Master. We are having him. Now there is no point in sleeping even after the Sun has risen up. If it is the hour of the dawn and if you don't get up there is an appeal but what right have we to sleep now when he has already come up. It is ignoring the presence of the Divinity, of the Master here that makes you sleep, that makes you slothful, that makes you disrespect his commandments. Every commandment has to be followed and if you don't follow it please note that it is disrespect to the Master. It is disobedience to the Master. ***"The change, of course cannot come overnight"***. The beast in us is not going to yield that easily. Our habits die hard, our attachments are too much. Even if I want to get rid of somebody else they don't want to get rid of me. I asked my father, once as how would you summarize renunciation? Then he said when you come to a stage, there comes a stage, when you can say that I have nothing to do

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with the society, with all the people in and around I have got detached. You are perfectly renounced when they tend to neglect you totally. When your existence or otherwise is not a matter of consequence to others then you are renounced. That was how he was telling me. So that particular attitude will take a long way even if you want to be out others will always cling to you. They will try to pull you down all the time. Have they forgotten you as a useless fellow who will not hear? 'You seem to have your own way' either they are condemned to follow you or they will definitely condemn themselves by leaving us. It is left to them but have you that determination?

“The aim of our Mission, will, however, certainly be achieved, if its members work with love, patience and co-operation.” I can only appeal to you on his behalf, apart from what He has done, that let us have this. Love we should have for our Master, patience with ourselves we should have first and co-operation with others is also required. Patience is not so much with others. Many people think patience is with others. You must be patient to other people. No you ought to be patient with yourself. You know how wretched fellow you are everyday sinking back to the same position again and again. Don't give up the task, follow it, repeat it, persevere, persevere in the path, develop the

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patience. Fortitude may be something connected with others but patience is with ourselves.

“I need such persons in our organization, who may shine out like the sun. People themselves will be attracted when they know that our method is correct”. This is the appeal, this is the appeal of the Master. He says behave; behave properly so that other people get attracted to this path. You will be the persons who will help others, you will be serving others.

“One lion is better than a hundred sheep”. Because what is required is courage, earlier he used the word tiger. Earlier to that he used the word coward and now he uses the word lion, the king of animals, most courageous one and then he says one lion is better than 100 sheep.

“But we should try as human beings to do spiritual good to others”. That is the logic he gives. People themselves will be attracted when they know that our method is correct. If you have got to live like that you have got to be a lion. Why? To better others. What if they don't come? You are true. One lion is better than 100 sheep, but nothing wrong in trying to serve others.

“We should try as human beings to do spiritual good to others”. This will enable many of the abhyasis and trainers who feel depressed often

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saying that 'in spite of my telling several times they don't come, he has put everything that I said in deaf ear, I have wasted my time for 5 hours with him, I talked to him repeatedly Sir about this, He does not want to follow'. Don't lose your patience, tell. It is only one lion who will come. Everybody will not come but nothing wrong in telling about. Go on telling. We should try as human beings to do spiritual good to others. O Master thou art the real goal of human life. Are we thinking in terms of human beings for spiritual service? Are we getting oriented towards service as a human being? Does your concept of human include that? Is your mind clear on the subject? For you to meditate and know.

“Earnest labour on Master's way shall never go in vain. Amen!” I am sure our effort together here now has not gone in vain. It makes us rededicate ourselves to the path. Our craving of the soul is going to be fully satisfied. Have that confidence.

Namasthe.

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Though I know the paper (Satyapadam – New Era - Basant 2010) is a bit tough as it deals with the problem of transformation itself and how our mystics, saints and others have struggled to bring down the influence of the lower mind in all our activities. Annihilation of it is the solution that the recluses and sanyasis have given. Moderation is what Master talks or it is trying to bring the lower to the functions of the higher through the laws of the lower itself. The animal needs to be tamed and not to be slaughtered.

The struggle that you and I are making in the process of taming of the lower nature is something that is exceptional. It is not common nowadays to find people struggling to control the lower nature. People have yielded to it (lower nature) more by option. Somehow or other, the tenacity, which is one of the essential characteristics of life itself is going down. People don't want to be tenacious, they want an easy life, easy going, everything instant, including instant realisation. That is perhaps one of the notions people have got about realisation. Pranahuti does not grant you instant realisation. Pranahuti helps you to realise how you can control

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your lower nature. The infusion of Pranahuti enables us to think how much the divine seeks us. I don't think it is so much we who seek the divine; it is the divine who seeks us. He seeks us so that there is more harmony in this world. God wants to have his kingdom here now and not elsewhere. That is an escapist doctrine to think the kingdom of God is elsewhere. But when we talk about happiness here, we are not talking about pleasure, or ways of easy going. Happiness is not related to easy going temperament. Hard work gives us happiness. This is a fundamental point that you and I are struggling to show to the world, as grhastas. Yes, we live happily, we accept the challenges of life, all problems that come to us in life. We accept it, face it, shout at the problem, cry at the problem, but still we are the people who are struggling with it. But whenever we try to solve the problem of the lower nature with vehemence or with violent methods of repression and suppression, we fail. We have been failing. It brings a lot of disharmony, apart from our failing. When something wrong goes with somebody and you start shouting at him, you are bringing more friction than necessary. It is a problem with children, it is a problem with parents, it is a problem with spouses. It is problem with business people or bosses. In every case when we try to react to the

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problem with the lower mind, we bring in friction. And why are you trying to fight with the lower mind? So that the higher values may be maintained! It is a ridiculous way. You want somebody to be in the higher plane and in order to make him come to that condition, you have got a big stick. Every parent has done it, every teacher has done it, every businessman has done it, and that is the way in which we are going, and we have got all sorts of theories of carrot and rod. There is no end to such philosophies.

We have got to bring in the supra rational. We have got to bring in the Pranahuti every time we face such problems, because we require that succor, we require that support. Think about the Master, most of your problems are solved, because that moment you think about Him, there is an influx of Pranahuti that comes to you. This applies to all people who are introduced; it does apply to all, because sufficient bore should have been there. Somebody used this word, bore - master CVV is one of the persons who used this word 'bore'. You have got to have a bore so that influx goes in. We don't use that word, but it is not wrong to use that word. We should be prepared to receive that influx and that is what is being done through introduction. Whether

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you receive it or not is your option. You are enabled to receive is what is the introduction. If you can bring in that consciousness to solve your problems, and seek the Divine in every walk of our life, we will surely be moving towards a more harmonious life and a more harmonious world.

The time that we spend in meditation, whatever may be the time - it may be one hour or it may be ten hours, it can only intimate you that you are in the company of the Divine, I repeat the words - you are in the company of the Divine, not seeking his company. If you have got that awareness that he is with you when you meditate, you will find solutions of a different order for all your problems. It is not the rational mind that works then. We have been under the illusion that rationality is a panacea. Those people who are aware of the techniques of hypnosis or dream analysis know that problems are solved not in the rational way by us. Every dream is a solution to the problem that we have and we are trying to seek a solution when we meditate. There is a disharmony which you want to eliminate and come to a state of harmony, peace and balance. Kindly note that balance always implies two forces. Grhastha alone can understand this problem. Recluses can give no solutions for our educational

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institutions. But they have been giving and people have been receiving. Whether it is missionary kind or the service oriented organisations who take up that job. But what is the philosophy they advocate? The philosophy of the recluse. We should have a philosophy for a Grhasta. As yesterday I was talking about, the wanting mechanism cannot be abolished. It will be there. We should know how to balance. I don't know whether human beings will ever come to such a solution soon, but that is our prayer.

When I see the world for the past one and half centuries, there has been very little improvement. Everyday things are becoming worse. People are getting infuriated for nothing. Cool and collective thinking has got out of our approaches to any problem that we try to solve. When we differ, we almost come to the conclusion that we should fight. Difference does not mean fighting. When there is a difference, we can always have an attitude of trying to take the other man's point of view, or the point of view as I was talking about it yesterday of the 'monadus monadum' - the centre. The point of view of the centre instead of the point of the view of the various degrees of the circle.

I have every hope that the method that we are practicing will give solution to the strife ridden

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society. But many times I feel sad as to why the efforts of so many good people like us doesn't find expression in reality, in society. I was always amused about the stories of Hinduism, that the gods and the asuras fight, and it is the phenomenal power of the asuras that make the gods go to either Brahma or Vishnu or Siva and seek his help to solve the problem with the asuras. The asuras are there even now amongst us. There are also some saints like us. Just as those gods and saints appealed to God, we need to appeal to Master again and again. We need to pray. We need to take the 9 p.m. prayer in that spirit that the asuras are also coming to the line. We are not going to oppose them. The asuras will have to be transformed and there have been cases of many asuras who were divine. The path of the saints surely will find a solution, particularly of this order, and I can only appeal to all of you. This system that we are following is the solution.

I repeat, it is THE solution. Follow it.

Pranam.

Reality dawns upon him alone who
goes back along with Nature making
himself subtler and subtler

The topic of the seminar is of seminal interest in the present day context of life. The topic chosen is from the article Peep into reality by the Master. It needs no special stress to state that there are problems and difficulties that need to be attended to expeditiously and all solutions are being tried without going into the root of the matter. People get lost because they think that there are thousands of problems in the world - inflation, drought, stress, children which drive them crazy. But in fact the world has only one problem- a disorder in the minds of people that stop us from seeing reality that stops us from acting correctly. There is a dark veil that exists in our heads- it is as though we are all blind. We see with our eyes, hear with our ears and smell with our noses but we do not perceive with our minds. This functional disturbance of the mind stops human beings from fulfilling the purpose of transformation of humanity for which we are created by the Master.

In the path of spirituality there are mainly three categories of persons:

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- a. Those who seek to obtain a greater life-mastery.
- b. Those who pursue common goals of life and also seek something beyond the ordinary life to grow towards a higher and spiritual state of being.
- c. Those for whom the primary purpose and preoccupation of life.

Master essentially addresses the third category of persons while also exhorting the other two types of aspirants. Master states that “We must march on the path of realization like a brave soldier with full faith and confidence, not minding the difficulties or reverses. (Reference: BWS 209)

The core of the surrender to Master is a trust and confidence in Him. In this process one takes the attitude that he seeks the Divine and nothing else. All else other than the Divine is to be treated as chaff and of no value. One has to give himself up entirely to Him and since he wants that he shall surely meet and realise Him. His attitude should be “I ask nothing but that and His actions in me, whether veiled or open is bringing me up to Him. Let Him do all in His own way and I shall believe Him and accept His will and I do not insist on my own time and way. I shall steadily wait for His presence and

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joy and go through all difficulties and delays relying on Him and His word and never give up. Everything is for Him and myself too. Whatever happens I shall keep to this aspiration and self-giving and go on in perfect reliance that it will be done.”The swaying in our condition is all too familiar to sincere practitioners in the path. There is absolute need to be vigilant all the time. Because when our condition is good, the lower movements of the mind have a tendency to subside and be quiet, hiding as it were, or they remain at a distance. But if we were to lose vigilance they slowly begin to rise and draw near, most often unnoticed. And when we are off our guard surge up suddenly. This happens quite often and until our whole nature, physical, vital, mental and the subconscious plane too, get enlightened and conscious of the Divine always. Till this happens one must always remain watching in a sleepless vigilance.

We are all aware of the deep calm and Silence within that has been acquired during meditation and prayer. Sometimes we take an attitude of going on with the calm within and slowly changing what to be changed and postponing certain things for the future. Though this is not a wrong attitude as such this makes us somewhat lazy

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allowing things to play on the surface or what we call superficial level engaging in desires and wishes which should have been put under check. This shift in the attitude opens the way for the old tendencies of the lower mind to surge above in areas that we are not prepared to change. This facilitates the hostile forces within to take us off the guard and it should be noted that these forces are more vigilant than the aspirant and seize every opportunity. It is here we need the assistance of Pranahuti more than at any other time- it is at this time the inner core of our being then finds its resonance.

There is a door to our inner spiritual wealth and that is our tiny heart on which we all meditate. There is great spiritual wealth waiting beyond this inner door that yields an inexhaustible reserve for our lives. This inner door is the entrance to for us to be "real man". We are all conscious that it is through this inner door we are being led to evolution to the higher human principles; but it is not merely by increasing our intelligence, which is primarily focused on the attainment of pleasure and comfort. We are spiritual entities born in animal vehicles and not animals incarnated with a spiritual force. The body and the intellect must be trained to work for the benefit of the spiritual entity and not the spiritual

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entity and the intellect for the exclusive benefit of the physical body.

We all know that the heart is our access point. It is the key that unlocks the doors to our inner dimensions. It is the connecting point for all wisdom to enter this world. When we gift our heart to the Master and see how the light shines through all that we touch. Compassion and tolerance reigns through all that exists. Then in this earthly realm, which is truly sacred, there is no more room for hatred and destruction. Such acts are simply the deadliest version of a temper tantrum, egos gone amuck because they cannot have their way. Wisdom informs that blowing things up is really only a countermeasure to feeling impotent.

That there exists darkness is a truth of the modern world. This darkness exists as a result of several factors, all of them related to being closed off from the wisdom of the heart. When our close proximity to the Master is fully established in our heart and head and there happens a fusion with the Lord all that remains is to be a soldier working for the Master in thought, word and deed. Then we can let destructive events be our inspiration to opening our heart, showing our spiritual wealth and loving one another. We can defeat the darkness by simply

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being true to our real nature and Master. This wisdom must never be squandered or cast aside in favour of dark shadows that harbour nothing but hatred and the desire for revenge. The world has had enough of war and these self-destructive acts. There is no room left here for souls committed to the dark agenda. They are being recalled to Source and will be revamped to fit the new world that is now emerging, which only has room for Divine Wisdom.

It is time for the Divine Master to shine again fully, in all brilliance, as the mainstay of this New Age. Co-operation, sacrifice of personal interest being the corner stones of such wisdom there is prosperity, universal brotherhood and world citizenship and creativity are there for the taking and we can each partake of our share as we rid ourselves of any remaining dark impulses. It is time to say good bye to our darkest corners as we open to our heart and unleash our hidden potential. The Master has humanity as his main intention and we are the vehicles of His advancement into this realm. We have to become totally Master Centred to discharge the task expected of us as duty to the divine. The presence of the Master is felt every time we pray as an unbroken silence. It is a wisdom statement when someone said “The highest form of

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grace is silence." A small story is worth mentioning in this context.

According to legend, while roaming in the desert a young man came across a spring of delicious crystal-clear water. The water was so sweet he filled his leather can so that he could bring some back to a tribal elder who had been his teacher. After a four-day journey he presented the water to the old man who took a deep drink, smiled warmly and thanked his student lavishly for the sweet water. The young man returned to his village with a happy heart. Afterward, the teacher let another student taste the water. He spat it out, saying it was awful. It apparently had become stale because of the old leather container. The student challenged his teacher: "Master, the water was foul. Why did you pretend to like it?" The teacher replied, "You only tasted the water. I tasted the gift. The water was simply the container for an act of loving-kindness and nothing could be sweeter." The meaning of this story is "It is the thought that counts." It represents the awareness that goodness, even happiness, is a choice available to us in every moment. Even in hard times; even faced with that which we would never wish for ourselves, we have

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the capacity to experience the sweetness lying beneath the bitter.

Master states in this article that “Thoughts have life and they also work on the lives of others. But the tragedy is that we produce scorpions and snakes by our thoughts and tease others. Under the circumstances they do not serve the spiritual purpose but wade deep in the mire of ungodliness. We should rise according to the needs of the times and employ ourselves better for the good of others though this service is subordinate to the spiritual progress.”

Master while discussing the issues relating to realisation asserts that “God is the Centre wherefrom the energy starts. Energy becomes frozen if its utility is not there. So in order to maintain His existence, He sent out power which resulted in creation. A number of people merely ask questions pertaining to Divinity. But how to attain it, is not generally found in the minds of such people. If we go on talking about the taste of mango it will not help us unless we eat it and know for ourselves its taste. I may say here that Reality is not the field for cowards. Lion-hearted men alone can dare approach Reality and men are made so, by Natural Path.”

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Master while asserting that realisation is easy through the Natural path also cautions us to be vigilant and determined not to lose sight of the goal. He states that “The divine experiences are the perceptions of the conditions relating to Divinity. When the Divinity begins to yawn in good measures towards us, our march becomes smooth. We experience different conditions on the path when we set our heart with devotion to attain the Ultimate. Reality dawns upon him alone who goes back along with Nature making himself subtler and subtler. Unless the grossness is completely off, we cannot even peep into Reality. For the impediments if any, we alone are responsible. Until and unless these things are removed we cannot expect the advent of Reality. To realise the Subtlest Being, we should adopt only subtle ways. On the contrary, if our ways are gross, we, in addition to our own grossness, begin to form the curvature and every vein of our body creates a pole to bring about changes in the system with grosser effects. Unless they are destroyed by the power of the Master there is no way open to Reality.”

As sadhakas we know it is not all that easy to get rid off the grossness settled in the core of our being. It is the help that we get through Pranahuti

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that makes us confident of reaching our goal of life. We should naturally love to consider carefully, settle and move towards that which most strongly and rightfully attracts us holding our helm straight and not to drift with the wind. We should move in the Natural Path with the determination that no force on earth can resist our movement. This may mean many hurdles and they need to be overcome with stoic determination. Our prayers should always echo the feeling of our heart saying “rather than love, money, fame and prosperity grant me the Real Truth.” It is unfortunate in this period of time the children seem to inherit villas, automobiles, home-theatres, membership of clubs of sorts, farms and farm houses; for these are more easily acquired than got rid off. How much more fortunate it would be that these children are born in areas where it is natural to be in tune with Nature than in this modern cities and urban conglomerates where they are being prepared to be the ‘ self-slave-drivers.’ To be a real man is not merely to have subtle thoughts nor founding Missions or usurping them but to love wisdom so as to live according to its dictates, a life of simplicity, independence, magnanimity and trust expressed through a life of service and sacrifice. While there is no denial that civilization has been improving with better roads, modes of

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communication and commutation and habitation we are not sure whether the quality of homo sapiens has improved proportionally or even incrementally.

To live according to Nature and being simple is not all that simple and easy for the modern man who has almost lost his roots in Nature. One has to necessarily be very determined to live a life of higher values or better higher laws. The primary higher law is to be a vegetarian for after all non vegetarian food it is argued is chosen to do hard work. For simple living it is not necessary to slog 16 to 18 hours of the day and earn wages to be squandered on unnecessary food, junk and non vegetarian and on buildings not required for personal occupation and membership of clubs that are never utilised etc., It is interesting to observe that the work required to afford meat, requires meat to be eaten a funny vicious circle that man irrationally chooses. In the evolutionary text as we are evolving towards more civility, less brutality, more consciousness, less meaningless sport, non vegetarian food cannot be a sane choice. Chastity which is a casualty in the modern times it should be noted with care and attention is the greatest virtue. To quote Henry Thoreau from his experiments at Walden *“what are called Genius, Heroism, Holiness and the like, are*

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but various fruits which succeed it. Man flows at once to God when the channel of purity is open. By turns our purity inspires and our impurity casts us down. He is blessed who is assured that the animal is dying out in him day by day, and the divine being established..." "All sensuality is one, though it takes many forms; all purity is one. It is the same whether a man eat, or drink, or cohabits, or sleeps sensually. They are but one appetite, and we only need to see a person do any one of these things to know how great a sensualist he is. The impure can neither stand nor sit with impurity." I think the issue has been presented with perfect balance. We as sadhakas in the Natural Path know the effective practices of meditation on points A and B. While working on ourselves it is our duty divine to share this wisdom.

Our Master desires that every man builds his body to be a temple. For this we should know that we are the sculptors and builders and painters and our material is our own flesh and blood and bones. Reality and Nature are always in balance and this would be clear if we note how the cycles of life - night and day, the seasons and ofcourse the moon. It seems that reality is in constant motion from one extreme to the next, never pausing, from total

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expression, differentiation, materialism and self in the day and unity, spiritualism and God in the evenings and mid night. Man needs both to be healthy and whole. Man must express and interact and create, but he must also be nourished spiritually and emotionally and retreat to the hearth, only to be reborn again the next day. The ten commandments of the Master has to be closely read and understood to gain an access to the call of the Master to be in tune with Nature. Master states that “One should lead a simple and pious life absorbed in constant Divine Consciousness, discharging properly at the same time all his worldly responsibilities and duties. (Reference: SS 36)” That is the way of humanity in the near future. It is not any prediction, but a reality that is taking shape in our mental sphere. Everyday whole continents are being opened up with in with new channels of thought: not of trade and commerce but service and sacrifice.

In our march to our Homeland as we advanced confidently with faith and devotion to the Master and in our endeavour to live a life as directed in the Natural Path as opposed to the principles and methods of the market place practiced by the majority we are meeting with enormous success in the most uncommon hours.

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Many of the things that were familiar and dear have been put behind by us and we have been moving towards an invisible boundary. We are learning new universal and liberal laws and have started living with the higher order of beings. We are not any more in the vicious and anxious tendency to be developed and subject ourselves to many influences to be played upon; we know it is all dissipation. Real Humanity like darkness reveals the heavenly lights. As the Upanishadic seer said “The light of Brahman flashes in lightning; the light of Brahman flashes in our eyes. It is the power of Brahman that makes the mind to think, desire, and will. Therefore use this power to meditate on Brahman. He is the inmost Self of everyone; He alone is worthy of all our love. Meditate upon him in all. Those who meditate upon him are dear to all. (*Kena Upanishad*) *In our Natural Path as Dr. K.C.Varadachari puts it* “It is the rehabilitation of man in his Divine nature that is the aim. (Reference: Vol 1 - pg 577)”. That being our destination it is clear that we should return to our original nature that is pure and simple.

Master in his commentary on the 4th commandment states “After dealing with the subject, my humble request to you, the reader, is that you should try to re-own the latent power which is the

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very quintessence of Nature by breaking up the network interwoven by yourself. Taking up for the ideal the simplicity of Nature, which is before everybody's view, you should set to work for the attainment of the Goal in a way that all senses having merged in may become synonymous with that remains after the fading away of the previous impressions. Then alone can you think of yourself as diverted towards Him in the true sense."

Whenever we talk of diversion of the lower mind to the upper we think it is all simple but from the clarification of the Master in the above sentence it should be obvious it is not all that simple for us. Master immediately gives a solution to this problem by saying that "One must go on reducing the activities, shaking off all superfluities that have entered into his being, for the purpose of shattering his individual network and assuming the purest state one has finally to acquire. This is possible only when he associates himself with one who, having shattered his own network, has had enough swimming in the Infinite." We have either by fortune or divine will got the company of the Master ensuring us that forever: now in the physical realm and later in the divine realm-we will be with Him and this gives us an opportunity to work for Him and His glory.

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Human transformation will not be any more a catch word but a reality made possible by our actions of undaunted courage and special will supported by the Eternally present Master- beloved Babuji Maharaj.

Om Tat Sat.

Grace Divine

“We must never be disappointed of the Divine Grace.”

This statement is one of the profound spiritual truths revealed by the Master. Master while discussing the problem of disappointment in the progress we make in sadhana makes this statement. Master makes a simple and pithy summary of his system when he said “God is quite plain and simple, devoid of everything, not to speak of any solidity. So, it is absolutely necessary for us to free ourselves from grossness and solidity in order to achieve Him. The solidity comes in by the effect of our own thoughts, actions and surroundings. Our thoughts must therefore be regulated, and the individual mind must be thoroughly disciplined so as to clear off the weight settled in. We should become as light as possible so that a single breath of the master may put us to the highest possible flight.”(s.s.pg.312)

He states further, “In our sanstha, the reality is infused in to the abhyasi at the first stroke. It serves as a seed for further growth which, under the watchful eye of the master, goes on developing, unaffected by the scorching heat of adverse circumstances. But it remains for you to keep on

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watering it by your constant remembrance which is the only instrument to ensure speedy progress in spirituality. We must go on with speedy steps, not resting even for a moment till we have attained the Goal. When we have got the right path we must stick to it firmly and not be away from it at any cost.” (s.s.pg.312)

As we find some difficulty in facing the problems of life we tend to swerve from the chosen path and choose all sorts of alternatives which are admittedly grosser, explaining such deviations with all the rationalizations we can muster. Master firmly states that “All sorts of grosser means and mechanical practices should be given up. When we find ourselves growing lighter and lighter day by day we must conclude that we are proceeding right towards that which is the lightest and the subtlest.” (s.s.pg.313) Thus while giving clue to understand our condition of following the correct and right path he affirms further that “We must never be disappointed of the Divine Grace. God is the supreme Master and His will must be carried out in every respect. We should think ourselves to be bankrupt and remain ever busy with worship and devotion, not minding the interruptions and disturbances that happen to come in our way.” (s.s.pg.313)

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Because of not following the simple commandments of the Master in our life we find the disturbances to be such as to either temporarily stop or totally give up sadhana as saying that this system is beyond our capacity. This is nothing but the result of not having the required determination. Master states that "We should never be disheartened thinking that our Pooja cannot be carried on regularly on account of inner disturbances which I put down as the 'barking of dogs'. The dogs will never stop barking even though you give them a good thrashing. Let the dogs bark but the elephant goes on, paying no heed to them. If possible you may better train the dogs so that they may not bark to disturb you in your pooja. But for that you have to adopt proper means to mend their irregular habits. (This is possible by following the simple and plain system of the Master-K.C.N) If you apply physical force to stop their barking, there is danger of their becoming violent and offensive. Therefore it is better to show them that their barking shall not be a disturbance to you. When it comes up to this, their barking will eventually subside. Further, if we had taken care of it earlier, their barking might never have come to effect at all. In short, we have only to train them so that they might, by themselves, come

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up to proper regulation and discipline. The only way for that would be to raise ourselves up to the level where they may also begin to take the effect of our inner state of mind. That means spiritual elevation up to the level at which even animals may begin to take in the effect. This is the actual purpose served in the long run by the practice of meditation.”(s.s.pg.314)

Master adds that “Barking of dogs refers to the unregulated activities of the mind and the indriyas which can easily be set right by meditation and remembrance.”(s.s.pg.314) Thoughts during meditation and also at other times can be barking at us and disturbing. The point to note is that thoughts can take and most of the times do take a form. Not only our thoughts take form, they also upset our form most of the time if unregulated. If unregulated we think of the same thought over and over again and it becomes strong and tends to become a trend. The greater the number of times we think about the same thought, the greater the matter forms. The more we hold to these thoughts and do not allow the flow of thought (as it moves in a cyclical manner) the matter gets frozen to create scope for stagnation. It is a simple law of Physics that recurring thoughts are strong patterns of energy. So they naturally create

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some sort of matter. And any matter is a form. Thus the thoughts which were once felt as a mist becomes deep and heavy like fog. I once saw the condition of an aspirant given to the grosser forms of worship, so meshed with dark and heavy thought forms that his head appeared to be a swarm and the thoughts were stingy enough that I had to wait for quite few months to clean his heart using many methods given by the Master. It must be stated to the credit of the aspirant that he was terribly depressed with the type of worships he was doing and being unable to get out of them was also angry with himself and the various deities he was worshipping. The solution to this type of problem is hard work of cleaning by the aspirant aided by the cleaning done by the trainer through Pranahuti and absolute faith in the grace of God. It should be noted that all this work happens in the prana sarira or the vital body.

The thoughts that disturb us during meditation and also at other times mostly relate to fear and anger. I shall dwell briefly on these two forms of pain in the prana sarira or vital body. There is fear all round now a days. All that is due to lack of security real as well as imaginary. After the serious setbacks in the world economy recently the main feeling of the

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majority is that the end is near or the end has already come. The main thought wave that is circumambulating the atmosphere now a days is fear. Pretty sure it is not the end of life but the end of life as we know it. From the enlightened point of view this will appear as something that has to happen in the cyclical nature of events. From the Gandhian point of view this situation is what we have bargained for; it is the result of our collective neglect and procrastination in dealing with our economic over-indulgence, nelsons' eye to corporate corruption, 'not my problem' attitude towards drugs and violence. It is necessary to know that the pattern of the world's condition begins in the patterns of our own behavior and beliefs. As long as we continue to hang on to the attitudes and actions that created our current predicament, we will continue to experience turmoil. Turmoil, chaos, uncertainty, changes etcetera are all signals of an old way that is passing away and a new way being birthed. First the pain and then the joy.

The degree of pain we experience is completely proportional to our level of resistance to the necessary and irresistible shift that is happening. Pain is always caused by resistance to what is. It is essentially in the realm of Prana sarira that we feel

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pain. It is time we wake up and recognize the unconscious path we have blindly trodden. We would do well to return to our human and spiritual roots and be truly grateful for the soul-breathing basics of life. Now a day's everyone feels something is missing. Most of us are likely to think it is our awareness of our life's purpose. I think it is something even more fundamental than that. I think we have forgotten our interdependent connection to Life itself. Our true nature gets revealed to us in the Natural Path as not the users and consumers we have been but that we are divine care takers and benefactors of the world we live and move in. The prayer given to all humanity by the Master to be offered at 9 P.M. is essentially directed to make us live in that plane of consciousness of benefactors of the world, which may even termed as Sri Ramchandra Consciousness. Indeed a great goal to live. I may even call this real sanity.

Gratitude comes from being of service to a worthy cause, not from grabbing everything in our way. If we release what is necessarily passing away, the pain will stop and we will awaken to an opportunity to reconnect to our souls and each other. To the awakened pain is a phenomenon not of the physical body but the vital body. My

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associates who are doctors inform me that many a case is recorded where the pain is felt in the limb that is not there due to amputation or otherwise lost. This should be enough reason to accept that it is the prana sarira that feels pain. We are not in destructive times, as the news would have us believe, we are half way down the birth canal to real life, the one we are meant to live, is about to begin; as Dr. K.C.V. used to say 'the world is in the throes of a new birth'. Many of us had it quite good in the passing world of consumerism. We bought what we wanted, when we wanted. When our infatuation with a new possession wore off, we simply got a newer, bigger, better one: bigger houses; more powerful cars; more expensive wardrobes. We did not pay much attention to our gluttonous use of the world's resources and ignored all heed of the wise. As far as we are concerned oil and trees and water and air are abundant and eternal. Today, that arrogant and wasteful way of life is coming to an end and we are feeling the pain. But on the heels of that pain, if we choose to see it, is a renewed sense of abundance for what is truly meaningful: a life of love and sharing and sacrifice. We are creating new relationships with our environment; that which honours our resources and considers our legacy to future generations with

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each decision we make. We are creating new relationships to each other; which honours differences and embraces common good. The sense of insecurity and fear is passing away and we shall live in confidence and courage we naturally have in a life of interdependency and cooperation. In the Natural Path we are treading under the ever vigilant eyes of our beloved Master Babuji Maharaj we are excited about the spiritual relationship of dependency and interdependency we have with him and all that exists. We in the Natural Path feel 'appointed' for this cause and are never disappointed with the grace of God and shall always endeavour to carry out His will in every respect. There is no fear to live according to His will more so because of the presence of the Master deep within our heart. I crave your indulgence to mention some personal matter. In the early 1970's and even afterwards I used to feel disappointed with the way in which work was being done by many persons in the cause of the Master and his mission. Master wrote to me and I quote "I feel, I do not know how far I am right, that sometimes you feel disappointed. When I am there for your service, disappointment should be set aside."(letter of the Master Dt/- 14th Aug.1972) I think this advice given to me may be

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treated as advice to all aspirants and we should never feel disappointed of his grace.

After fear, anger is the next most debilitating emotion that disturbs us in sadhana. Unlike fear, anger is a complex emotion. And unlike fear, which usually puts us in a state of stupor, anger can spur us to take action, though not necessarily in a beneficial way. Reacting to events that provoke anger will usually make things worse. If we analyze why we ever get angry, it is almost always because our expectations did not match facts or reality. It is not getting the things that we want that makes us angry, but only when our expectations of getting a thing, in the way in which we want is not met, that makes us angry. Expectation is a quality of the Prana sarira and to some extent Manomaya kosa. We have built up our expectations based upon our past experiences and how we have interpreted them. We then projected these expectations into the future. It may thus be seen that anger is a quality essentially of the vital- mind. As such, quack remedies such as jumping, running or punching a bag or pillow will be mostly futile. Following these suggestions will make us tired, but we will still be angry. And yelling at people whenever we feel angry is likely to be counterproductive. The advise in the

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journalist columns of psychology- "let it out" anger reactions are also mostly unproductive. This is because as a mental quality, we cannot use lower vibrational, physical energy to diffuse our anger. As Einstein said, "No problem can be solved at the same level of consciousness that created it." This means we cannot use physical means, or even vital or mental means, to solve a mental problem.

Thus it is obvious that we need to invoke a higher level of consciousness. We need a spiritual approach to solve the problem of anger. First and foremost we should accept the reality of the situation and live fully in the present. Only when we live in the present can we consciously decide if it is best to take action now or continue to accept the facts of life. We should learn not to resist facts or the reality of a given situation. Our only two healthy choices are to act or to accept. It is obvious that complaining is non acceptance, which will perpetuate our anger. It turns us into a victim, which the Law of Attraction tells us will bring us even more of the stuff we are complaining about. It may be noted that suppressing our anger is also non acceptance. It will still attract more anger, and it will resurface when we least expect it. Therefore we must act or accept reality. Anger has no benefit, other than to tell us that we

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are acting unconsciously, that we are, reacting, based on habit or past experience. Getting angry is a habit that we all have felt. If we know this and control ourselves we have taken a step towards higher consciousness. Then we can take an enlightened course of action to solve the problem.

While all this is possible the best method would be to try to solve the problems of fear and anger and many other debilitating emotions by moving to a higher plane of consciousness and feeling our interdependent nature with the Master and his creation. It is obvious that our sense of separation creates the problems. Our ego is responsible for misleading us into identifying ourselves with our body, emotions and thoughts. We do have a body, we do feel emotions and we do think thoughts but none of these are us. We are essentially spiritual beings. Identifying with anything other than our true spiritual self leads to suffering. By following consciously and rigorously the commandments of the Master and practicing the cleaning procedures assiduously we can enable ourselves to move into the higher level of consciousness.

Movement to the upper portion of the heart and living consciously in that plane is the

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characteristic of one established in divine realms. This however we know through our practice is not all that easy and we falter and in fact fall many times. The additional practices of meditation on points A and B does in fact help us to live in this plane. But the basic urges and emotions are so strong even a saintly person has the danger of falling down often. We do require a capacity to attend to the problem in the present and we understand our effort can be dramatically facilitated by an external source of high-vibrational energy from a highly evolved person amongst us who can help us sustain our living in the higher plane through the process of Pranahuti. Dr. K.C.V. states that “You must use your mind. You must use it yourself. The mind that has come to the lowest end and is in suffering must turn back to get at the source or purity itself. Now Master says at this point, it cannot be done with your own efforts, but only a Divine personality, can help you to connect your lower end with your own higher end, because you have created so many barriers to your own flexibility to connect yourself with the original condition. Therefore, the Supreme personality or the Divine personality alone can connect you back and also create that flexibility in you by moulding your whole being by removing the knots and other

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interferences and putting back to the Ultimate. And that is to be done by that Mind.”(Complete works of Dr. K.C.V. Vol.1- page 206.)

Modern science informs us that higher frequency energy is more powerful than lower-frequency energy. When we infuse higher dimensional energy into a lower dimensional form, the lower energies must leave or be transformed. This is what our beloved Master has stated as we have seen in paragraph 4 above.”That means spiritual elevation up to the level at which even animals may begin to take in the effect. This is the actual purpose served in the long run by the practice of meditation.” By eliminating the lower density negative energies our tolerance will grow exponentially, as we will no longer unconsciously resonate with emotional pains of others in our prana sarira. We then will remain compassionate, but detached. Of course, without changing our thoughts or, at least, becoming aware of the thoughts that precipitated the painful emotions, cleaning our system will be only a temporary solution. That is why though every day we feel calm and relaxed and feel light after the cleaning session we feel the need to go through the process the next day. But when our prana sarira is thoroughly cleaned and is pure, we

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will be less likely to identify with it. This is obviously beyond our capacity and the help of the master is absolutely necessary. Aspirants would do well to understand this and avail the opportunities for individual sessions with trainer when much of the cleaning work will be attended to. When the prana sarira is cleaned unhealthy feelings will become the exception, rather than the rule. We will come to identify with our true self, and not our emotions. When our Prana sarira is clear, the Law of Attraction will work in our favor. People who were previously attracted to the emotional pains in our prana sarira will no longer be attracted. I have personally felt so many people leaving me over the period of these years of sadhana and know that is what happens in other aspirants' lives also. Purification eliminates the toxins that attract "toxic people." When by following the commandments we turn the pain, which we feel were caused in us by others by love and other higher vibrational energies, we tend to attract higher minded, spiritual people and will actually repel angry or people suffering from fear.

Disappointment thus it may be seen is the outcome of the turmoil in which Prana sarira finds itself. But when we become aware of the continuing and abiding presence of the Master facilitated by

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assiduous cleaning of the same we feel ourselves appointed for a noble cause of life and the question of disappointment does not arise. Grace of Master is everywhere and every time but it is the pining souls that we need to be to have it. When such a craving for Him is established in us all other desires and consequent problems and pains are automatically dissolved. While He is everywhere and every time it is only when we do not see Him somewhere and sometime the problem arises. The problem is an outcome of our illusion that He is not there when and where we want. All that we need to realise is that all that exists is He, even as the Masters affirmed and live happily with the awareness of His presence.

Pranam.

LOVE HIM WHO LOVES ALL' IS THE NEW PATH

My dear associates in the Path,

I am very happy to be with you on this auspicious occasion of the celebration of 111th birthday celebrations of our beloved Master Pujya Sri Ramchandraji Maharaj. The love of Master which we now imperienced is so very embracing that no twoness was there. It is so very colossal that we are humbled before it. I find the roots of humility lies in such an intimate embrace. What more do we seek is a tough question to answer. We know for definite that 'humility is the essence of spiritual evolution and any ambition should be recognised as a hindrance to the ultimate realisation.' (K.C.V. Vol. I pg.335)

Behind this Imperience of no twoness I find there is a call of the Divine. On the surface of the world right now there is war and violence and things seem dark. But calmly and quietly, at the same time, something else is happening underground. An inner revolution is taking place and certain individuals are being called upon to play greater roles in spiritual aspects and there by grant humanity a higher light. It is a silent revolution under

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the stewardship of our Master. Our bestial nature is bound to change and change soon at that.

From the inside out there is a change that is invisible for the present. Our Nations may still be sleeping when the emerging new Era all of a sudden takes over. This operation is not visible for the media or TV or paparazzi. The marching of the army of spiritual revolution that is taking place through the silent work of spiritual men and women blessed with a connection to the Master is heard in every cell and pore of such persons. Most of us work anonymously. We are quietly working behind the scenes, not minding who will have the credit at last. Our work and dedication alone matters and our love for our Master is the only fuel we have. But we note simply that the work is getting done.

During the day many of us pretend to be terribly busy with our normal jobs. But behind the closed doors and in a dimly lit place we are busy with our real work. Through prayers and in the methods given by the Master we assiduously are working for and creating a new world with the power of our minds and hearts. We follow, with passion and joy the instructions and orders coming from the Master, the Central Spiritual authority. When we are immersed in the thought of the world purifying power

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of the Prayer for universal good, we are sending our spiritual energies softly and in secret love when the recipients are not even aware of such awesome force being thrust into them which is more powerful than the bombs and missiles.

One thing I wish to state in this context. While our dedication for this mighty work is unquestionable, we should be 'the change that we want to see in this world.' That shall be the motto that breaths through every pore and cell of our being. Master has stated that this is the only way for world peace and we too are aware of the same to some measure. We are aware that real transformation is taking place and we are painfully aware it is slow. But surely and quietly our humble efforts are getting rewarded. But I am happy that our work though slow is meticulous. Like the formation of mountains.

It is not even visible at first glance.

Natural Path which is a flower with the three petals of love, service and sacrifice is the way of living of humanity from now onwards. The forerunners in the Path are necessarily highly educated persons or those with exceptional knowledge to understand this path. It is heart that matters and human beings are already endowed

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with the powers of intuition and spiritual wisdom to follow the path. And that was the work of the Master who enabled all of us to breathe Him through our Being. We have to be the change we want to see in this world. We are all already the messengers of the Master to this strife ridden society working towards the harmony and peace that shall last long. I am happy we are all united in this task. The 9 P.M. prayer which our Master prescribed as a matter of regular practice is our mantra for this change that shall happen. In this effort all are welcome and the door to the path is wide open.

Pranam.

MURAD AND MALAMITA

The topic chosen for this seminar 'Murad and Malamita' essentially relates to the types of disciples and devotedness of the spiritual aspirants. It is necessary that we are clear about the thoughts related to devotion and piety before we can understand the concepts of Murad and Malamita. Master commands us to mould our living so as to develop true love and piety in others. Piety is Veneration or reverence of the Supreme Being, and love of His character; loving obedience to the will of God, and earnest devotion to his service. It can mean also duty; dutifulness; filial reverence and devotion; affectionate reverence and service shown toward parents, relatives, benefactors, country, etc.

In a famous dialogue Euthyphro says, Piety is an art of sacrifice and prayer. He puts forward the notion of piety as a form of knowledge of how to do exchange: giving the gods gifts and asking favours of them in turn. This is much similar to many in our society who visit temples, ashrams, gurus etc., Socrates presses Euthyphro to state what benefit the gods get from the gifts humans give to them, warning that this "knowledge of exchange" is a species of commerce. Euthyphro objects that the gifts are not that sort of gift at all, but rather "honour,

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esteem and favour". In other words, as he admits, piety is intimately bound up with what the gods like. The discussion comes to a full circle and yet Socrates faces a preliminary hearing on the charge of impiety as history records.

Such being the problem of understanding 'piety' we may try to understand the problem by studying the matter in the light of what our beloved Master has graced on this subject. He classified the disciples as:

- (a) Selfish;
- (b) Fazli;
- (c) Ahli;
- (d) Devotee; And
- (e) Murad.

He details their characteristics as follows.

“*Selfish* disciples are those who want to gain their own ends. Suppose a person comes to know that Shri X is a Mahatma and a devotee of God, he will immediately rush to him with the idea that he would get material benefit by that contact. Such persons who are concerned with worldly matters do not do any work. They join the Satsangh to achieve their selfish ends. They get things done by means of

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flattery. After that they will creep away. If their work is not done, then also they turn their back. They have nothing to do with love and attachment.

Fazli types are those who sit for meditation occasionally, if they are in a cheerful mood due to the pleasant atmosphere. They have no attachment of heart whatsoever. And *Ahli* are those in whom there are *Samskaras* of higher type of worship, and who want to worship and want to continue it. Some among them may progress and reach the position of the devotee.

Some, however, are such that they start from the very beginning with the condition of *devotee*, and a devotee is one who loves his Guru intensely. He always keeps himself internally connected with his Guru. Men of this type possess all those qualities that should be present in a disciple.

From among these devotees, rarely one or two acquire the condition of a *Murad*. A 'Murad' is one who has become the object of love of his Guru. In other words, the Guru's attention is always centered on him. He can also be called a beloved person and such people are rarely found. In these days 'Murads' are seldom found and likewise Gurus also are rare. Revered Lalaji had written to me in one of his letters that in these days as many 'Murids'

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are seen as the pores of the body, but 'Murads' are very rare."

Some clarification as to the meaning of these two words 'Murad' and 'Murid' is appropriate at this juncture.

a. The Difference between a Murid and a Murad: The travellers on the path of love for God are of two types. The first is called a murid [*seeker*], and denotes one whose progress is based on ones' own effort and worship. The second is called a murad [*one who is sought for*], and denotes a person whom the God as Beloved Himself wishes to draw near to Him.

The difference between a *murid* and a *murad* is traditionally understood by comparing the lives of Prophet Moses and the Prophet Muhammad. Prophet Moses was a lover of God, *while* the Prophet in Islamic tradition *was* the beloved of God. The ways of love dictate that the lover hopes and desires to meet the Beloved. Yet sometimes the Beloved also desires that the lover come to meet Him. And when the Beloved *also* wishes to meet, then it becomes easy to draw near to Him.

When the Most Beautiful One arranges a meeting, then the true pleasure of love is attained.

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When the lover knows the Beloved loves him well, then his happiness knows no bounds. The love of the lover manifests in deep sighs of longing, whereas the love of the Beloved is subtle and hidden. The love of the lover weakens his body, while the love of the Beloved invigorates the lover's body. When God Almighty bestows His grace upon a servant, He opens the way to reach Him. Then the remembrance of the Almighty predominates. But it should be noted that the Grand Master has made the task easy by granting us the boon of Pranahuti which makes us feel the love of Master in every session of Pranahuti and enable us feel the 'centre yawning towards the circumference.' This unique feature of the system of our beloved Master makes us almost everyone of us a Murad. The oozing of the grace of Master is something that we experience every day. God has become easier to be reached because He blesses us with His embrace that is hard to express.

However trying to fix persons according to some qualities has never been easy. Trying to classify people according to Sattvic, Rajasic and Tamasic types has never been accepted by all. As to the correctness of classifying one as belonging to this category or the other has also been not easy not

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withstanding Bhagavan Srikrishna going so very vociferous in His song celestial. We have on an earlier occasion discussed about the nature of devotees according to their feelings, (nine rasas) like Santa, hasya, vatsalya, adbhuta, shoka, Krodha, viraha and vismaya. Lord Krishna also gave another classification based on the pravrttis or nature of the person as daivi and asuri. Grand Master states that 'In addition due to insufficient knowledge of dharma every person has some supposedly good or bad fixed ideas and he is determined not to listen or accept from books any other than his ideas. Supposing that, he listens or sees them, he will never accept. Therefore there is no other way than to place before everybody a list of beliefs/faiths and try to make them understand to the extent possible. After wards whoever is having Divine grace will be granted His guidance.' After making the above statements the Grand Master classifies the devotees as persons having

1.) Ikhlas: That is they have a pure intention without any fluctuating temperament.

2.) Dayami Tavajja: That is those remembering Him again and again and having intimacy with Him is called Dayami Tavajja. It appears that the Master of the Grand Master

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affirmed that there is no other intimacy and attention than this is needed in spirituality. {We can better comprehend the importance of method of Constant Remembrance of our system}. Rev. Lalaji continues to state that 'It was the principle of elders and people of olden days to develop first faith, purify mind and gain stages because according to their mind, their only desire was to get nearer to Parmathma. As long as the mind is not cleaned and purified, these curtains will not go away. For the same reason, by cleaning of mind their faith becomes strong and they make their faith so strong that they do not have anything except that of Parmathma and whatever powers and attainments they had, they think them to have come from Parmathma and they belong to Him. {The origins of the method of cleaning given to us by the Master can be appreciated.}

3.) Vilayath avval is the first order of saintliness which means that the devotees have intimacy and nearness with Parmathma and nothing else. Such a yogi has "*Khavarik*" and "*Tasrufat*" {*Khavarik* are called so, as they are capable of miracles. *Tasrufat* is having access to some body's Atma or putting the thoughts in other person, influencing other person Etc. Perhaps this is what is now taught to us as Pranahuti. This type of aspirant

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is having the influence of Vilayath avval. It means that he may not help worldly people, and his attention and thought is always towards Parmathma. Their attention towards worldly people is either less or nil.

4.) Vilayath doyam is the second order saintliness which means that along with the attachment to Paramatma nearness is also with the world and such a yogi is accepted by people and they are his followers. His relation is with the entire Universe. The influence of Vilayath doyam is such that this type of Mahatma's attention though is with Parmathma, their relation is more with worldly people. They have the orders that their thought should be with worldly people, inspite of their being with God, so that they can help worldly people. The trainers of ISRC do have such a condition and it is their duty to live up to the expectation of their condition.

Grand Master states that Man's essential duty is realization of Maitri and love. Though this is so, Man brought with him from birth qualities like Tam, Raj and Sat. The things in the making of human body are natural. Man can neither live without them nor can he escape from their influence. The condition of Sat Chit Anand is also in the man.

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Sometime or other he will be in that Ocean of Bliss without fail. But he is now under the illusion of thinking that the artificial and temporary worldly bliss to be good fortune and is immersed in it. Sometime or other he will come out of it. When time of consciousness leaving the Jiva comes, the divine feelings and love, which are there in him, are awakened and love and devotion develops in him. The effect of this is that the person forgets everybody except oneself.

He states that 'There are seven layers of man's individuality; soul, heart, head etc. When the first layer is achieved, the remaining layers are also achieved by themselves one by one. That is why the knowledge of intermediary steps is hidden from the common man. He cannot have the discretionary knowledge of them. But Real Man or Poorna Yogya has the elaborate knowledge of the difference between the steps. Ordinary common man cannot have the knowledge of them. According to him, 'Common man' includes Pandit, Moulvi and some apparently learned people. This knowledge is only related to the abhyasis.

Grand Master classifies devotees of God according to their stages.

1. Ayad or Abid

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2. Sufia

3. Malamita.

Ayad (i.e. Abid): People of this stage perform external prayers for example Fasting, Namaaz, Sandhya, Pooja etc and are busy doing good things like yajna, vratas, daan, pilgrimage etc. They do not have the happiness and bliss like Sufis. If anybody from Abid category experiences happiness and bliss, he moves into the group of Sufis. People who do not practice the steps of Dharma, Dhyana, Samadhi and practice Japa, Pooja, Yajna, Havan etc and make others to perform them are called Poojari or Abid. They are not interested in Meditation and internal practices like Sufi and Sadhu and they have no experience of happiness like Sufis.

Sufia: They are blessed with total and higher state (Ucchatha). They do not hide their miracles from the entire creation. Their attention is always on God and they accept the creation as the expression of God. In this group there is some Ahankar and artificiality. These people practice Dharma, Dhyana and Samadhi etc. They get special kind of happiness by doing internal sadhana and they experience states and conditions. They are also called Siddha, Sant, Paramahansa and Avadhoot. They exhibit their experiences and miracles. They

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do not hide themselves from the worldly people but they have a kind of attraction towards worldly people and they live separately. They think of themselves as having different individuality from the rest of the people and it is of a high order. That is why they have light and unknown ahankar in their temperament.

Malamita: These persons dress like common people and there is no difference between common people and them. They perform the duties of Sandhya, puja etc like other people but they do not exhibit any miracles and supernatural things and they do not pose themselves as famous people. They may try their best not to reveal themselves in social gatherings and among friends. They do traditional pooja like common people but they always do the internal sadhana also. They progress all the stages of dharma, dhyana, Samadhi etc step by step. They do not reveal the miracles. All their dealings will be like simple grhasta people but they try to maintain friendship and socialization to the extent possible. Their inner and outer is the same without any duplicity. They do what they talk and they talk what they do. This type is called Malamita. These people have hidden their identity from common people. For their interest, they copy God in

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this respect. It means that Atma cannot be clearly shown in this world and nothing can be known by these eyes. God has also hidden himself from the eyes of everybody in spite of His presence everywhere. For the same reason, often, generally people think other people in the world to be similar to them and know them as such. There is neither ahankar in them nor any desire or pomp. These have attained the state of Abhudyat.

Malamita category inspite of being complete Jnani, do not think or act against Nature. They always have the disposition of a devotee and serf. A few of the Malamita category are considered as “thucch” as they like to exhibit themselves in such a way, which is normally objectionable to the common people but in fact that may not be against the law of dharma internally and people may not be able to understand its subtlety. For example talking incoherently, shouting like a mad man and doing several things which make people think that they are “thucch”. Such people hold the entire creation in high esteem. Whatever they exhibit is all artificial.

‘Will’ is both a verb and a noun. As a verb, it means to choose between two things, to desire. As a noun, it means the mental power by which a person can direct his or her thoughts and actions.

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Will has been defined by those living a spiritual life as overcoming carnal desires, resisting animal appetites, and always preferring, in complete submission to His Will, God's wish and pleasure over one's own. A willing disciple (murid) never relies on his or her own power, and is absolutely submitted to the Will of the All-Powerful, Who holds all of creation in His Grasp. As for the one willed (murad), he or she overflows with love of God and never considers or aspires to anything other than obtaining His pleasure. Such a person becomes a favourite of God. The aspirants in our system who offer the prayer do so not for any material gain but desire total mergence in the Master. They desire/ will, only to gain His favour.

Will is the first station on the path to God and the first harbour (prayer) from which one sets sail for eternity. Almost everyone who sets sail for the infinite first comes to this harbour, from where an impetus to reach the ultimate destination is gained. Journeying toward this destination is proportional to the traveller's purity of intention, the degree and quality of his or her relationship with the world and material things, and the power of the driving force derived from this harbour (prayer) and from the inner desire to undertake this voyage. In proportion to the

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help of God and the strength of the disciple's willpower, some traverse the distance between the harbour and the destination at walking speed, others at the speed of a spaceship or light, and still others at a speed that cannot be measured. The spiritual growth of the Masters is to be taken as examples of what can be achieved by the will, the willing one, and the willed one when supported by the help of God/ Master.

There is a derivative relation between will and the willing one (disciple). Material or natural causes are veils between superficial views and Divine Grandeur and Dignity, such that who cannot understand the reality behind things and events should not blame God for what appears to them as disagreeable. Similarly a person's willpower is only a shadow of the shadow of the One Who does whatever He wills in whatever way He wills. Just as a shadow is dependent on the original, any will created is dependent on the Creator. The deeper implication of the 'centre yawning towards the circumference' can be appreciated if this is understood. Until the traveller perceives that one's personal will is a dim reflection of the Absolute Will of the All-Willing One and advances or rises as high as, the station of being the one willed or desired, a

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disciple will always regard his or her will as having a separate, independent existence. Indeed, a traveller is willing (murid) at the beginning of the way and willed (murad) at the end of it. Murid is one willing while searching the ways to be loved / desired and Murad or willed when seeing an imprint of Him on everything and weaving a lacework of spiritual pleasure with the threads of knowledge and love of God. One important source from which willpower is fed is the traveller's care and sensitivity in fulfilling his or her responsibilities and constant supplication to God. Moreover, it depends on the traveller's perseverance in extra acts or duties of worship so that God may become his or her eyes with which to see, ears with which to hear, and hands with which to grasp.

Eternity, in addition to meaning eternal life in the Hereafter, is also used to describe the expansion of feelings, emotions, and reflections that one feels inwardly. An individual has infinite, eternal desires and ambitions, and he or she can experience in his or her heart the (eternal) pleasures of Paradise and of being loved by God and loving Him. To them the only utility of God is when they are in distress or misery. They expect Him on such occasions to attend to their call to remove their troubles. They

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pray to Him chiefly for the supply of their wants. It is really far from the idea of true love and devotion. A true devotee is one who loves Him not for any favour or worldly interest but merely for love's sake. He always remains in a state of complete resignation to His will. He is perfectly contented with all that is bestowed upon him whether good or bad, joyful or unpleasant. Joy or sorrow is meaningless to him. Everything is a boon to him from his Beloved. Such complete resignation and unquestioning attitude in all matters is the highest form of devotion.(Babuji-reality at dawn- realisation)

There is yet another classification of disciples according to our Master Babuji Maharaj. As he explicitly graced us in this subject it is not intended to comment on the same. He stated that "Sages have classified the disciples under two main heads, the Manmata and the Gurumata. The former are those who approach the Guru with some particular worldly end in view such as relief from worldly misery, desire for wealth, etc. They submit to him only so long as they are hopeful in the achievement of their desires. When they meet disappointment in this respect they are off. For such disciples the question of obedience or submission even does not arise, what to say of surrender. Gurumata disciples are those who obey the commands of the Master in

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all matters and try to submit to his will in all possible ways. Submission begins with obedience. When we are deeply impressed by the great powers of a Master of higher attainments in spirituality, we feel inwardly inclined to follow his biddings. But often the effect remains upon us only when we are in his presence, and when we are away we become unmindful of him. Repeated association with him for some time brings us in close touch with the great soul and his supremacy begins to be established in our heart. We accept him as our guide in all matters pertaining to our spiritual advancement. The result is that we remember him frequently. When we are perfectly convinced of his superior capabilities, only then our submission in true sense begins. We go on with it and practise as we are directed. We think of pleasing him by our actions. The idea of right or wrong, too, begins to assume prominence in our heart and we feel inclined to refrain from evil. We consequently adopt the line of virtue so that we might be able to please our great Master. It is our primary motive for we wish to be saved from the miseries of the next life.”

“But, so far, we reserve to ourselves the right of discretion and are, therefore, responsible for all our actions whether good or bad. At a higher stage of self -surrender such a discretionary power becomes almost extinct and a man does everything

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thinking it to be his Master's will. The question of right or wrong does not at all arise in his mind, or it becomes absolutely certain that by following his Master's will, he is doing the only right thing and he does nothing but the right, feeling it to be his Master's will." We thus see the Master exquisitely weaving the concepts of murid and murad in a practical manner and have given us the necessary guidelines for action.

Thus we find that Revered Lalaji Maharaj explaining the states and levels of spiritual growth of the saliks in the path and our beloved Master distinguishing the devotees based on the goals they have in joining a spiritual path. Times have changed enormously and today we are having amongst us all types of devotees mentioned by the Master. The humble effort of ISRC and Imperience is to make the devotees properly oriented to the Goal of Human life and strive to become Murads and Malamitas.

Pranam.

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My humble salutations to the seekers who assembled on this auspicious occasion of the 138th birthday celebrations of our beloved Samarth Guru Sri Ramchandraji Maharaj of Fategarh. None of us here know anything about Him except through the writings of our beloved Master Sri Ramchandraji Maharaj of Shahjahanpur U.P. India. But that is only when we think of the exterior and the external factors. In our heart however the call of the Grand Master to reach Him is heard by all of us incessantly.

Recently I was contemplating on the words of our Master “ My Master Samarth Guru Mahatma Sri Ramchandraji Maharaj of Fategarh (U.P) India, *has remodelled the 'yoga' in a way that somehow you may come into contact with the Divine speedily.*”(SDG 151) The word ‘somehow’ used by the Master was intriguing. Further the statement “The blissful time ushered by His advent introduced a new era of spiritual awakening which promises a practical solution of the human problem of existence.” (SDG 117) added further confusion.

At the time of the Advent, India was going through turmoil. Our Grand Masters’ own life was shattered due to the Nawabs and Britishers. There was what is known as mutiny and also the world

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wars. I most humbly submit to you to go kindly read the story of the life of Rev. Lalaji Maharaj. I could not think of any blissful condition ushered at the time of the Advent and for that matter in the about one and a half century since then. The time now is no better. All that comes to my mind is the bondages in which we were and we are. Earlier others enslaved us and now by option we are getting enslaved to alien culture and civilisation. As a cynic put it India lost its independence after gaining freedom. Moreover our wants and desires have swelled beyond measure that we are not sure whether there is any sanity still left in the way we live. However the problem is directly connected to as to how we live.

Recalling the thoughts of my revered father I may express that there are mainly two ways of living: one is to live according to Nature and the other is to live according to Spirit. Human life is not capable of adjusting wholly to the one or the other. By nature one may mean the uncultivated, ill disciplined, desire and instinct driven person. This has been one view from the earliest times. The other view about nature considers that it was a paradisiacal state of utmost equality of all men, out of which flowed the feelings of rationality of all men. In any case men did not

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seek liberty, for the community gave ample scope for harmony without it.

Liberty comes in only when we wish to equalize ourselves with others or seek fraternity which we do not get from unequals. In any case, what we discover is that Nature has two faces, the face of strife and struggle for the elementary needs of life, and the other face, that looks forward to an era of peace and harmony. History informs us that when the face of strife and struggle was sought to be overcome by this ideal presented by the face of equality and fraternity, there arose what we call the period or age of nature and culture.

Culture itself has been an unceasing struggle to enthrone the values of equality and fraternity and freedom to arrive at the peaceful paradisiacal state. In other words, it is a continuous process of overcoming the forces of divisiveness with the power and force of the ideals of spirit like unity and cohesion which is the other face of Nature. This we know is the crux of Rajayoga and more particularly the Satyapad where the lower nature of man is sought to be governed by the higher nature of man. It is the wisdom gained by the ancient saints. This wisdom helped us to understand that the Higher Nature is a state of equilibrium, whereas the lower

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Nature is a state of inequilibrium or disintegration and division. The actual method by which we live in a cultured fashion which would mean living according to our higher nature, the object of our life, is what our Grand Master has bestowed on us. Master asserts that “My revered master, Samarth Guru Mahatma Ramchandraj Maharaj of Fategarh, has rendered wonderful service to humanity in this respect by providing the easiest means of gaining the object of life. (Reference: SDG 137)

As to the question whether human beings have become more cultured now than about a few centuries ago the answer is in the question itself. Nowadays even as Master would say “People do not know the value of spirituality, because such things are not infused in them by the society or parents. However, the present-day circumstances will mould them to come under the banner of spirituality. We should try to give them real peace; that is our duty and our business. A time will come when they will be forced to come on the proper path by Nature Herself. It will be for their own good.” I wonder and sometimes hope that such a time has come now. Seeing the happenings of the present day I also wonder whether the rather abrasive statement of my revered father “Men need not take another body to

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be brutes; they have become brutes.” (Reference: Dr. K.C.V. Vol.1 - pg 100) is true.

However dispassionate consideration of the progress we have made so far makes us say that the modern man or rather man living in the modern world is placed in an advantageous position today more than ever to meet the demands of our higher nature which we apprehend in the form of our ideals of civilization or spirituality. This is due to the fact that several religions have already prepared the grounds for the perception, cultivation and habituation to the ideals of religion and spirituality—each in its measures and also each in a broad sphere of taming the instincts of pugnacity, separatism, egoism and brutal way of living not only with one’s own family members but also with neighbours and aliens. Religious injunctions though they have prohibited many uncivil ways of behaviour have moulded only slowly and negligibly our inner and personal life. It is true that in some cases it has been otherwise, in one’s personal life one has indeed been restrained and self-controlled but in the mass or in public life many have run amok if not wild. It is a fact that man has not been able to transform his animal nature, or sublimate it in any way and this is our problem in transforming ourselves.

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Though we are not living in any law of the jungle as Dr.K.C.V. would put it “yet man is untamed in parts, rational in a few, and the application of rationality in all spheres of human behaviour, personal or social, individual or collective has been tardy and perilous.” However it is not proper to consider the higher and the lower Natures in us as opposed to each other and that there is hardly any possibility of bringing about harmony between the two. Most religions and philosophies wisely or unwisely have fostered the oppositional view of these two natures, so much so they have vowed to exterminate the lower nature. The misfortune however is that the processes they adopted to exterminate it has been precisely the manner of the lower nature. The repression of the lower mind was sought to be done by the higher using the methods of the lower or the higher is given a role similar to that of the wolf draped as sheep or the brute concealed in the robes of a saint.

Two ways were open, one that meant withdrawal of man from the society following the laws of the lower nature and the other was to struggle with the forces of the animal with the help of reason, dialectics, and bring about a mental change in social thinking. The former led to the cult of the

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monk and the monastery, in every religion, and the other to the academies, institutions of education and ashrams, where righteous thinking, higher rationality that showed the values of cooperative living, purposive self-control to bring about personal and social change. But as ironically renunciation was tried to be yoked to educational techniques, indeed education was taken over by the ashrams and sannyasins and fakirs so much so rationality was made to suit the monastic will. In fact with all the will to bring about a change in human nature by transforming its sensate and animal nature, it had inculcated the dogma or axiom of renunciation of social life or societal life as the sine qua non of spiritual liberty or freedom or even rationality. However with the enlarging of the spheres of activity of the monks, monk ethics and social psychology said to be ethics of a higher Nature or spirituality more and more began to take the shape and form of the lower nature. This is one of the major disturbing factors. It has unfortunately led to the conviction that human nature is by nature corrupt and despite heroic and martyric efforts to bring about lasting change towards divine life, it tends to revert to its animal basis as more secure for its continuance. The problem is all the more important for the sadhakas who desperately attempt to conquer the lower mind

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and its vagaries. Reason and rationality seem to fail us in the path.

Thus we are compelled to go beyond the ordinary dilatory tactics because self-interests dominate over true justice. Truth is not a compromise of standpoints, it is something that arises out of the intuition that develops and grows and is awakened into being through these processes. However human character demands a change of approach of attitude towards its own well-being. When this becomes the habitual way by being constantly chosen as such, despite gravest provocations then we can conceive of a time when it could become universal. Thus individual transformation is paramount to human transformation. The claim of the path of the Master is that through the process of Pranahuti the tendencies of the lower mind can be controlled and modified. Many studies made by the ISRC have proved this point and they should grant us the courage and wisdom to continue in the path with determination.

In fact modern man has quite a few choices—the Gandhian Way of life dedicated to non-violence and reasoning, a total abjuration of the ways of violence which he designated as animal reversion: the Aurobindonian Way of the Supramental

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Transformation which involves the bringing down of a superior mind or super-mind into almost every human being so that he begins to think and act in terms of the laws of the supermind or cosmic consciousness: a way of life as expounded by the Sri Ramakrishna-Vivekananda order, taking up the service of humanity as the service of God in man. There are many more such paths and new ones that are coming up by the day even as the mushrooms. However in all these paths the discovery of the soul of man or search for it has been an eternal one, it came to one person here and one person there in early times, but the problem is confronting every one simultaneously now.

Science has created its own problems. The scientific pragmatic age has produced astounding problems of knowledge and technology and has made an earlier appeal to God almost impossible. We are today either atheists or agnostics. Man has been made to feel that within him alone lies his salvation whether there are gods or God. This dependence on one self on personal commitment to live rationally and peacefully with one's neighbours with the minimum of needs fully attained - not at all impossible as he thinks it – is absolutely the one thing that the modern man cares for. The way of life

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according to science forward-looking, pragmatic and growing must be all sufficient to him. However the limits of science are found in the human personality itself – the serious problems of post-life or after death, the conscience within that seems to throw a shadow of itself on the future after life. But these may be exceptional to some men at present, it was a very common problem or enigma in the past – in the lives of the monks and sannyasins. This, science has not yet been able to solve, not to speak of undertaking to face. The world is too much with us: death poses no problem for it appears to be solution to problems not only regarding oneself but also of others as well. Liquidation of opponents even like the liquidation of unfits would be as it has been a quick solution.

This is surely a cynical solution. Spirituality and mysticism promises that men enter a greater life after death and a more lovable world would be their new home. God indeed has been said to reign there. Whatever the religion it has been at pains to reveal that a good life, a life of virtue and character maintained through all kinds of trials will lead to a world of happiness and release or freedom from all the sorrows that befall the good here. We have come to regard that this hope is perhaps a sheer

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wish-fulfilment idealization. We seem to have no alternative except to strive to make this world itself a godly world – but that is precisely the problem and challenge to the modern man. Short lived hopes just melt away when the lower nature quietly but ruthlessly has its way of shattering them.

The only way then open to us is to find out a method by which the lower nature can automatically be controlled and also reveal the future of man after his life is over. Death may have its terrors but life has revealed it so much that we would rather welcome the regions of death. The spiritual way precisely promised to unravel this mystery. The technique of linking oneself with the core of Reality that embraces both the life and the death is perhaps the only way. Yoga is said to be the description of this process of linking one with that central Reality. So far in the history of Yoga the paraphernalia of preparations for this linking have been more ardently cared for than the actual linking itself. None of the so-called yogas or means of connection with God has actually brought about the same. Neither selfless works, nor deep thought processes or intellections, nor mere devotion helped. Nor have mere change of nomenclatures helped. Ritual mysticisms have not produced the results. The yoga

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at the time of the Advent and perhaps even today has been reduced to a theatrical operational method – so much so it has become the bye-word for self-hypnotisms or megalomaniacal behaviour. All sorts of supra normal miraculous things are claimed for it. This has been rather unfortunate.

A way of union with the Ultimate Reality discarding all these paraphernalia or miracle-mongering or claims will have better chance of bringing about a change of real attitudes or of consciousness itself. This is precisely what the new method of Rajayoga of our Grand Master Sri Ramchandrajī of Fategarh has done. The process is scientific, verifiable, easy and simple. It is the special method by which the divine consciousness or ultimate thought force is transmitted into the heart of the seeker after union, that produces the illumination of both the here and the hereafter. This is transmission of the supreme or ultimate consciousness which is presumed to be the primal cause. This transcendental thought-force called Prana or life itself is capable of bringing about the proper moulding of the lower nature in terms of its own nature which is the highest and thus confers on the human organism, inclusive of the senses and the mind a peace and calm. The goal is not just a kind of

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thoughtlessness or a feeling of Void or nothingness but the experience of real being beyond thought itself, individual, cosmic and even supra cosmic. Once the human organism is made responsive to this inner deep and fundamental Real Being by the introduction or ingression of the Ultimate then they become responsive slowly but surely to the Reality which has been uniformly experienced as the peace that passeth understanding. The Ultimate Being does not refute science or matter but makes it the vehicle for its own supreme functions which are of the highest Nature, Peace, Reality, Harmony and efficiency that does not bring down the return of the gross condition.

This is a method without dogma or ritual, and pure and simple spirituality that does refute matter which is but its nether form. Since our beloved Master Babuji Maharaj has started the propagation of this system through all means available it now stands proved by the various studies the ISRC has done and continues to do, that this could be done with all human beings who feel the call of the higher nature and train themselves with the help of the persons who know this art of bringing down or introducing this highest Spirit into their hearts.

New Era and Our Responsibility

Dear associates in the Path,

My humble Pranam to all of you on this happy occasion of the celebrations of 111th birthday of our beloved and eternally present Master Sri Ramchandraji Maharaj of Shahjahanpur, U.P India. As the Special Personality He has been working for the past 65 years relentlessly for the change and transformation of human nature. Though the new Era has started with the Advent of Revered Lalaji Maharaj it is only after the work of transformation was taken over by our Master things started revealing themselves. Many of the statements made by the Master in the chapter My Vision of his book Reality at Dawn have already come true and many more are in the offing. We need to have faith and courage to face the events that are unfolding. By repeated exposure to Pranahuti we are coming closer to Him and His plans and are participating in this mission.

The time has come for us to learn the Lessons of Enlightenment, for the ushering of the New Era with full force. The Lessons that are being offered by the Master in the core of our hearts is aimed at facilitating the unfolding of the New Era, which symbolizes the restoration of humans to their

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intended evolutionary pathway, which allows for the maximum evolution and expansion of Universal Consciousness. The lessons are offered in each of our hearts and it is only the total commitment to the Master and his cause that enables us to listen to them. It is no privilege of any single person, however great he/she may pose to be, to receive the messages. It is an era of renaissance through which noble entities should awaken from the sleep-inducing, dogmatic and manipulative assertions of some self-styled gurus and mahatmas of the unfortunate mankind who fall a prey to them, and realign with the divine source of universal knowledge which lies within.

It is a time to celebrate the reconnection between the individual soul and the totality of All That Is or it is time for the fusion of the Atman and Brahman in every case of divine expression as a conscious thinking entity. It is a time to become receptive to the Divine Grace, the love and faith that has been placed in humankind. It is a time to honour the faith and to acknowledge and reclaim the resources and abilities that empower humans. It is time to live up to true and full potential rather than allow ourselves to remain mired and enslaved within our own earthly and materialistic illusions. It is a time

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for every spiritually aspiring person to rise up to the challenge of realigning the spirit, the will, the mind and the body. It is time to develop our special will and undertake the tasks given to us and complete the same. It is our duty to beautify the universe with the wisdom of the Masters and live up to expectations. The new Era is a time of joyous self expression.

The echo of Masters' voice is there in each of our hearts and instructions from Him provide the light and wisdom but it is the task of the individual to will and choose the pathway of the divine. For this we need to have the firm faith that we are prepared for the task by the Master. We should know that our innate capacity to think and grow, to know and experience and attune to the inner guidance is fully developed by him through the various methods and mostly through the unfailing Pranahuti. Some of us doubt the obvious; obvious I call because every one of us experiences the immediate presence of the Master within our hearts. All that we require is the courage to set aside those beliefs, and habits of thought and action that we have allowed to severely limit and bind us to the bestial and lower nature of our selves. Our belief system compels us fight and die instead of love and live. There is dire need to

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cleanse ourselves of the dirt and dross and keep our selves pure and simple to listen to His messages. Otherwise there is every scope of getting deluded and live in illusions.

Careful listening of the voice of the Master prepares us to live the life of the new Era. The Lessons Of Enlightenment will arrive like pearls of wisdom, for each entity in unique fashion and we should be ever ready to receive His messages not only in our heart but in every pore of our being that is dedicated to His cause and purpose. By being attentive to the inner voice of the Master we will be guarding ourselves against external manipulation. Then our commitment to individual empowerment, soul development, to individual, social and spiritual evolution, to love replacing fear, to feel light replacing darkness, to the rejection of evil, and to the unwavering awareness and presence of the Universal Divine becomes complete. The presence of the Master in the heart then is worn with honour, pride, dignity and self respect that guard us from falling in any sense of the term. The Master then, is a talisman- though I do not personally like to call it so. It is obvious that to wear this talisman there has to be sincerity of purpose, awareness of spiritual impetus, acceptance of the will of Master in its

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totality. If however there is a denial of these we should realise that it not negates the soul, but also denies Universal Consciousness and each individual's rightful place in the connectedness of All That Is.

Those charged with the presence of the Master in the core of their hearts will always defy all sorts of attempts at deception, for, legitimate actions will always spring from the lively presence of the ever present Master which works as the driving and motivating source. Truth alone remains in all our transactions then. There will be no injury caused to any in the physical, vital, mental and aspirational planes of being. There will be no treachery and fraud committed against any person, institution or Nation. When the lessons of the Master are listened with care and attention the understanding that comes forth automatically provide testimony to the degree of our spiritual alignment to the universal good. Human nature, human behaviour, human evolution and transformation then stand out as realities accomplished. We the forerunners of the New Era have great potential to exhibit the merits of the new age. This is a time for each of us to rise to the challenge of participation in the turning of the tide and in the laying of the ground work for accelerated

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development. This is the time to realign with the Master the Universal Divine, the abundant and inexhaustible force of Love, the universal consciousness of all that is. The call of the divine is there and we are testimony for the same. May we all stand by the Master and His call to make this world a world of moderation, justice, equality and equanimity! May poverty of material, vital, mental and spiritual resources get annihilated in the new Era! It is no utopia; it is the reality in our hearts which over a period of short time is sure to become the truth- the truth eternal.

Pranam.

Oozing Canopy

My dear fellow travelers in the Path,

On the auspicious occasion of the 110th birthday of our beloved Master Pujya Babuji Maharaj I offer my salutations to all the devotees of the Master. Master used to say that 'When all of my associates gather at one spot, it becomes a temple for me and it is their duty to make their hearts as the temple themselves.' I feel blessed to see so many temples in one place all presenting the Master in their sanctum. My reverential attitude towards the Master thus gets transferred to each and every one of you assembled here. My humble pranams to you all.

Throughout the ages and in almost all civilizations societies, regular meditation has been considered a praiseworthy practice by those who are wise. But today's times are unique. With the increased pace of life and the many more responsibilities we must shoulder, most of us do not have the luxury of spending years in cloistered solitude, gradually increasing our spiritual capabilities.

We find there is a craving in general for that elusive peace and humanity is crying out for inner

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fulfillment, for awakening which we understand is the only way to gain peace. Simultaneously, the paradigm war of "love vs. fear" is being fought in people's minds and hearts with a greater intensity than ever before in our civilization's history. It appears that humanity needs massive amounts of love and divine wisdom to be poured into human hearts so that the message of the Master spreads throughout the world. Master used also to say that the capacity of the vessel (heart) has to be increased. Having Him in our hearts we cannot afford to waste time more and it is now for each of us to increase our spiritual bandwidth, if I am permitted to borrow this term and the size of our spiritual containers. This is a promise we have to keep with the Master. No aspirant is less endowed to do this onerous work and everyone is called upon by the Master to offer the Universal Prayer at 9 P.M.

Those who do not practice PAM and yet are pious and devoted and meditate in their own manner also do lot of good to the world. The law of attraction applies there too and spiritual good is surely enhancing by their efforts too. But our efforts are directed not only for the good of our self but for the good of our family and our spiritual brothers and sisters, and this is further aided by the help we get

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from the divine Master. We because, we are blessed with the company of the Master due to the Pranahuti that was offered to us, I appeal should try to live in the environment of the Master who is shedding light all around. We have been the beneficiary due to the presence of the Master in us and we are duty bound to enable many others to have Him in their hearts. We are enjoying the pure joy and happiness that accrues from loosening the knots of frustration and consequently dwelling in an atmosphere of expanded awareness. Such a joy is something that swells as we share.

Master asserted that during the days of celebration of the Masters spirituality would be oozing from the canopies of the divine. We do imperience the same and are very conscious of that. Yet, after being immersed in the joy of the showers of divine grace we very soon get into a state that is in a different plane. We seem to quickly forget the state in which we were and cave into the pressures of the mundane world. To be precise we seem to drift from the divine realm to that of undivine. If we then contemplate over our condition we feel exhausted and frustrated with ourselves. If only we continue to live in the atmosphere of Master we would be feeling the rarefied air around us and be

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relaxed and blissful. The difference between living in the atmosphere of Master and the atmosphere of the mundane should be very clear to the serious aspirants. One has to not only be with the Master during meditation but live with him always. Then the very presence of Master would enfold us. It would be all divine light around us. It will be one of gratitude. We then feel solace, regeneration, inspiration, and grace. It will be an all-embracing love. I am too small to describe the atmosphere of the Master that is vibrant with us now. How can anyone possibly name all the many facets of Master?

When we thus live in the atmosphere of the Master we do feel a vibrancy around us. Some inaudible voice is felt. If we do not seek for the messages in the traditional sense of the spoken word we would be feeling the current of Master. When we listen to that voice with intent care and faith in the Master, we feel the call to the Homeland. But be sure that you do not act or react; just listen to Him and you are in the Homeland already. Whatever might be the problems of the mundane life all appear to get temporarily left behind. The voice of the Master alone matters then. Then that whisper cracks open the most hardened heart, settle the most troubled mind and heal the most distressed of the

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emotional states. The more we listen the more we are soothed on all the levels of our being. The whisper of the Master transforms us into the incandescent lover of the Master and this for all of our lives.

This enables us to live even as any ordinary person. But then we find all the people are well organized and harmonious and move about doing their jobs with joy. I surely do not want to fool all of you saying we would be then having the same imperience as we have during meditations. That environment is the sanctum of Master and this world of mundane life cannot be confused with that: for this is only the periphery of the temple. Still there is the lingering presence of the Master everywhere and in every activity. There are many activities and things out here which do not smell sweet and the fragrance felt inside is missing. Even so with the voice of the Master that is ever present, no matter what the outer circumstances and conditions of life living in the atmosphere of Master is like living in a garden. That is real life that a real man should lead. Master asserted that” My object of life is that not only everyone of you present here but all the humanity should become the Real life personified i.e., life in life as I often say. Many of you have not yet fully

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seen the grace of the beautiful flowers of the garden and have not tasted their fragrance. I pray that you all may taste it to the full. This is the thing for which the Kings of the ancient used to leave their thrones and go to forests for penances.”(SDG-)

I have been a spiritual seeker all my life, ever since Master took me into his fold I have been making great strides in the path coming closer and closer to his bosom and enjoying the warmth of close hugging. As I get into the state of vision of the Master in everything that exists I find the sweetness of his heart. I no more need to stretch out for him because I find him being in my heart and others too around me wherever I go or whatever I do. I hear his whisper always replacing my concerns and anxieties whenever they arise with love.

We make our life what it is by the attitude toward whatever we have our attention on. We have a choice each and every day to live in the patch of our own making or dwell in the garden of God. Master spoke once that “Most of the brothers and sisters assembled here today have, in some way or the other, a lurking desire in their minds to achieve God or the Ultimate. When one has got a mind and a strong sincere desire to reach the state of Realization, he will surely get the means to take him

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to the state of Realization. The maxim goes 'Where there is a will there is a way'. Idea, when it leaves its boundary, becomes thought. When thought becomes stronger, the activity for Realization develops. One, who dives deep, gets the pearls. The burning desire for Realization brings the goal nearer. If anybody wants that he should get benefited, he should encourage himself to cultivate right faith, right cognition, and right morals." My dear co travelers, this is the gateway to the garden of the Master. I remember once while we were discussing the system of the Master, one of the aspirants asked me about how we enter the garden of God. I promised to answer later and I hope the aspirant who may be here got the message of the Master. I beckon all of you to enter the gates of the beautiful garden of the Master and feel the abiding presence of the Master in every weed and flower of the ambrosial garden.

Pranam.

Path of Love

Dear associates in the Path,

It gives me immense happiness to talk to you all on this auspicious occasion of Basanth Panchami L.E.139. Pranahuti is something that has become part of our lives. Love of the Master is so intimate that most of us live through that all the time.

Our beloved Master said 'Love Him who loves all'. I would like to share my meditations on this thought. Repetition may not be considered wrong when the subject matter is sublime. I am aware I shared some thoughts on this subject earlier: I remember to have read the following sentences that make me think about this subject yet again. "There are only four great questions in life: What is sacred? Of what is the spirit made? What is worth living for? What is worth dying for? The answer to all of them is the same: Only Love."

In Telugu, one of the richest languages spoken mainly in South India, there is a proverb 'kaami kaanide moksha kaami kaadu' meaning that one who does not know how to love cannot learn to love moksha or liberation. The point of concern for me has been whether there is any difference between loving persons or things to which we feel

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related and the love spiritual. The feeling we derive from loving and being loved brings with it a warmth to life in a way that no other feeling or emotion grants to us. Love, in its purest sense, is an unconditional acceptance, an Unconditional acceptance of someone or something, the way they are, without judgement. But that this purity in love rarely happens in relationships with persons is a matter of experience. It is a wonder for me when I think about my love to Master – is it personal or impersonal? I have more wondered when I think of his love for me- does he love me because I am His or I am his devotee? These questions I am sure you all have and we find answers deep in our hearts.

In many cases when love is felt in personal relations, it is desire, caring, attraction and admiration. These qualities are felt in increased measure if the feelings are mutually felt. Essentially love is accepting and inviting persons just as they actually are, without them having to put on an act or behave according to some hidden standard. The ultimate lesson all of us have to learn is unconditional love, which includes not only others but ourselves as well.

The first experience of love for all of us was in mother's arms. The love we all had from our

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brothers and sisters, father, uncles and aunts and host of other relatives in our family and neighbourhood is what we remotely remember. Not because they were not genuine but we have become self centred and started to love ourselves more and others who we thought are more kind to us. Sometime in the early days fear of punishment got somehow ingrained mostly from father and what we are told of God. Wrath of God, and of elders' contra to what we enjoy as Love from those sources I feel is based on a totally misguided agenda.

I seek your pardon if in this paper I refer to my own story of anguish and ecstasy. Ever since the consciousness of Lord Krishna and other avatars got infused into me, as is wont in our tradition, I felt they are Love incarnate and are essentially trustworthy and lovable. When I started learning even though it is elementary from the school books the systems of philosophy like Buddhism, Jainism and the three great acharyas of South India I could validate myself as an individual spark of the universal consciousness which is one organic unity. Later on I found that it is an easy transition to the understanding that Reality is Love.

However hard facts of life, which are based on competitiveness and conflict made me, look into

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why all of a sudden I who was an object of love was being looked down upon because I was not scoring well in my school examinations. Good boy I was for purposes of all errands but I felt I was not treated as well as my other siblings and cousins. That feeling led me very early to seek succour from the one true source of love namely God who or whatever that might be.

As a resident of a temple town it was a common sight for me to see many persons doing japa or meditation. I asked an elder whether I can also do that and he said to me to sit in a quiet place and repeat Ram mentally as long as I can and that would lead me to other methods gradually. This practice enabled me to get in touch with elders who meditate regularly and most of them doing Gayathri japa. But there was always something in them I found to be rigid dogma call it orthodox if necessary. The environment of my town offered little chance to be totally unaffected by such dogmas and superstitions of Religions. Yet I decided very early to stay clear of such organised religions and also to look for better ways of expanding consciousness that do not take lifetimes to achieve the goal that is elusive for understanding. What I had learned from the stories of Lord Krishna is the power or unalloyed

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love. Then on to study of Bhagavad Gita which began when I was about 12 years and it is no wonder I continue to be in primary class as far as knowing the love of the Lord.

When I started my sadhana while still in 'teens' under the great Master Rev. SriRamchandrajii of Shahjahanpur I started understanding the importance of acceptance of all that comes in life as a gift of the Lord and his love for me. That led me to know the value of non-attachment and due attachment as an expression of love. But that was not a simple learning. I had to discuss and argue with Master the happenings in personal life as well as the Country to know the raison-d'être of such happenings. Finally I got convinced that it was enough for me to perceive of God as the quality of Love, and that when we accept unconditionally all that happens to us- it is love. However whenever we find enabled to be in such a consciousness we are God/ Master in form and person. As the saying goes, "When we love, we are the universe and the universe lives in us."

Thanks to many things that would normally go by the tag 'unfortunate' in my life I learnt that inner gnosis, that is, intuitive knowledge of spiritual truth is the way to live leaving aside all dogma. Though I

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find reality is simple and graspable when we look inside what remains complex and mystery is the structure of our mind and the odd number of ways that lower mind sneaks in to obscure and corrupt our natural insight and universal love.

It is one of the dogmas that seem to attract almost all to live a life of unalloyed love is our ego. Ego structurally is nothing but our inner thoughts, fears, likes, desires, dislikes and it is what may be called as our face to the world. It is an essential part of our being a human being. It is our everyday conscious thinking apparatus or structure. It is ever changing and never static. It grants for its self a certain amount of illusive identity. But reality permits only plurality and never separate entity. To feel someone or thing as separate is a dogma that appears to grant some security however imaginary and illusive that it may be.

It is true that but for doing things competitively humanity would be still at the Stone Age. But continuing to live with competition at the needless cost of peace and happiness would be playing cricket after we won the game in the pavilion. Selfishness and Ego are synonyms and they are a barrier to spiritual growth which demands compassion and love to be the matrix of living. It is

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to be clearly appreciated that Personal spiritual growth is about transcending the ego and not weakening it. In reality Ego is similar to the structure of a fort that we have created to fend ourselves. Most of the time we live in this illusion fooling ourselves as if we are in safe zone. It is already too weak and afraid; that is why it is immaturely selfish and hateful. It should be treated like a child growing up, not rejected as imperfect. By trying to translate our ideals into action through this fragile fort we fail to achieve our best intentions.

But if we can make this structure serve the larger purposes of the good for all it can be made stronger and finally take it to a stage of Oneness with the Divine decree. The selfish ego trying to protect its fort always in a defensive manner when made to serve the purposes of the good of all, starts growing infinitesimally in the beginning and infinitely later. The self that is small and timid when grows up to serve the good of all, becomes stronger and mature. The stronger and more mature it is, the more transparent it becomes to the spiritual essence that lies behind the person. Such a transformed self or ego then becomes an instrument of Love. Then the Nara becomes Narayana.

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Spiritual growth is all about integrating and loving; it is never about separating and destruction. Ascension is not destruction of the ego; it is integrating and transcending the ego, to be one with Master and also with the body-mind, purified by Love. This is possible because there is no separation in truth and in Love which is what we imperience in our meditations as Oneness. When our meditations mature and we feel a seamless unity there is only Master and He becomes everything. This is the highest viewpoint of oneself-our true Self. The true Self exists only because of its connection with Master and we may be better described as a function arising out of such a connection with Master.

It is obvious that when we are aware of our connection with Master as His function, the less reason the ego has to fear its awful loss of identity at death. This fear underlies all others and releasing it opens a huge pathway for the illumination of Love to lighten the dark patches of our personality. The healing of fears is always Love: unconditional acceptance. A beautiful aspect of love is that it always integrates and we live in all that we love. It is a matter of our experience that we do not trust our own feelings and thoughts that arise during

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meditations. Since we are already conditioned by several dogmas that we learnt from childhood through schools of learning in life making our ego very weak and fragile there arises a complex state of mind which doubts everything of our experience. Such a state may lead people to be neurotic and unable to trust their own thoughts and feelings, and enslave them to the religion or any other belief system that caused the damage. The real enemy in our love for union with the Master is our dogmas. We should know as some sage put it that our "Minds, like parachutes, function better when open." We each need to realise our own true nature and not accept the notions dictated to us by authorities. Reality is simple in essence but the network of defences we erect to deny our own truth driven by fears and the sophistication of the conditioning we have obtained to persist with the status quo are complex.

Our imperience grants us the vision of Love that is simple and fundamental that words are inadequate to express the same. It is a state of being; it simply is what it is, perceived with perfect communication, understanding and empathy. When the underlying truth is realised it is always a message of love, of unconditional acceptance, of

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oneness with what Is. To love is to live in the present ignoring the past and not dreaming about the future. In any situation we have to be mindful of the intimacy we have with the Master and should refrain from reacting emotionally. Most of the time emotion kills reason. We have to pull our attention trapped in the past and the future and get grounded and centered in our function of Love of the Master. We should respond, from love and not from fear. We should learn to communicate with the Master and we should remember that communication is the solvent of problems. When in doubt or anxious, or when we feel stranded we need to communicate with Master in absolute faith and confidence.

Though truly speaking there is nothing but Love as the core reality in all conceivable situations we cannot ignore the fact of painful experiences in our lives. The most empowering thing we can do in our lives is to connect with the Master or one who is connected to the Master in a true sense. Master always complements us perfectly, in a truly connected loving experience -spiritually, mentally, and emotionally. In such a situation we become more than twice the person we are. Life is then more than worthwhile. We know instinctively that this state of being is a possibility for everyone in this world.

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However when it goes wrong, and the relationship does not connect on all levels as we had hoped, it is deeply disappointing and we feel we have lost what could have been a perfect gift.

The main barrier for the expression of true Love is surprisingly our attachment. Attachment and love we think are near synonyms. But we should note that attachment to something or person really means the fear of losing it or the person. Fear distorts the truth. It is wise not to get attached too quickly and perhaps we should try to have no attachment except with the Master. We may really feel that we are better off on our own than in a mismatched relationship. However we learn in spirituality that it is much better off to be in a relationship based on true love with the Master than to be on our own. When we get attached to others without having the Master as the core we do get into situations that threaten the bonds of affection in attachments. Love to any person who appears to be not connected to the Master leads to hurt and needs to be healed. This type of situation has led many to renounce married life and somehow it has become a matter of admiration. While in fact Love is what is needed to heal, ironically love has become a barrier. The only way forward is to love the Master in all and

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also realising that love resides always in our heart in abundance. It is our duty to cast the beam of lovely light on all. It is then, new possibilities emerge and healing solutions ooze out of such love.

Fear of losing the attachment and consequently the love between persons is purely due to possessiveness. Then jealousy rears its ugly head. We should be cautious of jealousy which is an immature emotion. Aspirants in the Path should have learned better but in many cases they have not. Jealousy is less than love, since it resents the other's freedom. Jealousy is to consider another person as an object of possession, a person who has no right to make their own choices. In reality we all feel the sting of jealousy sometimes and we need to acknowledge and accept the emotion, and then release it as something that is simply not rational.

The institution of marriage is the finest example where love is expressed in totality. We realise and affirm that though we were born separately we bind ourselves by strings of love and together we shall be forever even when we are in the silent memory of God. The value of Grhasta life is the possibility of two souls emitting the fragrance of love on all occasions. There is intimacy but it is wise to allow spaces in the togetherness. For, if

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winds of the heavens are to dance between the souls there is need for space between the two. Grhasta life teaches us to love one another, but make not a bond of love. Sagacity lies in filling each other's cup but drinking not from the same cup. To love means not merely to sing and dance together and be joyous, but allowing each person to be alone. The relationship is to be like the strings of a Veena that are alone even though they quiver with the same music. Even as the pillars of the temple stand apart yet serve the same cause the partners in marriage stand apart to serve the cause of Love-God.

Love is more than an emotion. It is actually the fabric of the entire universe. Love is a state of being and intention, spiritual qualities that are above the level of physical energy. Love when expressed becomes a creative force, an energy of imagination, that manifests physically in space and time. In the human sphere, love expresses our dreams and vision. Our ability to creatively manifest our vision is empowered by the emotion of love. The path of love is not narrow as some poet put it but is as vast as the universe. Obviously this is because our Master, an expression of unlimited and unbound love is the connecting link for all of us. By loving Him who loves

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all we embrace the universe in its entirety. That leads to the state where there is neither suffering nor joy. We go beyond Satchitananda. The path of the Master is the path of love. I am happy we are all in the path and reaching the shores of the divine ocean of bliss.

Pranam.

Purification..is there any end to this!

Dear associates in the Path,

I am happy to be with you all again on the auspicious occasion of the birthday of Pujya Lalaji Maharaj. We have been treading the path assiduously and progressing in the path. Most of us attend to the routine meditation practices and find certain amount peace and calm settling in us. We do feel the influx of Pranasya Pranaha and are immensely pleased about it most of the time. However when we contemplate over the thoughts that do come to us during meditations and even otherwise during our daily transactions we find certain thoughts hovering over us all the time.

We do find ourselves perambulating in a continuous circle, retracing the same steps year after year after year. Last Basanth the same thoughts, in the earlier one the same ones and now too! We all have areas in our lives where we are locked into patterns of behaviour that we have not been able to break. Each of us knows at some level, where we are stuck. The longer these behaviours exist, the easier it is to get used to living with them,

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and in a way, give up on ourselves and say O! Master help me!

We should be clear in our determination that change is possible and we shall attain the desired condition soon. The change is possible with the tools provided by the system of Rajayoga that we are practicing. We can work to create a fresh start, to change our circular path into an upward spiral towards new experiences, instead of repeating old patterns. The path is not easy, but it is true and real and worth the effort. But even as our Master has stressed determination is required. We should like Spartans attempt the goal with courage and confidence. It is necessary that when we practice the path we should have no doubts about the methods given to us. We should not try to approach the problem as a trial and error attempt. We should have the courage to say "I want this, and I am willing to work for it."

We do have imperiences of Ground, Void, Silence, Absolute, and Oneness during our meditations and during congregations like the Birthday celebrations of our Masters. They may be few. They may occur occasionally without any notice. They are of the very nature of our being that we are not aware of what it is most of the times. But

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we do have such Oneness and Suchness. Dr. K.C.V. says “The command of God or the vision to execute in the temporal context the intuited truths of the supramental vision is an imperative, a sacred calling which the mystic or the religious seer cannot even think of disobeying.” (Reference: vol x - pg 510) To Imperience is not enough. We should attend to the call of the imperience with courage and confidence. It is an imperative or a sacred duty. It is not enough that we realise; we should enable others to realise as early as possible. That is the greatest service we can do.

It is not enough to say that we meditate and follow the other meditational practices as prescribed. Perhaps it is true that nothing more needs to be done if we meditate as prescribed. There is nothing better to improve our spiritual well-being than meditation. Regular contact with the divine promotes radiant health, inspired thoughts and profound peace. Throughout the ages regular meditation has been considered a praiseworthy practice by the enlightened. But today's times are unique. With the increased pace of life and the many more responsibilities we must shoulder, most of us do not have the luxury of spending years in cloistered solitude, gradually increasing our

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spiritual capabilities. There is absolute necessity to reduce the time to be spent on the spiritual practice and the system of our Master is the best we have today to offer humanity.

It is very clear for anyone who pauses and reflects on the conditions of our living, that humanity is crying out for inner fulfilment, for awakening. Simultaneously, the paradigm war of "love vs. fear" is being fought in people's minds and hearts with a greater intensity than ever before in the history of our civilization, We find it is absolutely necessary to have massive amounts of love and divine wisdom to descend from above as in the case of our imperience of Pranahuti and this should spread throughout the world. The time is now for each of us to increase our spiritual bandwidth and the size of our spiritual containers that is our hearts.

During our meditations we dive deep into our hearts and access the divine impulse to the extent our vessel or heart permits. Such a tapping into our divine self is, of course, always good. But we need to improve our access to the divine self more and more. With the love of our Master backing us all the time we can access ever-increasing amounts of love, energy and wisdom more quickly and easily than ever before, if we are oriented to the task of

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human transformation. The impulse that we carry is enough for us, for our family, and for our spiritual brothers and sisters who are crying for help. This is the confidence and courage we shall have when we pray at 9 P.M. for the good of humanity. Even as Dr.K.C.V. puts it “ It is necessary to condition the consciousness of the individuals all through the world by a systematic, consistent, and uniform method of substitution of universal ends in place of the narrow parochial and patriotic motives must be conceded if life should evolve to a better order and plane.” (Reference: vol x - pg 514) All our practices are meant for this purpose only. Such a state of mind cannot be achieved unless we purify our hearts and souls.

Many aspirants have reported that after taking a sitting from their trainer or other trainers they feel lot of energy and power poured into their hearts and the Pranahuti was very intense and engulfing. It is my understanding that more the trainers work on others the more they are centred on the Master and therefore better facilitator of Pranahuti energy. The cleaning sittings we have from the trainers cannot be treated as a substitute for ones' own prescribed spiritual practice. The sittings had from the trainer will enable one to do

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better ones' meditation practices because then one would be clear, calm and energized. And the benefits will not only come to the aspirant but through him/her to the entire family, friends and co-workers and spiritual brothers and sisters. This is because spiritual light will be radiating from persons who have moved into the higher realms of spirituality. The movement into the higher realms is not a myth or impossibility. Due to the grace of our benevolent Master it is easy for sincere and committed aspirants to move to higher realms radiating spiritual energy simultaneously effecting transformation of humanity to some or more extent according to ones' own sphere of movement in spiritual path.

It is not enough that we move into higher realms of spiritual life but it is our duty to give call to others around us through such means as we are capable of, to move to spiritual way of life for the sake of peace and prosperity of this world. Thereby we will be deepening our own self-realization and simultaneously contributing to humanity's progress on the spiritual path. The process of our purification is a never ending workout on our selves. The more pure we are the more balanced do we become. We can always measure the extent of our purity by

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analysing ourselves regarding the negative energies we have and the positive energies we possess. The negative energies of hate, ill-will, envy, jealousy, wrath etc., have to be given up and the positive energies of love, empathy, commitment to truth, non-injury, sharing and balance are to be possessed more and more. Our conscience is our best guru who teaches us thoroughly what to have and what to eschew. There is no end to this vigil and such a vigil gets rewarded abundantly.

Many times I hear from the aspirants that they are so pure and so confident about their purity that they find no necessity to attend to purification processes or the need to go to a trainer for purification. They feel they have progressed to such an extent that their master would be amazed in the fact that they have surpassed him in purity. They do find lapses in his philosophy and the practices he prescribed and in fact they try to improve on them. This is sheer Spiritual Arrogance. They feel that they had developed capabilities that were not only greater than those of others and their status and acquisition of states is generally beyond the understanding of the average associates in the path.

It is true that our Master desired the aspirants to move to higher realms than that of his and my

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understanding this approach of the Master indicates the extent of humility we have to acquire. However the issue is not our level of development, but the fact that we are striving to develop. One of the keys to growth is recognizing that there is always room for improvement. In any field, whether it is sports, the arts, our profession, or spiritual growth there are always going to be some people that are farther along in their development than others. We live in a society where real estate moguls are idolized. Inevitably, there are people who feel the need to tell us how much better they are. In the area of spiritual development, this is known as "spiritual arrogance."

Unlike the spiritual understanding that All is One, people suffering from spiritual arrogance will tell they are advanced, implying that others are not. Some of the worst offenders are those who have some understanding of the spiritual laws and who have opened some of their inner senses. While moving in the path of enlightenment they somehow go astray and proclaim themselves to be gurus. This is the worst impurity one can ever acquire and Master has warned that those persons who feel even once they are Masters are unfit to train others. When someone feels that he is the Master another misfortune arises in thinking: one often assumes

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genuine difference of opinion to be an attack on their mastery. There is another type of spiritual arrogance which we have called in our Game of Life as sadahankara. The arrogance is such they consider themselves to be guardians of divinity and almost stake a claim of possessiveness over the Lord. This impurity once developed does not go easily and one has to learn the necessary halls of learning.

Spiritual arrogance makes one think they know everything that needs to be known. There are two major defects arising out of this attitude:

It inhibits one's development. When we already know everything, there is no room for additional wisdom. This should be self-evident: but just giving the appearance of knowing everything can deter people from sharing their knowledge. This shuts off sources of new knowledge. It is wise to remember that a wise man can learn more from a fool than a fool from a wise man: the ancient Vedic wisdom says ' let wisdom come to me from all directions.'

This attitude of spiritual arrogance wastes energy. Anyone who has staked out a position as a guru is forced to conform to this new self-image. This places an unnecessary burden on them. Why anyone should himself with having to live up to the

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expectations of some image? Why waste energy trying to uphold such an image? Why not **be** exactly who we are, so as to let our true inner self shine in its original and pure lustre?

In contrast to spiritual arrogance, humility is the trait of a real man. I have not come across a better example of humility than our beloved Master Babuji Maharaj. It should be clear to us that attuning with Master or God is not a competitive sport. There is no need to live up to exaggerated claims or false images, which are thrust on any one who tolerates as if invariably promotes sycophancy. A perfect and pure personality recognizes that he/she is a part of the ONE. Purity lies in being a student for ever learning every second contemplating on the amazing oneness of existence. Pure ones see themselves as students, helping those that might not be as far along in their studies, just as their masters have helped them in their sadhana. The pure being recognizes even the "spiritually arrogant" as merely passing through a phase. True humility involves the willingness and open-mindedness to accept help and insight from all sources and move on the path with conviction and faith in the Just One. Needless to add that this attitude of eternal learning from all

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sources is not an act of greed but an act of fulfilling one's own destiny of spiritual well being.

It is my prayer that all the associates in the Path move on cleansing ourselves as we progress dropping our various sheaths of being and stand naked before Master for such further treatment that he may decide.

Purity

My dear fellow travelers in the Path,

The showers of divine grace imperienced makes us mute and we should with wisdom maintain the silence and keep our communion with the Lord. When I try to contemplate on the condition of intimacy with the divine so kindly blessed to us this day the thought of Purity overwhelms me. Purity in the beginning, purity in the middle and purity in the end if there is an end is all that I can describe. Our Master Sri Ramchandraji Maharaj has graphically described our normal condition as being one in a spider's web. Our problem is how to come out of this web. Master has suggested some methods for purifying ourselves and be rid of the mesh into which we got wired. As a rule we think that we are walking, talking, sitting or interacting with others. But the fact is that we are always in the web physically and the prana sarira alone provides all the power that we need for such a supposed existence. It is to be clearly understood that our thoughts and ideas are not our real self and the reality is that we are submerged in the mesh unable to wriggle out.

The creation of God has purity of intention and purity of expression as its warp and woof. But human creation has self centered intention and self

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centered expression as its two coordinates. We think that the mesh or the web is the reality; the moment we realise this we have means to get out of the web and we understand our true nature. Our individual creation then starts getting destroyed and we start living in the creation of God and our intentions and expressions become purer and simpler by the day. When develop perfect purity in our intentions and expressions we are said to be enlightened.

The web into which we got entangled it is obvious covers a wide range of planes from the Annamaya kosa to Anandamaya kosa. Within this web are the countless thoughts and emotions based on lack of security and fear which we are conditioned to accept as limitations that are formidable. Our entire period of schooling taught us that we have very little power. Even that little power that we become aware of, we are advised to delegate to such persons and institutions who somehow claim to know more about us than we do! In short we are swimming in a negative environment and make our web more dark and wriggled.

Anyone who blindly accepts these prevalent, negative thoughts will have his or her life path dictated by the web. But those who recognize that it is our collective thoughts and beliefs that power the

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web will recognize the way out. This principle alone governs the logic of purification in this system of sadhana. When we are born, we temporarily forget the higher truth of who we are. Our life mission is to remember and to connect with our innermost self, so that we may transcend the web. Master has made a very positive statement when he said that we are all sailing towards our Homeland. Many of us who may not be specifically focused on the Homeland however recognize the need for a change in the manner in which we live.

There is a general awareness that the reality we perceive with our senses is not the true reality, but merely a small portion of reality, masquerading as the whole. But, there is no alternative reality to which we can run and in fact there is no need to rebel against this reality. Our goal should be to "be in this world, but not of it." Those who are sensitive understand that the outer world is a reflection of our inner thoughts and beliefs, whether individual or collective, which have been conditioned by our experience in the web. Consequently, the web is a learning environment where we get feedback on how our thoughts manifest. The grace of God is such that as a rule our negative thoughts do not manifest instantaneously. Otherwise, we would risk

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the spontaneous destruction of our world by our unfortunate habit of thinking negative thoughts. However this does not permit any one to breed scorpions and snakes of thoughts. We should invariably and if possible incessantly think in such a way that some good happens due to our thoughts. That is we need to breed pure, pious and divine thoughts always.

Cleaning or purifying ourselves of negative energies through daily meditation and purificatory sessions can provide a direct link to the "ultimate reality," i.e., the pure consciousness residing within each of us. As our negative beliefs are purified through regular contact with the "light" of our divine nature, unhealthy emotions, such as fear, hate and anger, will naturally begin to diminish, and we will be free to transcend to higher states of consciousness. We will have the descending grace of the Master more and more such that our true self start vibrating in the higher planes of consciousness, while simultaneously and automatically attracting others of similar vibration. Our world will become more synchronistic with the divine. We will naturally repel angry, fearful people, and those who stick around will become calmer and more centered. We will radiate love. By simply being in consciousness

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governed by purity, we will have a greater effect on the world than the most gifted orators and political leaders.

The higher and purer the consciousness in which we live and our energies vibrate the quicker and sooner our thoughts will manifest. This is the basis of Pranahuti. Pranahuti offered with purity of intention and 'Will' enables the recipient to move out of darker spheres of consciousness in which he happens to be. It is to be noted that when we align with our innermost self, which is simple purity, we get aligned more closely with the Master. At the apex of our individual consciousness, we then get connected with Master. We then have at our disposal the entire universe to help us manifest the highest good for all. That is what we call living in Brahmand mandal.

The purity of intention and 'Will' has a direct bearing on our capacity to distinguish between our thought and the thought of the inner self or conscience. It is a well known fact that the ability to think is a God-given gift to the human beings. During our meditations in the beginning and as we progress later in-day-to-day life we learn to tap the inner core of our being or Master and also learn to interpret the intuitions that arise. However the tricky part of this

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feature is our capacity to distinguish between the voice of the Master and the voice of our ego. As persons practicing PAM we do not fall into the pit of confusing our ego with our conscience; yet we may falter often. We many times err thinking that our problems and enemies are outside ourselves and vow to overcome them. But the truth is everything we perceive in the world is just the outer reflection of our inner thoughts. The ultimate war is within us.

The ego is an insulation we have created for ourselves and a close knit thought pattern resembling the thick weaving inside the web near the core center and is essentially designed to protect us from potential harm to our awareness of being. As our focus increases towards it, it grows and our attention span is entirely covered by it. It is not necessarily an enemy to know our true nature; but it can be compared to the unruly child who wants what it likes when it likes. The ego which liked to encircle itself with so many strands of various colors and hues tries always to stick to them and any harm to them it considers is dangerous to its existence. But that is precisely what we seek in the path of liberation. Yet the demand for purification that is willed by our conscience tends to get ignored by it and it resorts to all gimmicks of the child to avoid

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purification. Our individual efforts many times we find are not sufficient and the need for external help becomes paramount.

Even as an undisciplined child, our ego needs to be guided by a competent person in this effort. This is a necessary step in the spiritual path at the stage of surrender where we learn to hear the inner voice of the Master. To talk of surrender without such a capacity to hear the inner-voice of Master is not proper. When we learn to distinguish between the voice of our ego and the voice of the inner Master we have moved considerable length in the path of spirituality. For this purity in body and mind in all aspects is the minimum requirement. Without such a purity we cannot hear the Master within. As a suggestion I may say that when we are busy convincing ourselves that we are right, we should know we are using our mind as a debater. It may be logical but we should know that it is not our highest source of wisdom.

We can know the difference between our voice and that of the Master by noting that the voice of our ego is characterized by being self-centered, self-aggrandizing, based on fear, angry, rationalizing, complaining and reactive. The voice of the Master is always humble, loving, compassionate,

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peace promoting, trusting, tolerant, merciful, forgiving and grateful. Every day because of our meditational practices and purification procedures we tend to be purer and nearer to the Master and are capable of living according to his directions. When spiritual perfection happens in a person, he cannot think or do anything without the explicit sanction of the Master. Our Master has lived such a life as we all know.

The extent of purification we have been able to achieve can be easily measured by the serious aspirant. Every moment of every day, we make a choice to listen to either our ego or our Master. The more we identify with our Master, the greater our spiritual power and the faster things manifest and we experience greater synchronicities. Ultimately, we merge with our higher self or Master. But it is not all that simple. The game of life is rigged to give our ego the edge. It demands clarity of purpose and total dedication to the Master to change the default setting and listen to the Master within. It is obvious that the best time to be oriented to the subtle and clear voice of the Master is during meditation when our external senses are shut down. I have never considered making an important decision without meditating. It is not wisdom to go

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the Supermarket without checking our purse. As we learn to hear the voice of the Master and intercommune with him we do not solely rely on our intellect and are capable of the wisdom to make a perfect decision. Another sign that we are listening to the Master within is that the answer we get makes sense in more than one level of understanding. The example of the market that I suggested above is relevant to all the problems we face in life and mutatis mutandis can be applied to all situations and feel the intimate presence of the Master. But I repeat it is purity that matters; purity of intention and purity of expression.

Pranam

Real Craving

This is the second seminar on the message given by Rev. Babuji at Bangalore delivered in December 1964. The first one had the topic “We should attempt the finite for the infinite”. Rev. Babuji we know endeavours to cover all important and fundamental truths in his messages. In this message he, while discussing the nature of real craving talks about constant restlessness to gain the real goal. He is actually dealing with the subject of the importance of finding out what really motivates us. Simply put, motivation is that driving force which allows us to achieve our goals and go after what we want in life. It is obvious things or objectives can be achieved or accomplished if we are properly motivated. As long as we have a strong personal motivation, we can achieve almost anything that we want in life. However we should remember that there are no short-cuts to achieve our goals. It is true that the Natural Path is not a short cut and in fact it is a long and winding road to achieve our goal: only the helping hand of the Master is there with us always.

Master talks of real craving and the point for us to consider is how can we develop such a craving

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in life? It is not enough to wish for the goal. There are certain essentials to remember:

- i) Focus on the one and only one goal all the time. This should be partnered with the fact that we should make sure that all our short-term goals are indeed structured to help in achieving our real goal. One of the best ways for us to focus on the one goal all the time is to make a diary of our goals so that we will have a visual representation of the things that we want to achieve rather than letting it all get lost in our head.
- ii) We should get rid of all the distractions which might prevent us from achieving our goal. Suppose I intend to write a book. How can I type a chapter after another if there are many distractions like children playing around, the television blaring some god forsaken play, elders chattering and there is the lure of aimlessly browsing through the Internet. In order for me to stay properly motivated and write the book I have to steer clear of every distraction.
- iii) We have to block out all negative influences. This, the ancient seers have called 'pratikoolyasya varjanam'. That is we are to

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make sure that we are completely blocking out all negative influences which affect our reaching the goal in our life. If we feel that we are being distracted from our goal by a problem which does not seem to go away, we have to ask ourselves what we can do to eliminate such a challenge and distraction in our life. It may be we are being sidetracked by negative thoughts and feelings because we have no faith in our 'self'.

- iv) Lack of faith in one's self is most of the time the main blocking out or negative distraction. Addressing the root of the problem, completely blocking out any negative distractions and thinking purely positive thoughts is the best way for us to develop deep motivation amounting to restlessness to achieve the real goal of life. However desperate resolve to achieve the goal does not start unless we are shaken to our roots.

In early nineteen sixties I joined my first Government job. As events happen without much of our intention I got a telegram one day while I was in office that my close friend died in a lorry road accident. He was an intimate one and his loss is something that took quite some time for me to

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accept. A few days later, I got another telegram informing that my sister died. We were very dear to each other and I knew that she wanted to marry someone the family may not approve. I cannot say that I hated God at that moment but surely I had to revise my opinions about the person whom we dearly call Babuji Maharaj. How could a loving God allow this to happen to such wonderful persons? Is God really Just?

In pain I sought for answers but the answers rang empty, hollow, unsatisfying. I can say at that moment my internal journey or spiritual journey started. Quite a lot of correspondence with my revered father and the Master took place and I visited Master more than once during that year. I tried to find answers reading from Buddhism, Zen etcetera and none could give me the answers to the pain in heart. I did not reject God but became agnostic. Then I could not offer anything but a listening ear and a word of prayer. Even in my pain I was drawn to find answers outside of the physical world and I think this is because Master has set the goal of eternity in my heart and I was seeking more and more within. I came to know that man's heart is inexplicably drawn to the spiritual (aprthak siddha sambandha or inexplicable inter relationship

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between God and souls). Though we may ignore this longing when everything is going well, when life falls apart we seek answers in the spiritual.

After the independence of India lot of stress has been given to science and technology and soon everyone was getting accustomed to the newly found means and ways of becoming prosperous. Through this new found liberation and the onset of industrial proliferation the answer to the ills of the human condition were thought to be found in science. Education it was thought would bring us the answers and man would rise above his personal problems and utopia was right around the corner. Humanism grasped the imagination of a young generation and they sought to throw off the traditionalism and reject their parent's spirituality for the 'proven truth' of science. But euphoria did not last long; soon the scientific generation became disillusioned, angry, and though they relished the advances of science found that it did not, could not, answer the deep cravings of their soul. Some would return to the spirituality of their parents but most sought spirituality without restraints. They wanted to be spiritual but they did not want rules. They wanted what they considered the best of both worlds. This

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legacy has been passed down to the present generation.

The following are a few of the definitions of spirituality given by today's young people:

- a. Spirituality: The human impulse to seek and unite with a reality beyond the appearances of the world, fulfilling the need for a meaning.
- b. Spirituality is subjectively experiencing life both inside and outside of self.
- c. Spirituality is an awareness of a natural order in the universe and of the exquisite checks and balances found in life forms at various levels.

A cursory observation of the world suggests that spirituality is extremely important in guiding people in how they live. Growing up in a religious family and coming under the influence of revered Sri Ramchandrajji Maharaj and under guidance from my revered father, I too was drawn to the mysterious exploration of spirituality. I was then introduced to a person who was considered a saint in the satsangh. She was an interesting person who practiced meditation and was able to get in touch with her inner self and become one with the universe and Master. As an impressionable new entrant to the

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system I craved for something more, I was interested in experiencing this new phenomenon. Master obviously sensing my interest called me near and gave a sitting offering Pranahuti. It was an unusual experience where I felt that the entire system was vibrating with the divine impulse and making me feel the Oneness. With this experience I had at that time I was sure of a Just God and my heart was drawn deep inside and I felt that all crave a spiritual experience - a touch of the divine. I then felt that the prayer suggested at 9 P.M. where we seek that all in the universe in fraternal unity seek the divine gaining roots in my heart.

We may ask whether such experiences are necessary to develop true craving. It is also natural that we should ask does any spiritual experience count. If we all crave a spiritual experience will any spiritual experience do, and if not which experience is true. Master affirmed that spiritual experiences allegedly caused by inner conscience can be wrong as they are likely to be the play of mind. One of the main culprits in having foul and untrue spiritual experiences is our ego. Ego is the replica of Satan in our psyche. Who is Satan and what is his purpose? Where does the concept come from? We all sense a craving towards spirituality and meaning, and at the

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same time we share a desire to do the wrong thing, cheat, beat or even kill and steal, to insult and eat fatty foods. We intuitively know there is a dichotomy in the world and in ourselves. Master has asserted that Kama and Krodha are God given gifts and we have to use them wisely with moderation and restraint. But whenever we do something that is not conducive to reach our real we tend to excuse ourselves by saying that the Kama or Krodha has done it. What we should note is, these forces do not do anything, they only tempt us to do the wrong. Life's circumstances can be tempting from the outside, and we can have desires on the inside. In fact, I feel these two forces are put in us to test our real craving for the divine. That seems to be the divine purpose.

But if these words of the Master are kept in mind "The real craving of man keeps him in constant restlessness, and he works only to gain his real goal" we will be keeping the helm straight and we will be moving in the path laid out before us. These forces which appear to be anti-God are in fact our best aids in the path and play great role in our spiritual progress. They strengthen our intention and drive the engine of our consciousness in the meaningful direction.

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We know that pure consciousness is an invisible field of energy of infinite dimension and potential. This field is the substrate of all that exists independent of time and space. A point which needs to be noted carefully is that because the field of consciousness encompasses all that exists beyond all limitations and dimensions of space and time, it registers all the events no matter how so ever seemingly insignificant or trivial or miniscule, such as even a fleeting thought.

Consciousness is the irreducible substrate of the human capacity to know or experience, to perceive or witness, and it is the essence of the capacity for awareness itself. The field of Consciousness exist independently of man, and yet it is included within his experience. It is the Absolute and, in comparison with which all that exists is relative. The presence of the field of Consciousness is known by all sentient beings as the subject of awareness of existence of the self. Thus, the awareness of the presence of Consciousness is the primordial subjective reality underlying all possible human experience.

The entire universe exists independently of human description and is essentially one unified, total field within which are varying levels of

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vibrational frequencies that appear as the observable Universe. The higher the frequency of the vibrational energy, the greater the Power even as it is in the physical domain. The Consciousness is life itself. Anywhere there's life, there is Consciousness, whether it is the incredibly simple Consciousness of an amoeba, or the complex Consciousness of Humans. Consciousness is everywhere; it is the light with which we illumine the world- it is the light without luminosity or divine light. Compare both laws of the conservation of energy or conservation of matter; the law of the conservation of life prevails. Life itself is not capable of being destroyed, there can only be change form by shifting to a different frequency. A serious study of the 'Game of Life' prepared by Imperience would throw more light on this.

Satchitananda is the word for such consciousness. In fact in the path of Rev. Babuji we move farther from that level of consciousness. It is not a concept or idea to be in the consciousness of Satchitananda. It is a reality we experience often in our sadhana. But our Master leads us on to the level of void. But then that is subject to our relinquishing all other desires and cravings and seek only the end state whatever it might be. Master states that "The

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real state of enlightenment comes when we get into full consciousness of the condition of enlivenment and after imbibing its effect, secure merging in it. (Reference: BWS 307). This mergence happens in all the knots and in fact after moving through the various knots and mergence therein, we move through expansion and enlivenment. The realm of knots is too small compared to the realms of splendour and the movement in central region. Any attachment to anything in the sphere of manifestation is a limitation. The price may appear to be very high but that is for cowards and seekers of toys. To crave for the Real is the option that is chosen by lion hearted men. Our beloved Master said his system makes the aspirants so and let us live up to His expectation of us.

Pranam

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“If we are in the hands of a real master all the things necessary for ‘man to be called man’ gradually come out of themselves”

The topic of the seminar "If we are in the hands of a real master, all the things for 'man to be called man' gradually come out of themselves" is very important for any person who seeks to find a solution to the problem of life. It may be noted that we are considering the problem of life and not living. Prima facie this sentence would be appearing to provide an easy solution to the problem and once we are in the hands of a real master nothing need be done by us and every activity aimed towards the solution of the problem of our life would automatically follow. As persons treading the path we know that would be a simplistic way of looking at the issue. Before examining this aspect of sadhana let us focus on certain important points in the message.

Master in this statement brings into focus two pregnant concepts in his system of modified Rajayoga. 1. ‘Man to be called man’ (real man) and 2. ‘Real master’.

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He clarifies about the real man as “A man can be real man only when his eye is diverted towards his inner self. Therein lies the real quest for Reality. One who adheres to it establishes his footing in the sphere from which everything descended by itself. In other words he connects his link with the main source. The only thing which remains then is its expansion for which the prescribed abhyas is sufficient.”¹

Master states that “It is commonly believed that God created man in His own image. All the religions, philosophies and sciences of the world are unanimous on this point. It does not mean that the physical form of God is the same as that of man, with the human body made of flesh, bones, skin, etc., possessing arms, legs and other limbs. It really means that a man possesses, or is composed of, all the powers, forces and energy which are present in Nature in the same order.”²

If God has created all of us what more has to be done? Are we created incomplete? Perfect Being like God cannot create incomplete and imperfect beings like us. All these queries are not very relevant if we understand that everything that is required to be a real man has been granted to us by birth and it is for us to become perfect and thereby

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bring glory to God. Master states that “Things come and go but what lies in between these two is our real condition. This changeless condition of ourselves is the end of all spiritual activities. Blankness is another expression for this condition. The whole system is vacuumized in the end, and man becomes a real man. It has been found difficult to define man, but when we add the word real, it defines the beauty a man should have to belong to.”³

Further he clarifies the characteristics of real man should be by answering the question “Who is man? Only he who is imbued with a sense of humanity.”⁴ What is this sense of humanity? Some called us rational animals. Some others called us social animals. And so on. All are agreed that we are animals, only that we are a bit different. The gregarious nature of man is different from the gregarious nature of other animals which are all governed mostly by instinct. In man this tendency led to the noble concept of camaraderie and fraternity. The human traits of sympathy and empathy are off shoots of this tendency only. ‘Tooth for tooth and claw for claw’ is animality. When Reasoning takes deep root the need for compassion and forgiving dawn in the hearts of man and he is on the road to become a real man.

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Master states that “When man first assumed his physical form he brought with him the things opposed to the real nature of his being; that means both the opposites were intertwined to give it a proper shape. It appeared in the form of an outburst similar to that caused by the contact of fire and water. When supplemented by the flow of air, it went on smouldering and increased the force of the outburst. The outburst is nothing but the action of the force coming in contact with the soul, thus exhibiting a display of the elements. Reality was lost sight of. Just imagine what the reverse use of things finally resulted in. We took into account neither the cause nor the effect thereof, to trace out the origin of this degradation”⁵

Master says that “We have to enter a new life, a life which is behind this outer life of ours - we might just as well say that the real man exists behind this, the apparent man. Now since you want to enter upon the real life, you have to seek for the real man, the man behind the man, or the man beyond man. Such a personality, if he does exist can be traced out only by the heart's eye and can be felt in every molecule and atom of the body. Though possessing a physical body, he shall in no way be attached to it and he shall be nearest to zero. His covering shall

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be the whole Universe wherein he shall have his own play. You will find him present in the sand of the desert, as well as in the waves of the ocean. You will find his presence in the light of the sun, the moon and the stars. He shall be in existence everywhere, in hell as well as in paradise. But how to trace him out is the real problem.”⁶ A very important corollary to this thought is all our actions thus are in his sphere. The play ground is His. Another supplementary to this is that the play also is His. That being so the feeling of being a ‘doer ‘is untenable. Once this is understood we become humble and the process of getting rid of the Ego starts.

It is an interesting twist that Master when Master in his startling statement asserts that the real man is no different from the real guide.”The real man, in the proper sense, can be he who makes a man the man that he ought to be, a thorough man in the real sense.”⁷ Thus he merges the concept of a real man with the real Master. The real man is the real Master and the real Master is the real man. The natural path leads to such a destiny. As Master puts it “It is only when we get closely in touch with nature that we begin to breathe in the purified air coming there from. By and by we begin to acquire

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identity with it. In a word everything becomes possible and attainable when we get ourselves attached with the real man beyond man.”⁸ It is no wonder therefore that He stated, He makes Masters. We are attached to the Master so that we become real man and in the process got a very high responsibility of being masters too.

He further asserts that “The main purpose of training is that a man should begin to imbibe within him as much of godly attributes as possible. If this is not achieved the system of training is defective and consequently of no avail. Proper making of a man must be the natural result of the right type of training. Proper making comprises of the right moulding of mind with due moderation in the exercise of all our senses and faculties. Thus the right type of training under the guidance of a capable master is by far the most important factor in our proper making without which higher attainments in spirituality are never possible. Most of the people have, in some way or the other, a natural inclination towards God, yet those who succeed in realizing God are very rare. The cause is defective guidance and wrong training which leads a man away from the real path with the result that he is lost forever. Now for a man of ordinary capacity it is a pretty hard task

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to judge whether his training is rightly directed or not. A man tamely and unquestioningly follows the instructions of one whom he has accepted as his Guru and practices as he is required by him to do. It is very difficult for him to ascertain whether he is being guided along the right path or not. This is a great problem before the people who are themselves quite ignorant in matters concerning realization. You will find numerous teachers of religion who will tell you not to eat garlic, onion or carrot and insist upon you to adopt Sadhanas and practices, which have no real significance or a hundred other, such triflings, which will never lead you, even a step nearer to reality. This is no training. Such teachers are really deceiving themselves as well as those whom they teach. You must be sure that unless internal peace, calmness of mind, simplicity and lightness follow as the natural result of your practices, you are proceeding on the wrong lines and that your training is defective.”⁹

The real man obviously is a perfect man. In practical terms the perfect human is one who is in full control of senses, his feet and hands and his tongue and loins. More than anything else he is one who serves the interests of others selflessly. This concept it may be noted is something that does not

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accept the concept of original sin. Man is pure by birth and this is stressed in many places by the Master and His call has been to get back to the original condition of purity; purity of consciousness also called as the Home Land. Such a perfect man is what we have in our Rev. Babuji Maharaj which is a perfect copy of the original Creator or God.

The perfect man or real man incidentally it may be noted sees every individual of the human species completely as a copy of others. In none of them there is any lack in regard to what others have and limitations are but accidental. Like someone may have lost his hands or feet or even what we call mind. All the differences are due to samskaras only: otherwise each one of the human beings reflects others. This concept is crucial in understanding the possibility of empathy in us. But for these differences in samskaras the individuals are like mirrors facing each other reflecting fully each other. It so happens that there are people in whom we can find things present in potential while in others these are actually there.

The Real Man is a friend of God. Arjuna the Nara is a friend of God Narayana. Similarly when we have gained the link to the Master every one of is a Nara and has the God as our friend. Then we

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become close to the Divine. True every one of us has our own angle of perception and may be considered as different from others. Also amongst us there are differences in degree of perfection, we can find perfect ones and more perfect ones, but no one of us is gifted in this world with more of perfection than our beloved Master. His personal qualities, his inner stations, his deeds and several of his words testify to this. He is the perfect man. We when perfect and become friends of God connect ourselves to him like perfection to a higher perfection. He is the Maha Parishad around which evolve all the spheres of existence/being. He is the unique Special Personality who performs in different forms and persons according to His will and pleasure and according to the need of the hour and station of work.

One more thought before I conclude the paper. The difference between the words immediate and automatic should be clear. The word automatic would mean capable of operating without external control or intervention. The word immediate means instantly or spontaneously or without delay. To understand that we would become real man instantly on approaching the real master obviously is not what Master has meant. That is undeservedly greedy. It

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should be understood as meaning that the things required for becoming a real man would be accruing to us without any further assistance from any other source. The acceptance of the Master has to be total and integral and without any conditions to deserve such a gift from the Master. In short one has to be a murad to deserve a real master and it is our duty to mould ourselves as that most deserving person whom God seeks to be always with.

References

1. Silence Speaks – pages 39,40
2. Wisdom Unfurled – page 37
3. Showers of Divine Grace – page 36
4. Sparkles and Flashes – page 62
5. Silence Speaks – page 417
6. Silence Speaks – pages 99,100
7. Silence Speaks – page 45
8. Silence Speaks – pages 101
9. Basic writings of SriRamchandra – pages 231,232

Restoring our Balance

My dear associates in the Path,

My humble salutation at the feet of all the holy ones gathered here on this auspicious occasion of the Basanth celebrations commemorating the 138th birthday of our Great Master Lalaji Maharaj of Fategarh. More appropriately I should say we are commemorating the birth of a New Era in human life. Even when we are seasoned travelers on the journey to heal our inner selves, there is always more to understand. The unconscious, sub conscious and super conscious can spring surprise lessons from deep within at any time. These surprises which are positive as well as negative need not scare us. However we should remember that we are on a journey to Infinity or wholeness and in the process pick quite a few jewels which are in fact our own parts or as Master calls them Knots.

These parts of our being or consciousness called as Viveka, Vairagya, Bhakti, Saranatva, Prapanna, Prabhu and Prapanna Prabhu have to be recognized as our jewels and we should start owning them to gain the much awaited passport to higher realms of divine being. An exciting point of view is that life, at whatever stage-childhood, youth,

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adult or old age is always creative and never a closed chapter. So there is always more to learn about ourselves as we heal, grow, and integrate all aspects of ourselves. The more integrated we are the better we are able to participate in creative evolution of life. Life I would rather say is a creative balancing sport. When spirituality is intertwined with life the act of balancing is more interesting and lively. When we appreciate the role of the Master in His spiritual splendor in our individual game of life, it gains a greater meaning.

Master while expressing his longing to get fellow associates in the path to reach the Destination poetically states that "... will surely come to the conclusion that you are sailing towards your own Home, wherefrom you have been snatched away by the Irony of fate." Elaborating further he states that 'when we use the phrase of 'irony of fate' the idea of unbalanced character presents itself to our memory. So long as there was the Balanced state, we had no form of our own. We have simply to unfold ourselves and restore our own Balance which we had lost." Rather than getting off track and being seduced into the highs or lows of life, we live with courage, confidence and faith in the Master as life unfolds, ready to meet new experiences, all the time dwelling

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in the immediate presence of the Master deep within our hearts where it beats. The rhyme and rhythm of the heart beats we hear during our meditations is the splendor of divine play within us and lending our ears to it we enter deep states of Samadhi as if we are entertained with a lullaby.

One of the helpful ways to become aware of our imbalanced states is to learn as to how we got lost disconnecting our parts: as Rev. Babuji puts it is that 'irony of fate'. We can learn this only through meditation and diary writing. When the song of the divine is not heard and we hear the trumpets and drums of internal strife and external war we find ourselves thrown in noise and tempest as it were. Watching our thoughts and feelings going amuck and none of the individual thoughts and feelings lasting more than a few seconds we start learning how temporary and transient the thoughts are. We remember the Master and relax and let go and do nothing with the thoughts and feelings. This is the internal Vairagya we develop. Once this is established we find we are in a state of Surrender to the moment and immediately the thought of the Master flashes and along with it we start feeling reverence and devotion. Thus by being detached and observing the immediate presence of the Master

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we feel very simply the most fundamental and basic state of our being. This is really the 'ground' of our being. It is then we can say we are in the state we seek for in the fourth part of our prayer "Thou are the only God and Power to being us up to that stage".

The logic behind this is the power of thought. Thought has divine origin and in its pristine purity is simple consciousness where awareness itself is not there. And more than anything else it has enormous power in a latent state. Master says" When one resolves to do a thing, the connecting link between the thought and the work becomes intensified, and one begins to draw power from the real source in accordance with the strength of his thought. (Reference: BWS 125)" So during our meditation if we keep the thought of the prayer imbedded in our hearts it grants us the power to be in His thought undisturbed by any alien or extraneous feelings and thoughts. One of the thoughts that disturb the abhyasis relates to the physical posture. Classic sitting is a vital part of our meditation technique. Somehow the approach that demands the aspirant to sit motionless for hours on end, as if becoming a frozen human statue is the key to enlightenment, has got deep rooted in some and this has been one of their undesirable thoughts.

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Masters' path suggests a more scientific approach of not making the human body as our enemy but rather works with our natural physiology to allow more intense meditation with less effort and discomfort. If the aspirant is clear about this concept he may not gloat around with an idea that he is as stable as a rock during meditation or suffer a feeling of incapacity to be such a rock. Surely masochism is not an effective path to self-realization.

It is the general principle that we keep our place of meditation lit. It is because meditating in a darkened room presents fundamental physiological problems. When we sit quietly with our eyes closed in darkness, our brain interprets this situation as a signal to start shutting itself down for sleep. We are informed by scientists that sleep inducing hormones such as melatonin are released at the same time our heart rate and circulation are reduced due to lack of movement. We feel swept away on a sea of quiet relaxation. This pleasant experience may be a type of hypnosis and should not be construed as meditation at all. If the aspirant were to bend the head such that it glares the stomach it would induce sleep like state more easily. Meditation means that we are relaxed as if sleeping, but our consciousness has to be fully and intensely awake. Therefore, it is

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a general principle that when we meditate closing our eyes, the room should be lit so that significant amount of light passes through our eyelids.

The prayer of our system is very vast in scope and needs to be understood carefully. Surely seeking desires and wants is a part of family life. There is always the primary need to exist so that we can do our duty. To feel our existence and assure ourselves of our identity we want to survive, create, procreate and build our families and wealth and develop our ideas and ideals. Thus keeping in view the ideal of preserving human race on this planet seeking or wanting is prima facie a good thing. Therefore the sentence “we are yet but slaves of our wishes putting bar to our advancement” in the prayer needs careful examination. If our sadhana is directed to being an awakened Buddha the sentence would make sense, in the manner in which the recluses think. But then we are committed to realise in the family life itself and have no desire (is that a desire?) to become a recluse even if it were to be an enlightened recluse.

Desire creates duality- the person who desires and the object of desire. Buddhism taught that desire is a root cause of suffering and advocated the abolition of wanting mechanism

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entirely. Rev. Babuji instead suggested balancing our craving and needs. Further he advocated that every thought of ours be taken as an injunction from the Master and develop a detached perspective as to the outcome of efforts of need gratification. We are not slaves of desires and wishes as such but slaves to the results of our action leading to satisfaction of desires. In the philosophy of recluses 'not wanting' means not wanting anything, not just dropping the desire for sex, money, and power, but also dropping the desire for justice, family, and nation. It is not what we want that matters, it is the wanting mechanism itself that is the barrier and according to them has to be abolished. This will not apply in a family set up. Whatever may be the merits of deep meditation, reason and norms of society cannot be dispensed with in a civilized world. The half naked fakirs and totally naked jains are not specimens of human perfection. The call for such abdication given by the orders of renunciation is not acceptable to a rational being. Ending the wanting mechanism brings time to a halt, annihilates the future and the past, and plays no part in His expression.

The Natural Path wants us to be responsible persons committed to common good and welfare of

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the society. Deep meditation is a giant leap beyond our petty wishes and desires and not of logic and the norms of society. It is dissolving into infinity to become aware of our insignificance and is a state into which we enter and come back wiser and cohesive and we see the grandeur of His manifestation called in tradition as Leela. Though we get into such a state due to the blessings of the Master to remain in that state requires a total commitment and dedication to the divine and our developing a capacity to view all that is in creation with the point of view of the 'monas monadum.'(God) It is true that very few humans have been able to manage that radical transformation totally, but the possibility of every human being reaching that condition is what the Natural Path promises provided one follows the system in letter and spirit.

We have an uncanny method of cheating ourselves of the chosen objective of life. Infinite are the methods by which we try to cheat our conscience. A sincere aspirant once wrote to me 'during morning meditation, thoughts related to having second child for service to the Master and betterment of humanity. Felt like someone begging, pleading to have birth and quite surprised with experience.' What a way to conceal the carnality?

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What a mischievous way of bringing in the Master into the picture? I felt a bit dazed and much more puzzled when I read the letter of the aspirant. And this during the morning meditation? The importance of the timing to offer our prayer stated by the Master must be remembered and its implication well appreciated. He stated that ' Performing of Sandhya before sunrise is stressed upon for the reason that the external heat and other influences, which have been driven out of the body, may not creep in again by the effect of the sun which would prevent our deriving the best advantage of the time.' (Reference: BWS 125)

For sure we are all serious that we should get enlightened and we are doing our sadhana and with the help of Pranahuti are progressing in the path. But it is necessary that though the goal of our life is most desirable thing to be achieved there is a catch. While we want enlightenment, we should realise that our wanting mechanism is still active and thoughts relating to the wants and desires will persist during meditation. We need to understand our thoughts are all governed by the wants and desires. At some point in our practice of meditation we may clearly realise that wanting is a barrier to further progress. Only when we can perceive this

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very clearly should we try to step back from the wanting mechanism, otherwise we will suppress desires and lead a false life. Stepping back from the wanting mechanism is a form of intense self-observation and not suppression. The repeated influx of Pranahuti which grants us comfort in deep silence and safe and smooth passage into Void also concomitantly and certainly ensures the reduction of wants. We find comfort and safety in the Void, its certainty and indestructibility is all through palpable. It is something we should wait for in patience and perseverance. We are left with our only option and that is to pray to the Master. The fulcrum of the balance which we seek is the Master Himself and this is one of the primary realizations we have in the Path.

I encourage myself and implore you all 'to pray so that we pray and continue to pray so that prayer may continue.' What else is the goal of human life and its perfection?

WILL

Dear associates,

My humble Pranam to all. On this auspicious day I like to share with you some basic principles of practicing the system. I have been practicing this system of Rajayoga for nearly 5 decades and I feel I have some information on the problems we face in our sadhana and would like to share the manner in which I tried to understand and meet the situations. When we study the book "The Ten Commandments" of our beloved Master we appreciate the point that this system requires certain definite changes in our habits. It is said that "Man is a creature of habit." This simple statement is deceptively profound.

We know that our lives are comprised of a collection of habits that dictate many of our physical, emotional and mental actions and reactions. Depending on the level of conscious awareness we invest in a habit's creation, habits can either enslave us, turning us into a mindless automaton, or free us to pursue creative, joyful activities that enhance and give meaning to our life. Most of us have a mixture of good and bad habits. The demand of the book Ten Commandments is that we eschew wrong habits and attitudes and embrace the wholesome and holistic attitudes and habits recommended in the

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book. If some of us feel that the call is too high it reflects the unwillingness to follow the commandments 3 and 2 which stress on the clarity required to understand and reach our goal.

Obviously this means our unwillingness to change our habits. When we say 'I am not able to get up early in the morning' we are only saying to ourselves 'what if I get up late and attend to meditation.' When we say we are not able to forgive our brother or sister we are only saying we are not willing to do so. The Commandments demand that we eschew greed, gluttony, hatred, envy, hopelessly undue attachment to persons and property and a host of other habit patterns which having been created by us we refuse to leave them. The plays of the mind are mysterious and funny and deserve greater attention in its role in habit formation.

Habit is defined as an acquired behaviour pattern followed until it has become almost involuntary. Habits can be good or bad, productive or non-productive. Good habits lead to developing skills, such as learning to listen, pray, help etc., They also save us time and energy by automating the performance of desirable actions. These acquired behaviour patterns free our mind from having to concentrate, as would be required of unfamiliar

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actions. It is amusing that every early in the morning there is a ritual of waking up the Lord in every temple and He is yet to develop that habit. I only am stressing how difficult it is to develop a good habit.

To obey the Master who has developed total control over his internal and external apparatus as our beloved Master is the way to become like him. He always said that it is his wish that all become like him. It is common sense that we replace bad habits (or as Master puts it spiritual diseases like laziness, sloth or indolence, envy, hatred, jealousy and a host of other negative traits which affect sadhana) with good ones, which is the basis of all selfdevelopment and spiritual evolution. But habits and attitudes die hard. This is evident when almost everyone who has ever tried to quit smoking, alcohol or coffee will tell that this is not always as easy as it would seem.

Smokers are addicted to nicotine. But according to modern science of brain, all habits induce emotional states that produce chemical changes in our brain. Consequently, we become addicted to the chemicals secreted by our brain no matter what kind of habit we create. We are further informed that with every thought or action we undertake, we create electrical pathways in our brain. As some wit said all that we know is "neurons

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which fire together and wire together." Psychologists aver that repetition etches these patterns more deeply into our brain. In order to replace a bad habit with a good one, we need to break the association with our emotions and the chemicals we have grown accustomed to, and rewire our brain. This requires concentration and will. Obviously our will which has been made weak due to our educational and ethical systems requires support from a genuine person who is prepared to rewire our connections. This is what is being done through the process of Pranahuti. Pranahuti without our willingness to recognise our faults and fallacies and readiness to change into a more productive and integral being would be of no use under normal conditions.

If we are unaware or unwilling to acknowledge our non productive habits, we will have a hard time replacing it. If we are not convinced a particular habit is bad for us, we will have no incentive to change or transform. But, if we are aware of our unwanted habits and undesirable attitudes and are willing to devote our attention to it, then change is possible and more so through Pranahuti quickly. Deeply focused concentration, such as during our meditation increases the potency of our thoughts and more deeply affects our brain's

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rewiring. Meditation and cleaning processes thus gain paramount importance in our efforts to transform.

We should remember that in the original place it took regular action to install our unwanted habit patterns and attitudes possibly over the course of several lifetimes and so it will take regular action and considerable time to undo it. This is where our will comes in as also the help we get from Pranahuti. We strengthen our will, as well as our new habits with repetition. Every time we consciously reject the urge to give in to our bad habit, we strengthen our will. Every time we consciously undertake an action to install a new, positive habit, it becomes easier. This is how we rewire our brain and overcome our addictions and change our attitudes.

When these habits are of a positive nature, this self-reinforcing cycle produces positive results, but the contrary is also true. In other words, consciously acting to install positive habits strengthens our will and further attracts more similar experiences. Giving in to bad habits weakens our will, not only making it harder to install good habits, but doing so may cause us to lose the good habits we already had. This is the logic behind the principles of *aanukoolyasya sankalpa* and

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pratikoolyasya varjanam. The habits and attitudes which are contra to the nature of our goal should be eschewed if we have to develop the habits and attitudes which promote the acquisition of the goal desired. There can be no better reason to develop our will and consciously establish positive habits. The development of good habits and attitudes adumbrated in the book Ten Commandments will improve the quality of our spiritual life and free us from the grip of negative habits and attitudes. That leads to better quality of meditation and there by enables us to embrace our Master very quickly and become one with Him. However we should always remember that in sadhana we should be guided by our own wisdom acquired through sadhana in the proper manner. Conventions and dogmas should be never allowed to dictate our wisdom. This is the primary freedom and can be considered as Viveka.

True Happiness

Dear associates in the Path,

On this happy occasion when we are all gathered together to celebrate the 112th birthday of our Master Sri Ramchandraji Maharaj of Shahjahanpur, I offer my humble pranams to all. When I see our gathering I get overwhelmed and the waves on the shores of humility I perceive make me dumb and silent. I do not like to disturb the divine silence that is over us as a canopy of bliss.

The moment I try to peep out of this silence, I am faced with a strange world that appears to have nothing in common with the soul satisfying imperience we just now had. The world which is suffering from all kinds of conflicts, gashed by divergences and cross-purposes, might in fairness look towards the Master the Great Healer, the One Supreme Spirit, which is the benediction of all life and being and bliss unending. The oneness, the unfathomable imperience of Unity must be realized in everyone's life, for on that, peace of the world and individual rests.

True union of our self and that of Master is the goal of our sadhana. When oneness is achieved, nothingness is realised. This nothingness is not

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simple void or shunya. Our merger with Master is a progressive six-stage path. The various stages of devotion, surrender (that includes selfless service), Prapanna (earnestly seeking Master's grace), Prabhu (experience of all as Master), Prapanna Prabhu, and Laya (oneness with Master) are progressive and imperienced by serious sadhakas every time they meditate. It is a matter of imperience that we go through all these stages during our meditations though we may not be able to consciously delineate the stages. Due to our regularity in sadhana and with increasing depth of experience each of these phases brings us closer, until we are fused in a final state of perpetual bliss consciousness, or Master.

It is our duty to share this blissful consciousness with all. Rev. Babuji Maharaj is the source of happiness. He always asked us to be happy and said that is the divine will. It is tonic and elixir of our life to consider holding happiness as our basic intention of life. When we feel happiness our heart revels in delight and joy. It grants us 'santushti' or the wisdom to be contented always. This is the energy that opens doors to harmony in our lives and the vibration that is infectious. Can we not be happy for all the blessings that flow to us from Master? I know it may be difficult to truly be happy when things

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seem to catch us on the old roller coaster ride of life, however, this is when we should remember to stand tall and remind ourselves that happiness can be a permanent part of our nature. It is up to us.

When I find my body and spirit is not all that harmonious I made it a habit to go through my album of photos of Rev. Babuji Maharaj: instantly I always find that the shadows get dissolved into the splendrous light. Many a night I find the dawn coming by when I have not yet closed my eyes. That moment which reminds me of my duty to offer prayer is a great moment of happiness as the yellow rays that peep through the ventilator soothen me with its caresses. This classical music of unearthly silence that wakes us up in the dawn, Ushas, to be with our Lord and hear the soul soothing messages of the Master is the most enviable happiness we have and is always something to share with all. What makes us happy? It is the memory of our Master who is nearmost in our heart. His remembrance bubbles up in our heart which certainly helps to heal anything that comes by and might bother us. More than anything it will help our consciousness to be more transparent for the activity of the Divine to shine through us. Happiness consists in the awareness of the activity of Master in our hearts and we should know that such is the constitution of our nature. The

TRUE HAPPINESS

awareness of the Master in our heart is a running stream and not a stagnant pool.

Even as children we should share what we know. True happiness we derive in the conscious awareness of the Master is something to be shared without any hesitation. Truth has to be revealed. This is the true joy of life. Our purpose of life is to spread the Master's message of happiness and joy. We need to recognize ourselves as beings of a divine force instead of a feverish and selfish clod of ailments and grieving senses complaining that the world will not devote itself to making us happy. I am of the conviction that my life belongs to the whole humanity and that as long as I live it is my privilege to do for it whatever I can. Such shall be in all seekers of Oneness with Master. He said he belongs to the whole of humanity and when we merge in him it shall be so with us too. We should be ready to be thoroughly used up when we die. For the harder we work, the more we live. Life is no brief candle to us. Life in the Master is a sort of splendid torch which we have got to hold up for the moment, and make it burn as brightly as possible before handing it on to future generations.

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