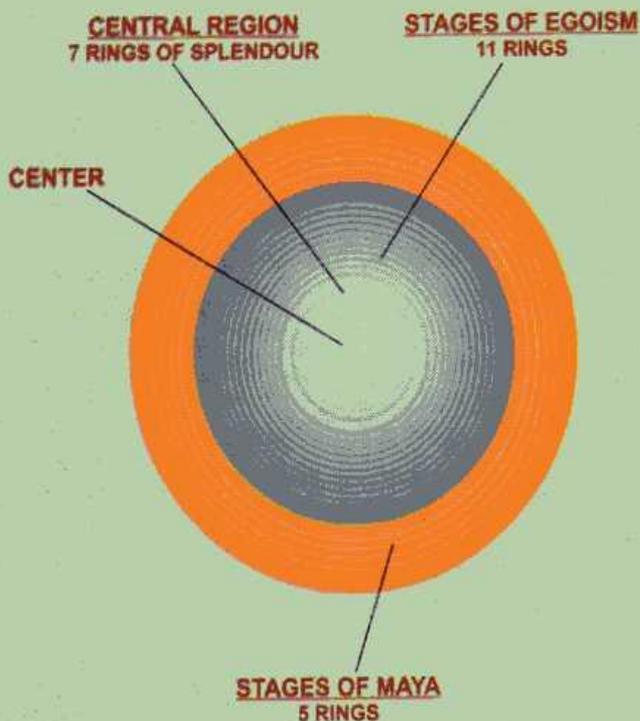


BODHAYANTI

PARASPARAM

VOLUME - V



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BODHAYANTI
PARASPARAM

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VOLUME --- 5

INSTITUTE OF SRI RAMCHANDRA
CONSCIOUSNESS
5TH FLOOR, LAXMI PLAZA
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CONTENTS

Publishers Note	i
1. The New Era of Spirituality	1
2. On Repentance and Pardon	14
3. Some thoughts on Samadarsi as a practice in yoga	32
4. The Virtue of Truth	42
5. Revered Babuji's Innovate Path	53
6. Sri Krishna through Sri Ramchandraji	65
7. On Imperience and Event Horizon	81
8. Our Spiritual Order	96
9. Philosophy of the Natural Path	105
10. We should attempt the Finite for the Infinite	112
11. The Demolition of the past is a chapter in the Natural Path	134
12. The remembrance of everything should merge into the remembrance of One	162
13. It is the Divine Command and therefore it is my duty to do so	183

14.	They take milk but also eat pickles after that	198
15.	We Are and We are Not as also We are Not and We Are	211
16.	No doubt the world will be paradise but for that we have to work hard	246
17.	They are mostly dogmatic instead of Godmatic	278
	Index	

PUBLISHERS NOTE

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

In this volume Brother Sri. K.C. Narayana deals with the various practical aspects related to Repentance, Samadarsitva, truth, dogma, duty, moulding, demolition of samskaras and imperience.

The present volume starts with the article on New Era of spirituality which deals primarily with Sri Ramchandra Consciousness. In this article Brother Sri. K.C. Narayana talks about how the Master worked relentlessly during his life time and continuing to work later, the Master is guiding us as to how to live in and work for the Divine. He says

“we can see the seeds of a global consciousness, a deep awareness that we are all one people who are part of a living, integral cosmic consciousness. And within this awareness is an awakening of oneness, a consciousness that is not based upon duality. We imperience it as a primal knowing of the oneness that belongs to life and is a direct expression of the divine. There exists amongst us an inter-connectivity that can take us beyond the hierarchical models of the past, into an organic and holistic way of living.”

These he says are the signs of a future that is developing since the Advent that can free us from the paradigm of duality and separation. In the new era, religion as we understand it today has no place; as our Master put it ‘the end of religion is the beginning of spirituality.’ This consciousness he says is Sri Ramchandra Consciousness which carries an energy that we experience as Pranahuti that comes from the source of life, an energy that is dynamically alive, that has the joy of creation that brings with it a more direct experience of the divine that is within everything.

The second article deals with Repentance and Pardon wherein he shares his experiences with respect to Prayer and the 10th Commandment.

The author delivering the talk on Krishnashtami in the Article Samadarsi talks about the various dristis as also explaining what is meant by “Samadarsi”, “Samavarti”, “Sama buddhi” etc. as Practice of Yoga.

He moves along to deal with the Virtue of Truth, the Innovative path of Revered Babuji as also giving us insight by taking a detailed look at Sri Krishna through the eyes of Sri Ramchandrajai.

This volume includes talks during the seminar's which were organised by 'IMPERIENCE' wherein the authors handling of the subjects gives an insight into the various practical aspects of sadhana as well as provoking us to introspect objectively.

There are quite a large number of practical hints which have been given for the benefit of the ardent aspirants of the system in this book and the author does not waste time dwelling on relatively

less important aspects of the system of Pranahuti Aided Meditation.

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

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

HYDERABAD

January 2007

R. RADHAKRISHNAN

FOR SRI RAMCHANDRA PUBLISHERS

CONTENTS

Publishers Note	i
18. The New Era of Spirituality	1
19. On Repentance and Pardon	14
20. Some thoughts on Samadarsi as a practice in yoga	32
21. The Virtue of Truth	42
22. Revered Babuji's Innovate Path	53
23. Sri Krishna through Sri Ramchandrajii	65
24. On Imperience and Event Horizon	81
25. Our Spiritual Order	96
26. Philosophy of the Natural Path	105
27. We should attempt the Finite for the Infinite	112
28. The Demolition of the past is a chapter in the Natural Path	134
29. The remembrance of everything should merge into the remembrance of One	162
30. It is the Divine Command and therefore it is my duty to do so	183

31.	They take milk but also eat pickles after that	198
32.	We Are and We are Not as also We are Not and We Are	211
33.	No doubt the world will be paradise but for that we have to work hard	246
34.	They are mostly dogmatic instead of Godmatic	278
	Index	

*The New Era of Spirituality**

My Pranams to all the associates in the path,

It was exactly 133 years ago on the auspicious occasion of the Basanth Panchami, Nature has given relief to the suffering humanity through the gift of a Divine Child Sri Ramchandraji of Fategarh. His mission was to mould a person who would transform the human psyche and he found our beloved Master Sri Ramchandraji Maharaj of Shahjahanpur as the suitable person to receive such a blessing. What transpired between them has been the subject matter in many discussions and talks we had earlier. Dr. Subba rao has done a great service by way of compiling the material which delineates the path through which our beloved Master was taken to perfection in the book "Path to Perfection".

We are aware that we are in a period of transition from one era to another. At this time of transition when one era is dying and another is being born, we have a choice: we can stay with the

* Talk delivered on Basant Panchami 2006

THE NEW ERA OF SPIRITUALITY

images and idols of the past, the ghosts of materialism that have polluted and desecrated our planet or we can move into a future, that though is not yet defined, clearly promises us of full spiritual possibilities. Through the dedicated work of our Master who worked relentlessly during his life time and continuing to work later, the Master is guiding us as to how to live in and work for the Divine. There are already signs of this future, some visible and some as yet hidden. We can see the seeds of a global consciousness, a deep awareness that we are all one people who are part of a living, integral cosmic consciousness. And within this awareness is an awakening of oneness, a consciousness that is not based upon duality. We imperience it as a primal knowing of the oneness that belongs to life and is a direct expression of the divine. There exists amongst us an inter-connectivity that can take us beyond the hierarchical models of the past, into an organic and holistic way of living.

These are the signs of a future that is developing since the Advent that can free us from the paradigm of duality and separation that has

caused so much conflict and division in human history. What is happening is a more integrated consciousness that can heal and transform many of the wounds of the past era which were caused through the instrumentality of religions and offer humanity the possibility of living in greater harmony with each other. In the new era, religion as we understand it today has no place; as our Master put it 'the end of religion is the beginning of spirituality.' This consciousness which I prefer to call Sri Ramchandra Consciousness carries an energy that we experience as Pranahuti that comes from the source of life, an energy that is dynamically alive, that has the joy of creation that brings with it a more direct experience of the divine that is within everything. As we become awake to the oneness that embraces all, everything becomes a matter of divine oneness, everything a unique opportunity to praise and remember God. This feeling that we intuit during our meditations relates to the realms of the Brahmand and Para Brahmand.

Surely that is not the present state of our ordinary living but the experiences we have during

THE NEW ERA OF SPIRITUALITY

meditations in this system of Pranahuti Aided Meditation makes me feel that is going to be the way and the days of the promised paradise on earth is not far off. However we need to work hard for that and I am very confident that every one of us here and elsewhere has the love and devotion to the Master to ensure this becoming real.

In the moments of deep absorption in the consciousness of Sri Ramchandra we feel that we are every moment dynamically alive to and in His presence. For us Divine presence is not an isolated occurrence, not a single sighting to be revered and remembered, but an outpouring of love that is a constant stream coming into life. It cannot be captured, held as an icon. It needs to be embodied in us and fully lived.

I have tried in the book Path of Grace to etch a sketch of the regions of splendour that were made accessible to humanity by our beloved Masters. From the circle of splendour characterised by Divine knowledge to the circle of splendour characterised by remembrance of the Base we have in all the

seven realms, total joy and happiness. When our sadhana matures we gain a new perception that does not depend on any structure. Several doors or gateways to the homeland open up. First and foremost is the door of liberation which opens from a mere partial perception of our real nature of interdependency that is our true knowledge. Next door opens up an intensity of beauty and harmony which leads to worship of the Master. The next gateway to the homeland is one of exquisite happiness or joy which is totally different from any that we know in the physical realm. The fourth door grants us an awareness of our competence and makes us feel the authentic realisation of our true nature. This door is really tough to open and this realm is still more difficult to cross over as the authenticity grants along with it certain amount of arrogant ego which can promote separateness and a posture of ascetic aloofness. This I have seen happening in many advanced sadhakas during the life time of Rev. Babuji and later also. Once this is crossed the next door of total awakened self opens. The sixth door opens and we feel closely attached to the Divine and we are in a vista of essenceless

THE NEW ERA OF SPIRITUALITY

essence. The last door to our homeland is a door that opens us to a state of balance and ease through which we look in awe at everything that IS.

This however is not the end of journey in the realms of the Divine. Master asserts that “I must add that during our march to Reality, of course at a higher point the atoms of the body begin to convert themselves into energy and then energy into its absolute. The whole of the system is thoroughly divinised. And a man becomes dynamic.” It is not the progress of one individual or a group of individuals that is the aspiration we should have but we should strive to see the entire humanity elevate to this higher level of life. Perhaps in the past few entered into such realms but the immediate need is to transform the rational animal to the spiritual animal.

The consciousness of oneness does not just embrace the physical world and the integration in the web of life: it also brings together the different levels of reality that in the last era were primarily kept separate. These realms were not accessible to

the seekers in the past era and they are opened up now by the great Master Lalaji Maharaj. It has been my fortune that I have some glimpses of such vision where all dualities die and separation is a totally alien concept. Not only that, as a person trained by Master it has also been my fortune to assist many seekers in the path to such vistas of Divinity never considered as possible earlier.

My hope is that all those who partake in the spiritual downpour of cosmic consciousness during the celebrations of the birthday of our grand Master will very soon enter into such realms of consciousness that would be not only liberating them but also rejuvenating them to put in efforts to make this world what the Masters want it to be. Then they would start learning the language of the inner world which would enable gaining respect for the forces that underlie existence, the primal powers of life that were called gods and goddesses lying hidden in what we call the Pind desh. We will have to realize the pain we have caused them through our neglect and abuse, and how our pursuit of materialism has polluted not just the physical world

THE NEW ERA OF SPIRITUALITY

(Pind) but also desecrated the inner world of the Psyche (Brahmand). As we awaken to the new consciousness that is being offered we will have to accept responsibility for our actions and neglect.

Superior states of Consciousness always come at a price. When the inner and outer unite within our consciousness and our lives, something new arises which I consider is the child of the future. A new breed of human beings belonging to the Sri Ramchandra Consciousness gets born and they shall make this world a paradise where cohesion and unity is the way of living. This I have fondly and in a traditional language of our Land called the birth of a new Gotra of Sri Ramchandra. Humanity which seems to have forgotten the fact that this world belongs to God (Isa vasyam idam sarvam) will not only acknowledge the same but more importantly it will remember that human being is essentially a living spiritual being whose roots are above even as Lord Krishna asserted in the Gita.

Esoteric knowledge knows about different levels of consciousness within the human being and

developed practices to help us evolve and awaken to “higher” levels. The Path of Grace is a totally new path meant for the New Era. Through this path one moves from the lower planes of consciousness to the higher systematically and with ease under the guidance of the adepts in the field of spirituality. The main aim and purpose of teachings in the path is the awakening to the plane of consciousness where a direct awareness of oneness, love, harmony and balance is achieved through meaningful spiritual practices.

In Reality the world functions as a living spiritual being. This knowledge is not available to all as it belongs to the spiritual hierarchy, the masters of wisdom better called friends of God. Since the Advent of the Special Personality the old system is changed and a new system of hierarchy called Vasus, Dhruvas, Dhruvadhpati, Parishad and Maha Parishad started as is mentioned in the book ‘Reality at Dawn’ by our beloved Master Babuji Maharaj. It is their work to look after the spiritual well-being of the world, aligning it with forces that can help in its evolution and protect it from negative forces that

THE NEW ERA OF SPIRITUALITY

might be too destructive. They work keeping watch over the world and for the world and they work primarily in the inner planes, veiled, hidden, so that they can continue their work undisturbed.

The work of the spiritual awakening of the world though planned and executed by the masters, they also require the participation of individual consciousness. The masters in order to do this work consider it important that human consciousness take responsibility for and participate in this next stage of global evolution. As a rule Nature never thrusts any thing on any being but allows each to grow and transform at its own pace; this is due to the divine origin of all that exists and therefore sacred and highly revered and respected.

The individuals who follow the Natural Path are connected to the masters in a spiritual way and every sincere and devoted sadhaka is partaking in the divine work of transformation and change that is taking place. Many times due to their inquisitiveness to know what work is being done through them, they lose the opportunity to be useful to the masters and

thus get bypassed for ages to come. This is the price that persons who try to utilise their intellect in realms where it is totally useless have to pay. We know that the spiritual transformation of the individual which needs a major shift in consciousness requires grace or energy from a level that cannot be directly accessed from the consciousness that prevails in the region marked “L” in the heart in our Masters works. The spiritual journey of the individual through various stages is possible only with the influx of Pranahuti (spiritual transmission) given from teacher to disciple.

On the global level or Brahmand level the masters have access to the energy that is needed for the world’s awakening and their work is to bring it into the world. The network of spiritual blessing (which we call our centres of the Institute) that is created around the world helps in this process and it obviously needs the participation of sincere and devoted individuals, who are receptive to this act of spiritual service. The new Era demands that the human beings take complete responsibility for the planet Earth and humanity is required to directly

THE NEW ERA OF SPIRITUALITY

participate in this stage of awakening. This work I humbly submit is up till now used to be done in secret, accessible only to initiates. It is now made open to anyone who wishes to participate. This is part of the nature of global oneness.

Of course many people are not interested in spiritual service and even many sincere seekers are too focused on their own individual spiritual path to be open to this global dimension of service. Dr. K.C.Varadachari makes a categorical assertion that “The New Darshana is for those who participate in the Divine Work of Divinising Man rather than those who seek individual transformation. The assurance of the Master that he is taking care of every abhyasi and that every abhyasi should spread the message means that every one should actively participate in bringing about simplicity, purity and fraternal feeling in all not worrying about his own realisation.”

But all those who are sincerely drawn to the service of the Master at this time of transition have the possibility to be involved, for their inner spiritual strength to work with the vision of the whole comes

into play. One may wonder how the individuals can participate directly with the vision of the whole. There is a substantial and irrevocable connection between the human and the Divine which is beautifully explained by the beloved Master through the principle of Parallelism and the relationship of Invertendo between the microcosm and macrocosm. The mystery of this relationship reveals how the individual can relate directly to the whole. The Divine light and energy within the individual and within the world are directly connected and can resonate with each other. This is well known to all esoteric systems and this is clearly explained by the revered Master in his philosophy. This is another reason why we meditate on the Divine light in the heart.

These are days of celebration and I do not like to take your attention longer and would pray that “every one of us utilise the occasion in getting into the Master and Master alone, which act as food and tonic for spiritual elevation” as our beloved advised us.

Pranams

*On Repentance and Pardon**

Dear associates in the Natural Path,

Time to time, I have been trying to share the little facts, experiences and understanding that the benevolent Master has been conferring on me. I have had many occasions to talk about Prayer. Somehow the more I try to share this aspect of sadhana the more hollow I feel in having really communicated anything. The feelings are too close to chest that even intimate hugging does not appear to enable the other to understand the feelings. We are aware there are quite a few components imbedded in our Prayer and this time I would like to share the little I know about Repentance and Forgiveness or Pardon.

While offering prayer as advised before going to bed we are to ask for forgiveness. What should we actually ask God or Master to do? I am conscious that most of us are serious sadhakas and would consider my talking on this subject is a bit

* [Talk on the birthday of Revered Babuji Maharaj April 2005](#)

arrogant. But I am sure all will agree that breaking promises to God is a very human thing to do. We promise God that we will not be hateful, or selfish, or engage in unhealthy activities, and then we do all that and we feel awful: not only because we know the act is wrong, but because we broke our promise to our Master who loves us. I have personally faced this problem several times and frankly had my own ingenious explanations to offer to myself for not keeping up the word. I may share that I find the solution to this problem of changing this pattern, is two fold.

Master in his 10th Commandment commends us to feel the presence of God and first repent. This act of firstly to repent needs greater understanding of the act of repentance. Repentance is not just throwing up our hands and saying I am sorry. Repentance involves truly admitting and understanding the nature of our mistakes, seeing the root causes of our wrongful activities and the consequences they have on other people and the world. It also involves trying the best we can, to mend the damage that has been done, and then

ON REPENTANCE AND PARDON

asking for forgiveness from Master/God and pardon from the people we have hurt.

Of these two seeking forgiveness from Master appears to be easy and we tend to avoid asking those who are hurt by us to forgive us for reasons ranging from arrogance to sheer simple Ego. I am trying to stress the point that 'repentance is work' and not words. The fact that we err often and do wrong things should be first admitted. Without admitting this fundamental aspect there can be no repentance. To seek forgiveness we also need to fully understand that God/Master is an embodiment of Kshama or forgiveness. Contrary to the common understanding, admitting of a fault or error or wrong done, is not a self indictment. It is an open admission of our fallibility.

To the question why should God/Master forgive us the answer as already stated is his capacity to forgive us under all circumstances. Apart from that He knows our nature so thoroughly that he never tries to count our mistakes. This is another spiritual truth. God never counts our errors and

follies but it is our conscience that does the task. The inner conscience ever watches and is critical of our lapses. Surely this depends on our family traditions and our notions of what is good and bad. We many times cannot forgive ourselves. But Master does, because he knows how frail and fragile we are and he also has the love and concern for us to forgive and also help us to rectify. It is this capacity of Master to forgive that makes us revere Him.

The wrongs that we do to others are a result most of the time of a reaction to the perceived wrong they have done to us. The full understanding of the forgiving nature of Master implies that we also should forgive our friends, family and even our enemies who we feel harm us. Thus the following of this commandment enables us better to comply with the commandment 7 of the Master.

Prayer at bed time is one of the toughest to do not only for the above reasons but the environment of the prayer itself is such, that prayer is not what we are naturally inclined to do. Most of the people have bed rooms which are supposed to

ON REPENTANCE AND PARDON

be pleasant for activities which are least spiritual. The habit of either hearing a good music which satisfies the carnal plane or viewing some videos which gratify directly or indirectly the lower order mental activities is also prevalent in most of the homes. Any alteration in this is bound to result in some misunderstanding with the spouses. 'What if?' I can pray where ever I want to and it is the will that matters' is a naïve answer. The atmosphere and the thoughts prevailing in the atmosphere are the main factors that affect our action. In this context alone I said quite some time back that we should not meditate on the bed itself.

I am reminded of the importance of the thoughts in the atmosphere emphasized in an ancient story of our country. I do not remember the source from which I got this story. But briefly it is like this: There was an young farmer named Raju who worked hard on his land. One evening, as he rested under a banyan tree, the royal herald rode by announcing that the king had an unusual dream. Whoever could explain it to his satisfaction would receive 100 gold coins. In his dream, the king saw a

sneering jackal trying to jump on to his lap. While trying to ward it off, he woke up with an uneasy feeling.

Raju felt if only he knew the answer his position would improve and as he murmured this to himself he heard a sweet voice, 'I will give you the answer provided you promise to give me half of your award.' It was a beautiful little bird that had hopped down to a lower branch right above Raju's head. An enthusiastic Raju immediately accepted the offer. The answer was: 'The throne symbolizes the kingdom; the jackal symbolizes treachery and selfish cunning dominating the atmosphere. Ask the king to be cautious.'

Raju met the king the next day and interpreted the dream. The king was satisfied and Raju received the 100 gold coins. Walking back, Raju thought, 'what a pity I have to part with half the amount of the reward.' He took a detour and avoided the bird.

He invested the money prudently and grew rich. Five years passed. One evening the king's

ON REPENTANCE AND PARDON

general galloped down to his house and called out: 'Hurry up. His Majesty has had another intriguing dream. He saw a bloody dagger circling his head.' Raju promised to meet the king the next day.

It was a moonlit night, and as soon as Raju approached the banyan tree, the bird appeared again and said, 'I know about the dream.' Raju promised to give the bird half of the reward, and the bird explained that the dagger represented violence that the atmosphere was seeped in and the king should be on his guard. In the morning, Raju explained the dream and got a reward of 1000 gold coins.

Raju was afraid that the talking bird might report the matter to the king, and when he met the bird the next day he threw a stone at it, wanting to kill it. However, the bird escaped. Raju forgot all about it, until five years later, he was again brought before the king. This time the king had dreamt of a delicate dove resting on his lap. Once again he went to the bird, promised half the reward and was told that the dove symbolized peace and the king could

now rest in peace. This time Raju received 10,000 gold coins.

This time Raju hurried to the banyan tree, and offered to the bird the entire amount in total surrender. The bird, however, had no use for it and advised Raju to spend it on the people's welfare. A tearful Raju pleaded for pardon for his bad conduct. The bird astonishingly said 'What is your conduct in this matter? On the first occasion, there was treachery in the atmosphere; the second time, there was violence in the atmosphere, and now there is peace and trust in the atmosphere. Please know that no one really acts according to his personal will.'

If we were to choose a single event in our daily living that is most common, it would perhaps be the fact that in almost any group or class of people in the society, the subject of the conversation is a happening for which someone is being blamed: someone is responsible, someone should be punished! This has become the very basis of living and has been causing the 'suffering'.

ON REPENTANCE AND PARDON

It is necessary to change the atmosphere in which we pray if prayer has to be efficient. From this angle it is better to use the words "Prayer before going to bed" rather than "bed time prayer." That the whole world is nowadays bombarded with ideas of violence, hatred, jealousy, envy and unbridled appeal to gratification of passions is however a matter we have to contend with even if we were to go to bed in the peak of Himalayas. There is no solution to that unless humanity becomes sane. And for that the solution is assiduous practice of the Prayer on point A at 9 P.M. or any such suitable time even as advised by our great Master Sri Ramchandrajji Maharaj of Shahjahanpur.

We are to pray before going to bed but then how long is a question many have. If we were to conclude our prayer soon, we seem to have the problem of going to sleep. I practice to be in the thought of the Master in the prayer mood till I get sleep. I find then the period spent is a type of meditation also and I tend to feel the nearness to Master. Surely this must be the case of all the aspirants who are here.

Most of us are aware that the left side of our brain is predominately linked to the logical/verbal aspects of our human nature and the right side of our brain to primarily the emotional/creative side. Logically it follows prayer is the right brain function while meditation is the left brain function. If we continue to be in a state of prayer after concluding our prayer seeking pardon we tend to contemplate on various aspects of our life where there were errors and follies. Such contemplation can also lead to sincere introspection. On such introspection lie the clues for betterment. When we do so we are combining Personal Introspection and Divine Love. Such a partnering of the two sides of the brain leads to a harmonious and balanced mind.

I do not know how many of the persons present here have taken the small test on how brain works that is available in the office of Imperience also. Periodical evaluation on this test is one of the relaxation measures I adopt and I have found that over a period of time the left and right hemispheres are working at 50:50 basis. I call them "partners" because they represent two potentially harmonious

ON REPENTANCE AND PARDON

aspects of human nature that should be working together in order for us to be functioning at our best. Keeping moderation and balance as our goals the advantage of using these different ways of functioning in harmony are unlimited.

From the very little knowledge I have got, I find that the mainstream psychiatric practice to the cutting edge of empowerment theory, the two-brain theory of human nature is now widely accepted. When two opposing forces stop competing for self-gratification, and agree to support and enable each other, these partners work together, helping us to make more balanced decisions and our motives wiser and more insightful. Whenever the dual talents and abilities of our total human nature are combined together, the result is the growth of more harmonious, mutually supportive attitudes and actions. Many of our behavioural traits get moulded and we start feeling the inner pulse to follow the Commandments of the Master. Long back, a colleague of my revered father who was also a Preceptor was educating me on the Tenth Commandment and said perhaps it is wiser to start

complying with the injunctions with this commandment. I have experienced the wisdom in this counsel.

Genuine repentance and seeking pardon can become easy when we fuse the logical mind with the emotional mind and this is what the Prayer given by our Master aims at. Meditation or contemplation on the miserable condition we have which we have placed before the Master seeking pardon is the effort of the emotional mind or feelings of the heart to persuade the rational mind or our head. The practical wisdom we gain from such efforts cannot be easily explained and one needs to feel it himself. In such an exercise one realizes how much of 'ego' which is nothing but our own creation can play and try to fool us. While I am sure the aspirants who try this fusion have their own experiences I think it works like this.

A. Firstly we gain an insight that there are two forces namely the logical and emotional minds at play. At this stage we let the conversations and feelings flow freely between both sides of our brain. This is great mind chatter and can be

ON REPENTANCE AND PARDON

tedious also. But with effort we will explore the different aspects of our dualistic nature through personal introspection. We discover that our conflicts are due to our perception of reality which is influenced by the experiences in our past.

- B. Secondly finding ourselves in an enigma we start appealing to Master. Most of the time we find the compromises and solutions to our inner conflicts emerging from within.
- C. Thirdly such solutions show us a way to meet situations in life in future by enabling us make better decisions and assist us in going forward with our life.
- D. Fourthly sometimes we feel concerned about an imbalance between our needs and wants. We discover disturbances between ourselves and the other people that are involved in our life. They may be our family, friends, co-workers and the like. At this stage it is necessary that we should not come to any conclusion of judging the merits of either but understand that it is part of our psyche and the differences should be

accepted as part of our human journey to the Infinite.

- E. Last and finally at this stage we need to surrender to the Master in Toto without preferring any alternatives that may appear before us and seeking relief through such means.

We can fuse the Prayer and meditation or contemplation before going to bed and this is one of the useful methods for improving our sensitivity. Feeling the presence of the Master then is something that flows through our consciousness through the night. We can easily recognize the role of the talk and feeling dualities (two separate, yet equal forces) in prayer and meditation.

Prayer is the talking aspect of human nature and its traditional goal is to talk to a Higher Source and in our case humble submission to the Master. Talking has been shown to be a function of the verbal/analytical left hemisphere of the human brain. Here, the talking aspect is used as a guide to an introspection process that helps us uncover the unique aspects of our personality. Some of the

ON REPENTANCE AND PARDON

areas where it fosters greater communication are the differences between our analytical and intuitive skills, our private and social worlds, our realities and our dreams and our human and higher powers or Master.

When prayer and meditation are partnered together, a bridge is built between the left and right aspects of our brain. This is the partnership that brings the power of our thoughts and the power of our feelings together for the benefit of each. Whenever we thus fuse our brain powers, our thoughts enter into the realm of prayer, stimulating our ability to analyze the difference between right and wrong, good and bad. Then our feelings enter into the subtle universe of meditation, inspiring our ability to intuit the difference between love and fear, yes and no.

It is then, the last aspect of the Tenth Commandment asking us to resolve non repetition of the errors and mistakes becomes possible to be implemented. The fusion of the two parts of the brain helps us to choose what is best for us and others.

And whenever our thoughts and feelings work together for the benefit of all involved, we find a pathway to the Highest Power of all, the Master who is Pure Love. Then the feeling of pardon sought for matures and we become empowered to resolve non repetition of the past acts and feelings.

One more word before I conclude and this relates to courage. I was talking to one of my sons recently as to how children behave in the garden areas or parks. They are so natural and happy and it is really astonishing that elders are supposed to not behave like that and in certain gardens children also are asked to restrain themselves from such naturalness. It is a common observation for us to find a year or two old kids playing in the grass near about the mother but unmindful of her. We find the child with a smile as if it had been set free from some sort of prison, and this particularly when the family lives in the match box series of pigeon holes called flats. We find the children fall on the grass, get up and without hesitation or even looking back at the mother, run as fast as it can with a smile on the face undisturbed as if nothing has happened to it.

ON REPENTANCE AND PARDON

This leads to the contemplation why most of us elders do not behave in this manner. Most of us when we fall down (figuratively) make a big fuss and even fail to try to make a second attempt. We feel so embarrassed that someone is aware of our failure that we do not make any second attempt. Or else because we failed we justify ourselves that we are not cut for that task and end up our attempts being afraid of a failure again.

The children when they fall do not perceive their falling down as a failure but treat it as a learning experience and feel compelled to try again. It means they have not associated falling down with failure. This association is one of the few that we need to get rid off. It is this association that is behind our half hearted attempts and no attempts to try again and succeed. In every one of us there is this child with courage to try and succeed and that needs to be strengthened when we have to resolve non repetition of the mistakes and errors in our behaviour. I believe that courageous part of us, that courageous child within us all, will always be with us for as long as we live. We only need to allow it to

emerge more fully. We only need to once again connect with that child within us and give that child permission to run freely, just like that child in the park. We can then have courage and confidence to resolve non repetition of blunders and errors in our behaviour.

I thank all you for having given me an opportunity on this auspicious occasion to express my thoughts regarding certain factors in offering the Prayer to our Master.

Pranams to all the aspirants here and elsewhere who cherish the Masters' holy feet in their heart.

Some thoughts on Samadarsi as a practice in yoga^{*}

Dear fellow travelers on the path,
Pranams.

We have understood through our sadhana that we have a unique relationship with the great Lord Sri Krishna. The relationship we have with Him as the guide and head of our Institution through our beloved Master I have tried to detail on earlier occasions.

Many aspects of the Gita were discussed earlier; and I think there is no harm done by recalling them in brief during this auspicious occasion. Though it is stressed by the Lord that the lower nature of ours has to be brought under control by the higher nature (in the verse Bandhuratma atmanastasya ye natmana atmana jitah), as to exactly what is the way and what role Pranahuti does in this was explained only by our Master in the

* [Talk delivered on Sri Krishna Ashtami on 27th Aug. 2005.](#)

book Efficacy of Rajayoga through a diagrammatic presentation of the subject. The traditional approach to consider the two natures of Atman as that of Atman and Brahman though to a certain extent is acceptable, the juxtaposition of the Atman and Brahman as separate is something that is not true for yogi. I have tried many times to explain that Atman which is thinking and moving in nature when transforms itself into the nature of thinking and growing gains the name Brahman. Our grand Masters clarification to this effect makes us understand the scripture.

Another aspect which we find our Master accepting totally is the concept of nishkama karma. However by bringing in the concept of trusteeship and blending to apply to all our daily transactions he has made it easier for us follow the path.

A very important concept that highly emotive in nature is the statement of the Lord that there is need to remember the Lord at the time of death and that is stated as a sure means of liberation. This statement of the Lord bothered some of the great

SOME THOUGHTS ON SAMADARSI

saints who prayed that they may remember His adorable form at the time of death as in verse 'Adharahita charu vamsanalah..' of Gopala Vimsati. There were others who wanted their remembrance of the Lord be counted as remembrance at the time of departing for all that they know they may be not in position to pray at that time due to illness and ailments- as a verse says in Mukundamala. In our beloved Masters method there is no such insistence and a person is brought to the condition of Jeevan mukta provided the person follows the path as commended.

In the verse 'Vidya vinaya sampanne...' (Chap V, verse 18) of the Bhagavad Gita, the Lord said that the wise men have "equal vision." This is a very important concept or teaching in the Bhagavad Gita and needs clear understanding. Our Master used to point out Samadarsi (man of equal vision) is different from Samavarthi (man who behaves alike to all). We are asked to see the same self in all; but that should not lead us to the absurd position of trying to feed the goat with meat and the tiger with grass.

To remove the possibility of such misconception Lord Krishna used another expression here - Sama buddhi. This same-mindedness is an entirely inner state that is very difficult to bring down to the level of exhibitionism. The yogi is aware of his unruffled state of mind when he meets any of the people listed in the verse above.

The yogi knows the difference between a newspaper and a currency note, but the sight of the currency note does not produce in him the excitement that it does in a worldly man. The only sign by which we shall know how he feels is the total absence of greed he exhibits and his unwillingness to hoard wealth.

The yogi has trained his buddhi or intelligence to be aware of the indwelling presence in all. But as long as he lives in the physical body, in this material world, he has a double-consciousness: he sees the gold and the clod of earth, but is aware that they both are part of God's nature. His intelligence is aware of God's omnipresence, though the mind and

SOME THOUGHTS ON SAMADARSI

senses still receive the varied impressions in the world. His actions and reactions are strictly in accordance with God's will, unconditioned by personal likes and dislikes, love or hatred. He is naturally not attached to anything.

Sufferings are there to stay whatever may be the advances in medicine and science. It is the way we respond to the situations that cause suffering that needs to be understood. There are some ways of looking at things and let us examine them briefly.

Bahirdrishti: There is an apparent external way of perceiving suffering which may be called

Bahirdrishti: The subject of Suffering is of universal interest. It is so because suffering is universal. Nobody seems to be exempt. The poor suffer from poverty, the rich because of their riches; some nations suffer from dependence, others from independence. There is no adequate food, clothing or shelter; no suitable education, medical attention or employment. Floods and earthquakes, famines and plagues, strikes and lockouts, are not altogether infrequent. Generally speaking, in high circles as

well as in low, in big matters and in small, there is hardly any will to agree except perhaps to disagree. It is a topsy-turvy world. Master has stated that he had his own pack of sufferings and miseries and that article of his should be read and reviewed several times.

Kartavyadrishti: While the apparent perception gives some grim picture if we look at it from the angle of duty the problem does not seem to be so. Further when one comes to think of it, the picture need not appear so dark. The suffering is obviously a result of our own past thoughts, words and deeds. When we think an evil thought, utter an evil word or do an evil deed, we do not think of the consequences. We easily forget what we have done. But when it comes to facing the music, we squeal. We richly deserve what we get. Suffering arises principally from selfish desire. It will cease when such desire ceases. The Law of Karma, of cause and effect, is a just and merciful law. But for it, man would be more and more of an animal. Because of it, man tends to be more and more divine. It is a law which makes for progress.

SOME THOUGHTS ON SAMADARSI

Antardrishti: There is an internal way of looking at things. Sufferings not denied we make an effort to put pieces of suffering as if they were blocks in a puzzle and try to visualize the whole picture and also see what part we have played in precipitating this suffering. For my part, it is a question of directing the vision. If I always look at beings and things external, I seem to see a lot of suffering. On the other hand, if I turn my vision inwards, towards the Divine or the Master in the heart as a Justice personified, I behold nothing but peace. And when I have made a practice of this, I see happiness everywhere-not within alone but also without. The question of suffering does get suspended and slowly resolved in a natural way.

Premadrishti: The same result can also be achieved by constantly remembering the Lord, relying on Him and surrendering oneself to Him. He is ever so sweet and kind. He ever guards His devotee. He never neglects him. Whatever His dispensation, it is undoubtedly for the devotee's good. This form of faith turns poison into nectar, suffering into bliss. The glorious Sita of Ramayana said: "The presence of my Lord is heaven for me, His absence the Hell of

my life." Not necessarily physical presence, but even the mental awareness of the Lord's presence in spirit gives the capacity to endure and develop an attitude of santushti or contentment. Then the attitude of taking things willingly and we may as a wit said say "we can complain because roses have thorns, or we can rejoice because thorns have roses."

Samadrishti: The noblest way of looking at suffering is to know that we only reap as we sow. The Lord was explaining the transitoriness of everything except the Divine and explained the problem of suffering from various angles. The law of suffering is a law of justice, of mercy, of progress. In the Natural Path we understand the subject thoroughly when we study the Commentary of the Ten Commandments of our Master. We understand from our study that suffering can be avoided or even turned into bliss, firstly, by cessation of selfish desires; secondly by turning the vision inwards towards the Divine in the heart and trying to see Him everywhere; and thirdly, by constant remembrance of the Lord and complete surrender to the Divine Will. The Prayer given to us by the Master when practiced with sincerity and love

SOME THOUGHTS ON SAMADARSI

and devotion to the Master grants us a vision that holistic, integral and ennobling.

While discussing the subject of despondency that many sadhakas might have regarding reaching the goal, Master states that the special personality has a neither a foe nor a friend and that he is balanced in his ways and never loses equilibrium. This indicates the state of perfect samadarsitva that he has. Master in his message to day says that Lord Krishna introduced Bhakti in Raja yoga in a way the yogis know. It is neither flattery nor worship in crude form that can be considered as Bhakti. Bhakti in yoga is not different from Surrender to the Master and the message of the Lord in the verse 66 of Chapter XVIII 'Sarva dharman parityajya mam ekam saranam vrja Aham tvam sarvapapebhyo mokshaishyami ma suchah', sums up the final stage of Bhakti that an aspirant should cultivate.

In the interest of spreading the message of the Master in a holistic manner we have been supplying the sacred text Bhagavad Gita to the aspirants on the auspicious Janmashtami. In this

BODHAYANTI PARASPARAM VOL 5

context I would like to call your attention to the statement of the Master “I do not want you to dwell in an imagination that if you repeatedly read the scriptures you will become the master of spirituality. By so doing you can become a philosopher or learned man, but you cannot be a yogi without actual practice with love and devotion.”

*The Virtue of Truth**

Dear brothers and sisters,

We have gathered again to celebrate the birthday of our most beloved Master Babuji Maharaj. The auspicious number in spirituality is 108. Usually japa is recited 108 times to gain maximum advantage. This is the 108th year of our beloved and it is time we meditate about his method and teachings. I would like to share some of my thoughts on Truth. We all know the fifth Commandment of the Master relates to this subject.

We are all convinced that the Master has arisen and is guiding us. We also called the path towards the cherished goal as Satyapad meaning that which leads us to Satpad. This leads us to think about the Satya or Truth.

The Yoga Sutras of Patanjali (2:30-31) states that the laws of life are five: Nonviolence, Truthfulness, Integrity, Chastity and Nonattachment.

* [Revered Babuji Maharaj Birthday Celebrations 17-05-2006](#)

These laws are universal. Unaffected by time, place, birth, or circumstance, together they constitute the "Great Laws of Life." It is well known that for not telling the Truth, Brahma was cursed by Siva as unworthy of worship and consequently there are no temples for Brahma.

Even as Death, Truth always succeeds in the end. Denial of the truth will make any person soon discover that such a game of life meets with undesirable consequences. As a matter of fact Truth and Reality are the same in a very practical sense. In our daily parlance we in fact use these words interchangeably.

We should note that facts are facts and they are entirely different from our perceptions of the facts. Both are powerful and serve a purpose. However we should know the difference. We should know that true honesty, self-respect, trust, and character are facts built on truth or reality and not on our perceptions.

THE VIRTUE OF TRUTH

The acceptance of truth is a moral obligation, not an option. The reason is 'lies' destroy progress, compromise character, and ruin relationships with others and ourselves. Every decision about our life must be based on truth.

Unfortunately truth often becomes a pain for those unwilling to accept reality. We should know that truth is Reality; since many a time it is not according to our perceptions it makes us uncomfortable. When our competence is not enough to perform a task it is wisdom and truth to accept it. Denying this leads to inevitable bad consequences. That truth cannot be told many a time for reasons that are obvious and personal to us, is the main basis for our resorting to confessions. Confessions are truths revealed by us to the Divine. To make confessions first we must agree to the facts as true and then feel repentant for the same. This is the crux of effective prayer. Effective prayers are performed as we all know with much difficulty and not too often. The truth is often felt as too blunt, it is the thing that many people resist at all costs and often wait until all

options are exhausted before accepting or acknowledging the truth. The problem takes many shapes in the context of prayer before going to bed. I have heard aspirants informing me that they do not know why they should pray. Some say they have done nothing wrong and there is no reason to repent. The problem is our addiction to Lies or Ego.

Some where I have read that “Everyone has the right to believe and accept what he or she wants, but truth does not discriminate. Truth is not different for different people. Not once has truth excused anyone for good intentions, ignorance, or stubbornness. Truth shows no mercy, accepts no excuses, and issues no pardons.”

We should face the truth and reality as it is, and not as we wish it to be. We have no choice but to see both within and without in the purest, most transparent way possible: otherwise we can not relate ourselves to Reality and our notions and perceptions of reality would corrupt our vision. We must embrace this profound virtue. If we hold on to our notions and perceptions of what Reality should

THE VIRTUE OF TRUTH

be according to any avowed authority and do not accept the Reality that is before us as a matter of Imperience, we cannot make significant progress. We should accept the true facts of reality revealed to us as an absolute. Surely before we arrive at such a Truth our minds should have been purified and the Antahkarana is true to its nature. I do not think it is easy to follow this path unless we are aware that we are connected to the primal store through beloved Master.

It is true that Truth scratches and rubs us in the wrong way. But we have to accept it for what it is, because in the end that is all that matters. Acceptance and embracing truth is the path of reality. It is wiser to say we woo the truth. Once truth is accepted, then we must act decisively by submitting ourselves to it totally. Most mistakes that aspirants make in the path are due to their own notions and ideas of what Reality should be. These notions were arrived at by them after tedious study of subjects of philosophy and religion which they are

not properly trained for to understand and appreciate.

Accepting truth sounds simple but it is not. It requires that we remove filters that screen out the things that we might not want to see, acknowledge shortcomings and accept the need for change. Also, acting with truth often means saying and doing things that are not popular, but only by coming to grips with reality will performance improve.

The Truth is that the entire humanity is a great fraternity meant to glorify God/Master. There are relationships in our existence. We have relationships like that of parents, children, spouses, friends and we have relationship with tradition and Nature. We live in unreal relationships with and bemoan when that relationship is threatened. To treat all existence as a trust with us is the most balanced approach and that is the only approach that takes us near the Reality.

We have also to be true to the God, True to the Master, True to our Goal, True to our Path.

THE VIRTUE OF TRUTH

There cannot be different goals for us to strive for, there cannot be more than one person to whom we are oriented as Guru, there cannot be allegiance to more than one path and there cannot be an idea of having more than one God. Truthfulness in following these practices is of paramount importance if we are to realise the true nature of Reality.

In order to train ourselves in the spiritual field it is necessary that proper and correct information is collected before making any assessment. It in this regard we have been asking the aspirants and trainers to gather the data of the aspirants in the several proforma. Whether or not we like that information is relevant: the quality and integrity of the information is what counts. What we need is integrity of data and the willingness to operate with it. It is essential to understand that reality is not necessarily going to be the way we wish things to be or the way they seem to be; reality is the way things actually are.

Honest living many times reduces us to the condition of living at the lowest level in Maslow's

hierarchy of needs namely survival. We have many merits and many more demerits too and there is no way by which we can escape from them. Our personality, disposition, and reputation follow us wherever we go and if we want to have any significant progress in spiritual life there is absolute need to comply with the commandment 9 which from my point of view cannot be read and implemented without the first 8 commandments.

Many of us pretend to know something about which we have the least knowledge through experience / imperience. This is nothing but the play of the Ego and we try to hide our ignorance which is felt by us as very undesirable. If this is understood we have understood the value of truth. Truth moves us toward our goals; denial of the same moves us away. Denial is self-imposed deception, convenient cover. But that is short lived for after all Truth finally triumphs. Self-delusion can grip an entire organization irrespective of its nature being spiritual, religious, business etc., and lead the people in it to ridiculous conclusions. Denying truth or reality, for

THE VIRTUE OF TRUTH

any reason, leads only to stress and frustration and takes us away from our goals.

We need to know ourselves through critical analysis of our status in the context of our progress in spirituality. I always suggest aspirants to evaluate themselves against the Ten Commandments. Further it would be wiser to meet a trainer and take periodical assessment in the path of Grace. That is the way by which we will know our true nature as it exists in the present. We will then not be cheating ourselves about our progress in spiritual life. Honesty is the best policy as lies and deceptions corrupt the soul. We do not like to be lied to by others. We then feel very upset. Then, why do we so often lie to ourselves? We lie the loudest when we lie to ourselves. How many years of self-denial will it take before we accept the truth as it is! Infinity is the time limit for waiting when we do not have a guide like our Master.

Success in sadhana demands that we have an honest relationship with ourselves and with Master/God. We should learn to refuse to make

excuses as they are nothing more than lame attempts to corrupt and submerge the truth; their aim is to prevent truth from exposing our pardonable and unpardonable mistakes before the Master during prayers and other submissions. Truth can be inconvenient, especially for those that deny it. We tend to reject that which is not easy to digest, and truth is always a bitter pill. For the most part, people do not want to accept the painful truths. It seems easier to them to ignore the facts even if they succeed only in delaying the inevitable. The attraction to lie which is the same as attraction to Ego needs to be cleansed out of our psyche. This is the toughest part in practicing prayer.

The aspirant who desires to achieve excellence and personal mastery must develop the habit of examining the premises and beliefs on a regular basis so that the risk of dining on delusions is avoided. When truth about our condition is harsh for us to accept as it happens often the exit ramp of denial looks appealing. I have experience of many aspirants not accepting the evaluation of their

THE VIRTUE OF TRUTH

condition though I think they know that is the truth. However attractive is the exit route we should understand the need to take the high road of truth.

Denial is addictive and perhaps that is why so many try to indulge in it. Denial is a retreat from truth. The one important renunciation is the renunciation of the ever tempting falsehood of Ego. We should be willing to experience discomfort associated with the relentless pursuit of truth. Dealing with truth requires intellectual honesty, discipline, and commitment. Being Truthful always has meaningful influence in all aspects of our life. We need to aim for a lifetime tryst with Truth. Our success is dependent upon it.

*Revered. Babuji's Innovate Path**

Dear associates in the path,
Pranams

It is with the blessings of the beloved Master Sri Ramchandraj Maharaj of Shahjahanpur U.P. India, we are gathered here once again to celebrate His birthday. His message has started reaching the people throughout the world.

When a person or his views or inventions or discoveries become popular, claims are made to have helped in developing, inventing or discovering such truths. We know our Master was structured by his master; this is half the truth. Our beloved Master by his merit of zeroing himself has become the cynosure of the eyes of masters of the past and all streams of divine consciousness have merged in him and thus making him a special personality is the other part of the truth. The special personality is a living principle and is characterised best when we say "Sri Ramchandra Consciousness". The Master

* [Revered. Babuji Maharaj birthday celebrations. \(18-5-2006\)](#)

REVERED BABUJI'S INNOVATE PATH

has undertaken the task of transforming the human consciousness both individually and universally.

That Rev. Lalaji Maharaj was a Sufi Master does not make his disciple Sri. Ramchandraj Maharaj or his disciples automatically a Sufi. Rev. Babuji Maharaj gave an entirely new system which is called rightly as a New Darshana by Dr. K.C.Varadachari. That the principle of Transmission is available in Sufism and also in our Masters' system does not make them the same. The conditions beyond Prapanna Prabhu are not known to Sufis. The 65 points beyond these regions Rev. Babuji asserts are his discoveries. Surely then they were unknown to the saints before him. Though the centres in the heart region are known to them, the discovery of points A and B are the inventions of Rev. Babuji Maharaj only as is explicitly claimed in the book "Efficacy of Rajayoga".

To say the successors of Rev. Babuji are also Sufis is total distortion of truth. No such claim was ever made by the Sufis during the life time of the Master. At the time of declaration on 31/3/1945

made by a guru bhai of our Master to the effect that Rev. Babuji is the successor representative of Rev. Lalaji Maharaj there was no response from any of the Sufis or others to the claim. But then various masters including the Avatar Lord Krishna merged in him making the special personality awesome great. We should note that Rev. Lalaji was never a President of SRCM as he left his mortal coil 12 years before starting the SRCM. President successors are there and they all belong to SRCM and cannot have any claim of lineage from Rev.Lalaji leave alone from that of his master. I have stated all these because nowadays I get mails seeking clarification on these matters. To think that the system developed by Sri Ramchandraji Maharaj is just another version of Rajayoga or Vedanta or Sufism etc., is a clear distortion of facts and incorrect understanding.

Transformation of human consciousness can be achieved by the Super Mind was the claim of Sri Aurobindo. Master says that it is not a task that can be done by the Super Mind and we require an even higher state of Super Consciousness to do the task.

REVERED BABUJI'S INNOVATE PATH

It is in this context we have to view the discovery of the Central Region and Centre itself by Rev. Babuji Maharaj. To discover something is one aspect and making such a discovery accessible to all is another aspect. The new Era of spirituality has taken the task of individually transforming those who are willing human beings dedicated to the transformation of humanity. Thus the gates of the Central Region which were not open to saints even of the caliber of Kabir during their life time are now opened for all those who are willing to participate in this divine task.

His method is for all who want to make the term 'humanity' dignified. The principles of individualism, separatism and dogmatism needs to be replaced by the principles of mutuality, co-operation and reason. Only then it appears there is some chance for peace in a hopelessly divided and strife ridden world. Master used to say that the time has come when we either mend or end. His method gives us peace and calmness. But the peace we arrive at is of a different order. I may say that in the system of our Master peace does not mean to be in

a place where there is no noise, trouble, or hard work. Peace means to be in the midst of all those things and still be calm in our heart. That is the real meaning of peace. We are all assembled here with the noble intention of pooling our resources and understanding in order to engage in the greatest transformation of consciousness that is ever proposed by any spiritual discipline. It is our awareness that during meditations assisted by Pranahuti we go so deep into ourselves that we stumble and fall into infinity or Void. While the imperience is bliss our consciousness after we wake up from the deep state of meditation is one of pain of having left the company of the Divine and some times we feel even vexed at this game of hide and seek with the Divine.

The access to higher regions beyond the microcosm where amity and coherence are the governing principles, that are available for some of the practicans it should be understood is not given for their sake but for the sake of their labour. Higher we move in the path, higher are the responsibilities that come to us and there is no place for personal

REVERED BABUJI'S INNOVATE PATH

interests, attitudes and predilections. Because of certain traditional notions of realisation we tend to think the higher states are made available to us for our sake. Realisation in the traditional sense meant only going beyond pind desh and even the best of the saints like Kabir did not go beyond the 16th circle in our path during his life time according to our Master. That the Central region is available for entering into by us should make us understand how much the Divine and the Master are expecting us to do. The trust that is reposed by Master and the Divine on human being is enormous. I am very sure that most of us are committed to the cause of the Master and this tribe shall increase in number as days pass by.

It is Divine decree that there will be always some persons who have strived hard and earned the trust of God. I am not talking about the Master: but among the aspirants here and elsewhere there are some who have earned the trust of God. It is they who foment the Divine grace for the commons. They move about in the world as if they were part of it, yet inside, their hearts and souls are in the Divine

Presence. Their hearts are mellowed by the presence of the Master and their compassion and love for humanity increases as they serve more and more. If they do not use the power in the heart fruitfully for the benefit of other aspirants they develop what Master called 'power grossness'. If they pray to Master for the spiritual good of humanity in general or any individual in particular their request is accepted. They are the associates of the Master and their assistance to the mankind is always with the eye of mercy and compassion to those less fortunate than themselves.

The great Master wanted all his associates blessed as they are by keeping Him in their hearts by the grace of the Master, to pray for the good of humanity. This you know is the very basis of our 9 P.M. Prayer. I had on an earlier occasion said this can be considered as our Yajna. For performing Yajna there are certain qualifications required. But for this noblest Yajna that we do every day there is no qualification requirement. There is no need to have the sacred thread for this. It is here that we find the 'practicals' for the possibility of higher evolution

REVERED BABUJI'S INNOVATE PATH

in consciousness. Theoretically many saints and all religions taught this prayer on certain special occasions. But it is the Master who made this prayer a daily feature of our sadhana. Some of us who practice this prayer keeping our focus on the point A have felt distinct advantage in our advancement in spiritual life. This I am sure is the experience of my associates also.

Each night before going to bed we pray to Master repenting for our lapses and seek forgiving our mistakes and lapses and sins too. Many feel that there is nothing for them to feel repentant about and there is always a question of praying for lapses not felt. Others write to me that they do not get into sobbing mood and there is nothing to cry for. True it might be from their individual separatist point of view. If we feel that we are part of the humanity at large and an integral part at that, we cannot but feel for the various crimes, atrocities, wars and violence and feel repentant for belonging to that group of creation called humanity. The claim that human beings are rational is now getting questioned in the little conscience that is left, very badly when we

visualize our state of living: insanity is reigning everywhere. It is prayer and prayer alone that can be the key to get out of this mess of violence and porn into which all of us are being dragged by the asuric forces.

It is a well-researched fact that the more we focus on the ills of the world and the more our attention is drawn to the drama of silly characters amid our fellow human beings, the more vulnerable we become to the serious side-effects of news and commentary that places greater emphasis on the worst of human faults. It is a deplorable fact that the information we view or hear on major network TVs, radios and monitored publications are slanted, censored and minimized to the point of being misleading and purposely misinforming. I have seen many sensible persons unwilling to watch TV, or listen to the radio or read newspapers. One can surely make sensible choices being selective about what they view and listen to.

I do not like to dwell on things that are well known to you but only stress that if we were to live

REVERED BABUJI'S INNOVATE PATH

and move in universal consciousness we cannot but feel for the lapses of humanity in general. There is nothing that we can do individually if we think we are separate entities but if we realise we are one with humanity, we have everything to repent and pray for. I am talking about this aspect not as a part of 9 P.M. prayer but our night bed time prayer. Because each night when I go to sleep keeping the Master in my heart I am not able to agree with Mahatma Gandhi who said that “Each night I go to sleep I die and the next morning when I wake up I am reborn again.” I feel like saying that “each night I go to sleep keeping the Master in my heart and when I wake up it is with the awareness of the Master.” When we live in the Master the question of dying does not arise at all. When we live in such consciousness we maintain an eternal vigil in the realm of consciousness to which we belong. If that were to be the Sri Ramchandra Consciousness what more do we seek? Such is the fortune of some of us and such shall be the fortune of all the rest of humanity. This will happen sooner or later as that is the Will of our Great Master.

All of us have moved to some extent or the other in our journey to the Infinite. There is a high point to which we can easily lay claim and have our thoughts and acts reflect that high point in us. We can easily pray from the highest point possible for us and for that we need to have only love for the Master and determination to live upto the levels to which we belong. Every thought and action of ours should reflect the influence of the Master in us. We need to remember that the Master is laying the path for the future through us. The paths we lay down will be the treks for future generations and we have onerous responsibility to lay the path straight, smooth and fine. If we fail in this task I consider that to be the greatest misfortune that can befall us individually and collectively as human species. It is in this context I have been pleading for a better compliance of the ten commandments of the Master. Our behaviour and thinking which is based on the Sri Ramchandra Consciousness is laying the paths for the future humanity. It is to be remembered God and we are coparceners and the inter dependence between us is something that we have to fully appreciate. We have been accustomed to pray to

REVERED BABUJI'S INNOVATE PATH

the Divine for everything till now and it is the turn of the Divine to seek from us the cooperation required to make this world a paradise. I am sure those who live in Sri Ramchandras' consciousness are willing partners in this enterprise. The world shall be a Paradise soon even as envisaged by our Master but for that we need to work very very hard.

Let us live now during these days of celebrations more intensely and more involved in the Sri Ramchandra Consciousness so that we gain the strength to live up to His expectations.

My humble Pranam at the holy feet of all those devoted to Master.

*Sri Krishna through Sri Ramchandraji**

My dear associates in the Path, Pranam at the holy feet of all the devotees of the Master.

On this auspicious occasion of Sri Krishna Jayanthi I try to share some of my understanding on the thoughts of our beloved Master Sri Ramchandraji Maharaj of Shahjahanpur in connection with Lord Krishna. Since they relates to changing the course of ones' life I thought it is relevant on this occasion.

In the article "SPIRITUAL TRAINING THROUGH YOGIC TRANSMISSION" he wrote that "By the grace of my master I shall try to reveal a great secret, or a mystery, which the people in general do not know. It is a great wonder when a great personality like Lord Krishna, Swami Vivekananda or my master changes the entire course of a man's life. How is this done?"

* [Talk on Sri Krishna Jayanti August 2006](#)

SRI KRISHNA THROUGH SRI RAMCHANDRAJI

“Some skeptics may say it is after all due to the person who wanted to change himself, and the master or Guru was the cause merely for name's sake. If Lord Krishna had such power why did he not change the heart of Duryodhana instead of bringing about the battle of Kurukshetra? They may also quote many stories wherein somebody taking a worthless person or even a lifeless object as a guide has become a great saint. But this need not hinder us in trying to find out the reality, because God's ways are mysterious. Some are deluded by their own thinking and some are illumined by Divine Grace.”

True, that some of us think that we understand everything or are capable of understanding with our intellectual endowment everything. While this is good the avoidable irrational corollary to this, that ‘what I do not understand is not correct’ is not very helpful in the search of Truth. As Master has warned us we should not get deluded by our own thinking which many times are based on partial facts and fragments of truth. There can be

many points of view and it is obvious that the point of view of the Centre is the best though it is not that easy to have. Every sadhaka tries to go near the Centre from his angle and as he approaches the Centre his vision gets broadened.

Master continues “If the question as to from whom Lord Krishna got light is put to me, my answer would be that He is Self-luminous. But then this need not mislead the enquirer that he too is self-luminous and everyone else is also such, and there is an end to all enquiry. Logical speculations are no substitutes for the cravings of the heart. The heart is not satisfied even if the logic stops dead in some blind alley.”

The inquiry that we are having into the nature of real self or God or Master is not something that we can restrict to the realm of the intellect. In which case it will be partial and the result would be partial truth or shall I say partial untruth! We are surely part of the divine and an integral part at that. But our mind cannot be Masters’ mind unless we purge out all the dross and dirt out of our system and make it

SRI KRISHNA THROUGH SRI RAMCHANDRAJI

as pure as we can. It has been stressed by Master many times that our conscience can be pure only when our mind, manas, chit and ahankar are purified. Perfection we know is an Utopian goal but, near perfection is what we can strive for. It is here we need the help of others to purify ourselves and the relevance of Pranahuti. For this we attend to purification of our system assiduously practicing the methods given by the Master.

Master continues his message saying that “Pranahuti is effected through the power of will which is always effective. If a trainer in spirituality exerts his will to mould the mind of the trainee it will bring effective and excellent results. Many swamijis, who start the profession of Gurudom as soon as they put on the ochre-coloured uniform, complain that although their shishyas (disciples) listen to them with interest, yet they remain as crooked as the tail of a dog. The reason is obvious. Either the swamiji does not exert his will or he has got no power. The teachers prescribe many laborious and brain-taxing practices and leave their disciples to their own fate.

Neither does the teacher know the result of the methods nor does the disciple care to use his discrimination. The result is internal grossness, dullness of the intellect and loss of freedom on the part of the disciples, and corruption, degradation and moral turpitude on the part of gurus, who are very conscious of only their right to teach, but quite unmindful of their duties and responsibilities towards their disciples.”

“The worthy trainer with the power of yogic transmission weakens the lower tendencies of the mind of the trainee, and sows the seed of Divine light in the inner most core of the abhyasi's heart. In this process the trainer uses his own will-force which has the Divine Infinite power at its back. In a way he is conscious of “That” and he just focuses “It” through the lens of his own will upon the heart of the trainee. The trainee may not feel anything at the beginning. The reason is that he is accustomed to feel only through the senses, and the Divine power is beyond senses. After some time, however, he may feel the results of such transmission, which also

SRI KRISHNA THROUGH SRI RAMCHANDRAJI

are in the form of subtle changes of the workings of his vital parts and of the tendencies of his mind.”

Master in the same article states what happens to spiritual training in some organisations. “There is an organisation in this part of the country which professes to impart spirituality. It commands a pretty large following, and people who join it seldom break off even though some of them, to my personal knowledge, are greatly disgusted and averse to it. I find that they have adopted unspiritual ways to keep the abhyasis bound fast not only by inducements and allurements but even by fright and threats. And when I study their inner condition, I find not one of them having any spiritual achievement, but they are only caught up by some material force. You will find hardly one amongst them who is nearer the mark in any way. Whereas, in our sanstha, you will be happy to note that none of the preceptors has even the slightest touch of maya in all his Transmissions. It is only the pure wave that flows from him to the abhyasi. In my opinion such pious methods must at all cost be adhered to in order to promote piety and

righteousness all over. I pray for the making of such noble personalities to work for the enlightenment of the world, and time alone shall bring the results to light. We must try heart and soul to prepare such worthy souls as may be useful and helpful to the future world. It matters little if a few break off from us, because what they have gained during their brief contact will develop in the subsequent life, if not in this one. Thus our labour is by no means wasted or lost.”

Kindly note the purpose of the system given by the Master. He said “I pray for the making of such noble personalities to work for the enlightenment of the world and time alone shall bring the result to light.” His system is meant for transformation of the world in contrast to that of Lord Krishna where individuals’ realisation to his duty is said to be the goal. It is useful to recall certain fundamentals about the concept of God with reference to the attitudes that get generated in us.

When we view the Master in first person we get one who is a granter of our wishes and the

SRI KRISHNA THROUGH SRI RAMCHANDRAJI

pinnacle experience in such cases can be Aham Brahmasmi.

When we view Master in second person “Thou” we move into the realm of devotion and surrender.

When we view the Master in third person “IT” or ‘Tam’ we get a special personality who is working out the transformation of human consciousness in which we have a part to play so that we live in an enlightened world.

Lord Krishna in his Bhagavad Gita explained the intricacies of Yoga of different types adding the Bhakti aspect also in Yoga. Different types of yoga that do not have surrender to a Master as an integral element of the system lead to what is termed as self realisation. It is the common perception that yoga sadhana leads to Advaitaanubhuti or to the awareness of Aham Brahmasmi. It is held by many scholars that yoga as taught by Sage Patanjali is nir-Isvara or without God. There are many hold the opinion that Isvara Pranidhana is part and parcel of

Patanjali Yoga. But in any Yoga where God is not in the picture the pinnacle experience can only be Aham Brahmasmi. In such an experience the question of surrender is not possible. Lord Krishna was emphatic in stating that without the surrender to God no real progress in the path of realisation which leads to active participation in the divine plan is possible. We should remember the purpose of Lord Krishna in delivering the Gita is to motivate Arjuna to fight the battle for the sake of righteousness. It was not surely to make him a saint. If one has to act and not get tainted by the action there is only way of doing it namely dedicating the entire actions to the divine for the divine purpose and according to divine will. This state of consciousness is possible only through surrender and not the methods of Ashtanga Yoga or other yogas bereft of bhakti and surrender. Thus the Lord was presenting Himself in the first and second person aspects of God.

Master even while giving the prayer for all occasions starts with the words “Thou art” and thus makes it clear that we should start with the state of

SRI KRISHNA THROUGH SRI RAMCHANDRAJI

surrender to the Master so that we reach His stage. His stage being TAM we find the Master keeping before us the second person and third person aspect of God. That is why while he talks about surrender he gives a definition of total surrender as surrender to all that exists in the universe. It is no surrender to any person or God that he talks but surrender to the Infinite Being which expresses itself every where.

The transition from an orientation to the second person God to the third person is not that easy for the sadhaka. I seek your indulgence to quote Dr.K.C.Varadachari from his diary "Thus I found myself made to abjure the old theoretical ways of approach. I had to remake myself in a new way. I had to take stock of my whole past. All sectarian and caste conceptions had to be rethought. Philosophies help bind people to set notions. Thus I was to meet the challenge of the New. It happened that I should meet Shri Ramchandra ji.

Firstly his views were clearly different from my whole past. The conception of the Ultimate as Zero

was quite against my philosophic inclination. Having failed with the positive concept it is time to experiment with this - Is it likely to be true?" The Zero has to be understood as the Beginning or Origin of all possibilities being nothing of what it becomes.

The concept of Invertendo shows how the deformation of evolution is natural and the power inherent in Zero (Nirguna). I began understanding the meaning of Vivarta. All flow necessitates the inversion and it is natural. The formations of the descent are clearly on this principle of inversions. The vast Brahman extends up to our knowledge of it. Thus Truth, Consciousness and Bliss themselves are attributes which get transcended in higher approaches. Satchitananda are not the Ultimate Reality, they too being terms of knowing - Sankara too gets transcended.

The individual is continuous with the Universal and the Ultimate, and is not abolished. The Pralaya or mergence is cosmic and supracosmic and then all are withdrawn into the

SRI KRISHNA THROUGH SRI RAMCHANDRAJI

Ultimate. The individual ray of the Ultimate has created for itself an organic organization of physical-vital, mental and supramental centers and organs. These may well be the knots which have demarcated the several systems known as the physical, vital, mental or the bonal, muscular, circulatory, alimentary, hormonal, nervous, supranervous, and psychic etc. They have become autonomous in a sense but have to be opened up for higher control. This is possible only by bringing down the highest power of the Centre and not merely the higher power just above the human. It is the necessity to mould the lower in terms of the highest through the higher which has also to mould itself to receive the highest. That leads to going beyond Sri Aurobindonian Vijnana - moulding of the mental, vital and physical.

This is done by means of the transmission or descent of the highest consciousness or condition (Zero) itself into the lowest region of the human heart or the organism as it is. The yogic process is this transmission from the Ultimate which alone can

shape the entire being, of the abhyasi for the experience and realisation of one's oneness with the Ultimate and experience it in one's own physical, vital, mental and supramental levels - called by Shri Ramchandrajii, the Pinda, Brahmanda, Para Brahmanda and Central Regions working under the direct force of the Centre".

Shaping of the entire being or moulding ourselves thus means a total integral and holistic transformation in our way of living. We are aware that during meditation we do go into very deep states and some times we are at the gross level. Broadly we may say that from the ego centric awareness to ethnocentric awareness is the normal mode of meditation of many of the meditators. However we do seem to enter to cosmic and pan cosmic or para cosmic levels of consciousness. And surprisingly in almost all the sincere meditations we do we enter into a state of Tam or Total Ignorance as Rev. Master calls it. This is the one imperience that impels us to continue our meditation even as

SRI KRISHNA THROUGH SRI RAMCHANDRAJI

our Master has stated in his Commentary on Ten Commandments.

If it were not so we will be facing the problem stated by Lord Krishna in the XII chapter of Gita sloka 5 which was translated by Sarvepalli Radhakrishnan as “ The difficulty of those whose thoughts are set on the Unmanifested is greater, for the goal of the Unmanifested is hard to reach by the embodied beings.” One of the, if not the unique feature of this system of Rev. Babuji is that such Unmanifest Tam is within our reach during our life time. This is one singular contribution of this system for which humanity shall be indebted. It is this awareness of the Tam that makes us live the fraternity that has been spoken for over several millennia.

Prayers have been the time tested method of reaching the Lord. That we should pray for all in the Universe for the spiritual good is by itself a great prayer no doubt. But that we can will for such a change is the possibility the imperience of Tam grants us and this has not been heard of so far. The

method of this prayer which uses our will while stating that “all the people of the world are my brothers and sisters and that we are developing true love and devotion” is no ordinary petitioning prayer. It is an expression of a will and determination to live according to the will of the Master.

Lord Krishna appealed to Arjuna to act in such a way as to discharge his duties as enshrined in the sastras. He was talking of Swadharma though that is done ineffectively is more important than the para dharma even if done effectively. Commentaries and criticisms of the commentaries is not our concern. Master has stated clearly that it is our primary duty to realise our oneness with God. And this duty is some thing universal which does not distinguish between castes and races. When God is taken in the third person perspective, this can only mean that we should partake in the divinization of man which is the real duty waiting to be done by all of us. The third commandment is categorical in stating that our duty or dharma is to achieve oneness with God. A deeper understanding of this

SRI KRISHNA THROUGH SRI RAMCHANDRAJI

commandment would enable us to understand that we cannot have other goals like artha, dharma and jnana. This is in contrast to Lord Krishna accepting four categories of devotees. In this context it is prudent for us to consider the statements of the Master regarding what type of prayer we may make. To quote him from his commentary on the second Commandment “One should pray to Him alone who is the Master in the true sense. I donot think it proper to pray to the slaves i.e., those powers which are subordinate to man who are potentialised by him.... ...It is also sheer folly to pray to the great Master for worldly gains except in most special cases.” When this is well understood our clarity regarding the goal gets established in our hearts and we seek Oneness with Him.

It is not as though I have said something that is not known to you. I am only placing these ideas in the spirit of Bodhayantah Parasparam. My salutations to all.

*On Imperience and Event Horizon**

Dear associates in the Path,

My humble Pranam to all of you gathered on this 4th anniversary day of Imperience. As you all know this institution supports the ISRC in the training programs. The last two days we were busy trying to inform new aspirants of the system of Rev. Babuji. We utilise the days of celebrations to guide those who are already practicing the system. All this we do is with a sense of service and dedication to the Master and we try to make everything as open as possible without mystifying anything.

The ISRC and Imperience are guided by a team of persons who are advanced in the path elected by the general body of the organisation annually, in the nominal but necessary routine duties of how, when and where to conduct the programs and is called the Governing Council though there is nothing here to govern. The collective decision made by them in favour of any person is the method

* Imperience Day Celebrations, 14-08-2006

ON IMPERIANCE AND EVENT HORIZON

adopted for according permission to work as trainer. We are all aware that our orientation is always to Rev. Babuji Maharaj and we have connection with him in the Dr. K.C.Varadachari Order. The philosophy and practice taught in these institutions are those given by Rev. Babuji and we only add our personal anubhava where ever necessary to explain his system. There is no head of these institutions as such is well known but many do not understand the approach to spirituality we have and think that some one or the other is the head. As humanity advances more and more in spirituality the non-head organizations will become normal. No one thus here amongst us is a Guru and that position is given to Mahatma Sri Ramchandrajaji Maharaj of Shahjahanpur, India who is a Satguru and Samartha guru as he gave us a new way to realisation and whose presence is what is enshrined in the hearts of all those who practice this system of balanced living.

Talking or writing has become one of the most preferred means of communicating though I personally think it is in silence that we communicate

better. We all know that our Master Rev. Babuji Maharaj talked very little but communicated to us in silence and the thoughts penetrated into our hearts without the medium of words. This is what he is doing even now. Rev. Babuji Maharaj has informed Dr. K. C. Varadachari that "I am reminded of Lord Krishna's prediction intercommunicated to me some time ago, that the time has not yet come for the people to have full understanding of your existence though it shall definitely come but only when you have given up the material form". Our awareness of his existence now is much more real to us and this is understood only by persons who do not identify existence with physical presence. Those who cling to notions of existence as restricted to physical forms and notions are condemned to learn in the long run only. It should be noted that the entire work in spirituality is done in silence.

Dr. K. C. Varadachari throws more light on this subject when he wrote that "The mystic seer wishes to probe into that which is beyond thought and sense and even the individual ego-sense. He is

ON IMPERIENCE AND EVENT HORIZON

determined to realise Reality through thought if possible if not through being itself. In one sense then being becomes the mode by which Being can be apprehended or grasped or made real to oneself. This is the meaning of anu-bhava, which may be properly translated as imperience rather than experience. It is an in-tuition rather than intellection or discursive and dichotomic dialectic.” Imperience is then a state of being and is not something restricted by the realm of thought, leave alone words.

While explaining the Goal we have to attain, he stated that “We have to go beyond the Jiva and beyond the Brahman to a condition that is neither thought nor motion. Those who say thought is motion are speaking nonsense. And those who maintain that motion has no thought are also speaking nonsense. They almost came together. They are like time and space, the two coordinates of existence. This is the picture which our Master gives. It is simple provided you rise up to the point of perception by imperience with the help of the Divine cosmic.”

We may kindly note that thought is the basic character of both the Atman and Brahman and while motion qua motion is the way of the Atman, motion as development is what the Brahman is. This clarity in the nature of the Atman and Brahman is given to us by our Grand Master Lalaji Maharaj about which we have had discussions earlier. I would like to redefine the state of Imperience as the wisdom that is definitive of the state of integral wholesome awareness that is gained in the moments of contemplation after we have had a dip in the state of Nothingness where in there is neither the internal nor the external. This is not any philosophical concept that I am putting forward but is the essence of my meditations that recurs daily. I am aware of many assembled here who have the same experience and are grateful to our Lord for the same.

I try here to explain matters that are not easily amenable to the language that we have, to express and clarify to the best of my capacity. I request the spirit of this communication may be taken and not

ON IMPERIANCE AND EVENT HORIZON

the words which are in any way most of the time inappropriate. During meditations when we are deeply absorbed there comes a state when the condition of near (but never absolute) non-conscious state is reached. Our Being takes the character of an almost static, all-inclusive single point orientation to pure and absolute consciousness (subjective activity) and such an orientation also represents a state of nearly infinite potentiality for expansion. It is our imperience that at the very moment when the principle of duality or awareness of our condition of being in Prayer is the weakest it can ever be, our separateness forces its right to existence and to challenge the nearly all powerful imperience of integral Oneness. Being, almost totally absorbed and condensed into a nearly all-inclusive ecstasy of Unity (or blessing splendour), a nearly timeless imperience of "beingness" is compelled by the oscillatory momentum of the movement of wholeness, to reverse its polarity.

This phenomenon is what I had felt in my case as also that of others when such a reversal had

to be willed to felicitate the Yatra in higher planes of consciousness. This is the phenomenon of what Rev. Babuji called the "the principle of Invertendo." The "center" that has yawned to its circumference in each knot gets once more moved by the idea of a "circle" it would centralize. The incredibly condensed core of subjective being, burdened by samskaras or by the memory of its existential dimensions, is not allowed by the movement of wholeness to reach the condition of a dimensionless point. It is perfectly in order if I were to state that as the agony of being in Being but that is the lot of very few whom I had occasion to come across. The restlessness that exists here is in an apparent state of balance is a matter to be imperienced. However there is happiness that we are not alone here. As Master put it in his book Efficacy of Rajayoga the first person who reached the central region is still swimming to reach the shores of the Infinite.

It is evident for the serious aspirants that the structure of events in transcendent states of consciousness is different from what we have in our

ON IMPERIENCE AND EVENT HORIZON

everyday mode of living. In particular, the subject-object duality that characterizes the manner in which we ordinarily think is superseded by "consciousness-without-an-object." If we understand this we would be able to appreciate Dr. K. C. Varadachari's restrictive usage of the term "experience" for events that occur in the relative domain, and why he coined the term "imperience" for transcendent events. In our ordinary state of consciousness knowledge is possible through the two processes of sensory perception and rational thinking, whereas in the transcendent domain a new mode of knowledge becomes available, knowledge through identification with that which is known or what some thinkers call Noetic. That is what we mean by the word Laya or mergence. The states of Laya or mergence are as many as the knots and sub-knots and buffers. Imperience then would mean wisdom through identity and its characteristics are that it is immediate and highly Noetic. This is not in any way affecting the earlier definition I made of this word and as a matter of fact this only elaborates the same. It is not anything happening internal or inside our body but

something that is integral and universal so far as the aspirant is concerned. True it is, that there is something imperial about this word and that is meant to be so. There is no regality that is more than the Divine Regality.

Furthermore, there is an ontological inversion between everyday and transcendent states. The substance of our everyday consciousness, that we take to be real, turns out to be only apparently real when we move from the consciousness prevailing in the lower portion of the heart to the higher portion. Unless this happens there is no significant change in our consciousness warranting us to state that we have progressed. While this is the first inversion that has to be attended to there are many more to come as we move in the path. In fact as revealed by our great Master Rev. Babuji there is an inverse relationship between the various knots and the inversion has to be reverted so that we may move from the apparent reality in one plane to the substantial reality in the next plane. There is thus a series of inversions and reversions that happen in

ON IMPERIANCE AND EVENT HORIZON

our journey to the Infinity. This work gets done best with the help of the trainer and the co operation of the aspirant is paramount. Every aspirant should note that moulding is possible only when the substance sought to be moulded is malleable.

The consciousness in the deep states of absorption had at the higher planes of consciousness more particularly after we pass the realms of Para Brahmanda mandal grants us a state of awareness that is had after we come out of the state of absorption that we were through a realm where light is not felt and darkness is also absent. This is a matter of personal growth and I do not think I can explain it better. Our brother K.C.Srikrishna has pointed out to me the similarity of this state to the state of event horizon that is described in astrophysics. The event horizon I understand is the gravity field of a black hole where the space-time is so bent that light cannot escape it. The event horizon creates a region in space where nothing can escape.

Thus when something enters the event horizon, it will vanish without a trace. If the object initially were to be emitting something, after it is enveloped by the event horizon, not even the emissions that traced its existence will escape the black hole. This state may be summarized to mean that God abhors a naked singularity. This means that no one outside of the event horizon is capable of observing what is inside a black hole. During meditations when we are in a state of an initial expansiveness and find that the scenario has become dimensionless expansiveness, that is all the ten directions are totally enveloped by an awareness that does not cognize any light of any type and even when the gray color is totally absent there comes a state that, in the not fully understood centre of the expansion, a sudden collapse and the state of awareness or identity is totally gone. We enter into a state which we do not know how to describe, as the awareness is something that comes after we emerge from this state and then feel that we were into Nothingness. Such is the nature of laya or mergence that we imperience in each knot and sub-knot on the

ON IMPERIENCE AND EVENT HORIZON

path Towards Infinity. This is what I understand to be the meaning of the concept of several sandhyas apart from the physical ones that we see at sunrise and sunset. After each encounter with Nothingness that is had in the different knots there is an emergence of a new and refined identity or singularity of being. The various shades of sublimity or singularity that we have in the various knots have been described in the book Path of Grace.

The wisdom that gets generated due to these imperiences is what I consider to be the enabling factor in understanding the real meaning of the various commandments of the Master. That is what was sought to be portrayed in the book “Imperience Beckons”. Master has categorically stated that the book on Commandments was written in a state of superfine state of spirituality. It was our endeavour to present a picture of the various commandments imperienced in this manner with the conditions in the various knots and also the different realms and regions of spirituality that we go through during our march to Infinity. It is our considered opinion that this

interpretation of the Commandments of the Master makes the original work more meaningful and we do not agree with others who feel that these injunctions are not all that necessary when one has the love for the Master. During this year we have been able to present the original text in Urdu of the book along with its transliteration and translation thanks to the initiative and zeal of Dr. Janardhan Reddy garu who shared his moments of joy and happiness he found in the work of the Master.

When we go through the various states of mergence and identity and we move out of the rings of splendour we find that though re-emergence is there it is but nominal. This is what was tried to be portrayed in the cover page of the book Event Horizon where we presented the state of Insignificance that moves through the singularity of the Master into Nothingness. The knots and centres that are identified in the human frame where a particular type of consciousness reigns and which have a binding nature too had been the subject of research at the institution of Imperience.

ON IMPERIENCE AND EVENT HORIZON

It is because of the problems in training that arose in the system during Rev. Babuji's life time itself are due to the, I feel, lack of understanding of the role of Pranahuti and that of the trainer many problems arose to the aspirants in the path. The institute is trying to help the aspirants in the path explaining several intricacies. The seminars and workshops we have had so far tried to meet this requirement to some extent. We have already published papers on Pranahuti and on many occasions clarified for ourselves the nature and role of Pranahuti. We are attempting a comprehensive book let on the subject and a draft on Pranahuti is getting finalised and the assistance of several seekers in the content and manner of presentation of the subject is gratefully acknowledged.

The article "The method of Training" was written by the Master during the seminar of trainers in 1970 where the lapses in the work of the trainers were fully discussed. The papers discussed are to day not available with SMRI or with us. Fortunately the talk of the Master Rev. Babuji Maharaj on this

occasion is available with us. The article “They have lost the Ocean” was published in 1976 or thereabouts. Finding that there is no change in the attitude of the persons involved in work the Master in this article laments openly (as contrasted to the veiled version in the earlier talk) about the work of the Preceptors and prefects. How the trainers have developed their Ego and are lost in their own vanity, prescribing methods of their own is the subject matter of the talks. We have requested some senior aspirants in the path to present a paper to day on the topic of interest to all of us namely “A few are so born who confuse dhal for boiled rice and take great pleasure in this confusion.” I do hope that the papers will throw some light on the subject and enable all in the field to understand their responsibilities and work for the Master with greater zeal and enthusiasm.

My humble pranams to all of you.

Our Spiritual Order

It is an universally acknowledged fact that true Spirituality, spreads through certain Orders. It has a particular path chartered out through a lineage of advanced souls in the path. These Orders function under the guidance and control of the founder of the Order who has an inseparable relationship with the Base/God. The concept of Order should not be confused with a strict and tyrannical hierarchy. We had on earlier occasions clarified this concept and it is available in our web site and I do not wish to repeat the same.

All the aspirants getting guidance in this Order should be clear as to the path trodden by the founder of the Order and adhere to the same. In this connection the guiding philosophy of the founder should be understood clearly and an attempt is made here to mention the same.

God or the Ultimate has been viewed and loved from different angles and accordingly the means were chosen. The Natural Path is characterized fundamentally by the principles of

cooperation (Pranahuti), integration and negation. The approach in sadhana of Dr. K.C.Varadachari is that integration is a positive way of looking at Negation.

We find that Dr.K.C.Varadachari is unique in reaching the goal of Negation by extinguishing himself utterly by living as an intimate of his Master. To live for God, in God and by God was his path and through that he reached his destined presence in God. God or Ultimate good lies in integral living. Adversities in life appear to be so because of our imperfect and partial vision. When we reach the Centre our central point of view includes all and excludes none. The same thing was stated by our beloved Master who has advocated the philosophy of tolerance. That is why Rev Babuji Maharaj says, 'Moulding circumstances is not in the system but we have to mould ourselves to the circumstances'. The path of tolerance which finally culminates in conditions of Gairat that finds full bloom in Prapanna, Prabhu and Prapanna Prabhu stages of our spiritual progress is one of the main strains of

OUR SPIRITUAL ORDER

discipline in this Spiritual Order. This finally perfects itself in the condition of humility and piety.

Before we arrive at the point of view of Centre we have to go through several stages of perception and knowledge. These have been broadly stated in the book Path of Grace. Analysis and dissection while being the starting angle or point of view leads us to the point of viewing things in perspective and understanding other ways of perception. Inclusiveness as contrasted to exclusiveness happens to be nature of movement in the path. This inclusiveness of understanding which is better expressed by the words Harmony is one of the main canons of this Spiritual Order.

Understanding fully the problem of the modern man Dr. K.C.Varadachari states "Old dichotomic and dialectical theories have been forced to meet with the transcending factors which refuse to oblige their interpretations. Thus those who have been both in the age and the age of transcendent change- such as our present, have been forced to examine presuppositions and question our

postulates and never under any cover accept their axioms or proofs.” He further states that “these forces have had their main say and man is seeking a philosophy for man rather than a truth about reality.”

He contends that the basic discovery is the discovery of the nature of the individual who is the knower and for whom knowledge is necessary. Toeing line with the traditional Indian philosophers, he examines the knowledge arising out of sensory inputs, the inferences we make out of such inputs and the contents of dreams consisting of non sensory inputs and not dependant on our inferences and where our logic is suspended. He adds further the nature of deep sleep which is beyond understanding as a source of getting knowledge. After having listed these modes of knowledge, he says there is need to integrate the four states of consciousness and the knowledge that is generated from them. He contends that the fourth state of deep sleep or turiya as it is called in Upanishads is the base of all. ‘The sensory itself would undergo changes even as the dream would open up extra-sensory or manasic possibilities and the subject

OUR SPIRITUAL ORDER

would reveal the base ground of human integrative oneness- the calm that abides. He states further that 'the path towards this integration is not limited to the cognitions of the mind, but rather the attainment of the integration at the level of super consciousness. This has been said to be the process of becoming unified in oneself and getting the processes of getting divided. This is yoga. He asserts that Yoga is strictly scientific methodology to arrive at real awareness; thus we find Yoga as a means of knowledge. The knowledge thus arrived at he called Imperience.

Dr. K.C.Varadachari broadly adhering to the tradition to which he belongs defines the term harmony as a rhythm of relationships in a way similar to how the diverse parts of the human body work together. The theme is larger than the term. So, when he speaks of the theme of harmony we refer to a series of connections, expressions, goals and components of the theme, such as beauty, unity, and concord. As an echo we find this theme reverberating in his works, always elucidating the rationale for living together: to be of one mind and

heart on the way to God. The Order embraces the Commandments of the Master as the foundational text with the ultimate aim to be lovers of spiritual beauty, an objective often forgotten.

Elsewhere explaining the Leela of God and the theory of beauty he deals with the doctrine of the beauty of creation, for it is here Dr.K.C.Varadachari identifies the foundational design of harmony and the praxis of rightly ordered love between the creature and Creator. People live in peace, in concord, and in sharing their goods. Disharmony results with excessive self-centeredness and a deliberate turning away from the divine Order as the source of life. Human living is in harmony with the self and others when God is the source and center of one's love and existence. This is where he fuses with the philosophy of the Master 'Love Him who loves all.'

We should note that the spirituality of the Order is never a private matter, but a movement oscillating between the inner self and others. The prayer given in the system which can be offered

OUR SPIRITUAL ORDER

either in singular or plural marks out the path to that center of human life with the linking of prayer and of communion. The prayer of the system as explained by Dr.K.C.Varadachari is offered from the heart and reveals how one's deepest desires find expression in the words of prayer. Contact with God in the heart enables one to recognize the diversity of divine presence in others from which a communion emerges. As a gift of God, this communion is symphonic and is created through the convergence of interiority, where two inner horizons meet. The craving of the soul is met midway by the yawning Centre. That is the Reality at Dawn.

Obviously this implies the prayer at 9 P.M. In this prayer the collective identity of the "I" in the "we" and the "we" in the "I" - the 'anima una' in its global dimension -- emerges and needs to be fully felt in the Satsanghs. Then we understand the beloved Master, is the ultimate horizon of Oneness that is both transcendent and immanent.

We may remember that the Natural Path itself is a gift to meet the challenge of materialism which is

invariably accompanied by violence and terror and replace the same with confidence in the Divine and consequential Spiritual values. The important question is how do we live this spirituality of harmony in a situation of violence and terror that is present in every part of the globe? The basic attitude we need to have may be this: where discord breaks the bonds of relatedness, harmony reinforces them. The principle of harmony and the courage to stand up to all the forces that cause fragmentation and alienation has to be pressed into service.

Integration and harmony demands fusion of various parts of the whole by conscious decision. That is what is called in spiritual life as yielding which when fully developed attains the state of self surrender. Surrender to the Master means the surrender to the Centre which is the integrative and harmonising principle. The parts understand their role even as in a drama and the Leela of God gets appreciated. The beauty of such a dance may be seen as a dance of beloved ones or the dance of creation or even destruction. In all these

OUR SPIRITUAL ORDER

imperiences the beauty and harmony find full expression.

It is then that the self is in total integration with the Master and begets the intimacy with the Master. Such an intimate was Dr. K.C.Varadachari. He always gives a wake-up call through his lectures and philosophy to be lovers of spiritual beauty and harmony. Harmony and acrimony cannot co exist. When everything is utterly surrendered and we start living in the Master as his intimate discord disappears. Concord and Harmony in human life is not far off and I pray along with you that the Spiritual Order of harmony and beauty spreads through the globe.

Philosophy of The Natural Path

The Natural Path is a timeless science which provides tools to assist people in understanding themselves and their relation to the Universe. It is a technical system of personal development based on eternal principles. It is important to note that the discipline studied at the Institute of Sri Ramchandra Consciousness is in total consonance with that of traditions through the world and is Sanatana Dharma. The Natural Path refers to a living art. It cannot be simply outlined or defined, but must be profoundly experienced and comprehended through everyday life. Natural Path is not a religion, political, or traditional cultural knowledge, but a practical and profound teaching. Its study emphasizes discovering the true meaning behind every aspect of one's life, including morality, consciousness, spirituality, freedom, energy management, knowing oneself, and communication with others. This approach allows one to solve daily problems and to answer life's most pressing questions – not through book learning or ready-made formulas, but by using one's hard-

PHILOSOPHY OF THE NATURAL PATH

won life experience. What one gains through this process can never be taken away.

Master has clearly stated certain fundamental principles and in this article I state them with the anticipation that the readers will read the original works of the Master Sri Ramchandraj Maharaj of Shahjahanpur, India.

1. The Principle of Consciousness.

“THE ALL” IS Consciousness. The Universe is of the nature of Consciousness. This principle refers to the Natural understanding that everything in the universe, matter and energy, is a form of consciousness. Rocks, trees, people, planets and constellations are all Consciousness at different levels of density. This suggests the unity of all things, as well as the latent power of the human mind.

2. The Principle of Correspondence

“As above, so below, as below, so above.” In one sense, this law states that the “whole” of a body is reflected in one “part.” This has been referred to in physics as the holographic nature of the

Universe. This law describes many natural relationships, such as a cell of an organism containing the entire genetic information of the whole body. In spiritual life we understand as in the microcosm so in the macrocosm.

3. The Principle of Vibration

“Nothing is in a state of rest; everything moves; everything vibrates.” Everything vibrates, and its vibratory rate determines its quality and place in the world. A person, for example, can have a high vibration (peace, happiness, confidence, esteem) or a low vibration (depression, hate, greed, jealousy, fear, etc). Through methods of the Natural Path, one can change a low vibration to a high vibration, and move steadily in spiritual life.

4. The Principle of Invertendo

The flow of consciousness through vibrations inverts itself as it moves from the higher levels to lower levels and vice-versa. This inversion is the basis for formation of knots and consequent concentration of power within the knots.

5. The Principle of Parallelism.

The Divinity is the base of everything. It is self contained and is in a state of dynamic balance. It is found in everything as an active principle. Divinity when it manifested created an outward expression of itself which reached its Zenith in the human beings. Master calls the former ie. The presence of Divinity in everything is a function of the Line of Divinity. The manifestation of the Divinity is called by him as the Line of humanity. Since they are from the same source and of the nature of consciousness they are parallel. But nature of the Line of humanity is towards manifestation and activity while that of the Line of divinity is self contentedness and balance. Therefore though they are parallel the Line of humanity runs apparently in the opposite direction. All sadhana has to be to reduce the activity of the Line of humanity and bring it in consonance with the nature of divinity or balance

6. The Principle of Polarity

“Everything is Dual; everything has poles; everything has its pair of opposites; like and

unlike are the same; opposites are identical in nature, but different in degree; extremes meet; all truths are but half-truths; all paradoxes may be reconciled.” The law of polarity teaches us to see things as localized on a continuum between two opposite “poles”, or extremes. Good and Evil are two poles within which we place every form of conduct or nature and are essentially relative. Among other things, this law aids us to see a grander, more unified view of all that exists.

7. The Principle of Rhythm

“Everything flows, out and in; everything has its tides; all things rise and fall; the pendulum-swing manifests in everything; the measure of the swing to the right is the measure of the swing to the left; rhythm compensates.” The law of rhythm helps us to see the patterns that are an inextricable part of life as it relates to time. Days, nights, breaths, sleep, and wake cycles, the birth and death of nations, people, and solar systems all follow the law of rhythm. By being aware of these rhythms, we are able to make decisions, form and break habits, and see the possible

PHILOSOPHY OF THE NATURAL PATH

outcomes of actions, and understand the world in which we live.

8. The Principle of Cause and Effect

“Every Cause has its Effect; every Effect has its Cause; everything happens according to Law; Chance is but a name for Law not recognized; there are many planes of causation, but nothing escapes the Law.” We learn through this that for every action, there is an equal and opposite reaction. There are no phenomena which do not have a cause or which is not the effect of something else. By carefully studying life with this law in mind, we come to be more aware of our actions and ourselves.

9. The Principle of Gender

“Gender is in everything; everything has its Masculine and Feminine Principles; Gender manifests on all planes.” The law of gender states that in the creation of anything, two forces are necessary: an active (masculine) force, and a passive (feminine) force. It is to be noted that this law is not limited to biological events.

BODHAYANTI PARASPARAM VOL 5

These Principles describe the laws of nature as expressed in the Philosophy of Natural Path. Their breadth is wide enough to illustrate phenomena as diverse as electricity, emotions, cosmology, ecology, etc. Understanding these laws allows one to use them to act in a manner harmonious with Nature and life. Though simply stated, the principles are extraordinarily profound in meaning, and one's comprehension of these laws increases as one attains higher levels of awareness.

“We should attempt the Finite for the Infinite”*

This sentence from the message of the Master Sri Ramchandraji Maharaj titled “Dynamic path of Rajayoga“ delivered at Bangalore on 23/12/64 covers a very vital aspect of the sadhana in Pranahuti Aided Meditation. It may be considered as the summary of the entire philosophy of Pranahuti Aided Meditation in one sentence. This may be treated as an aphorism similar to Vedanta sutras.

In fact the whole message raises many aspects of the problem that we face in life and identifies and gives solution to them. Before we discuss the meaning and relevance of this sentence, it is necessary to know clearly the problem that is being addressed by the Master. In the beginning of this message Master stated

- a. “Our ancients, when they peeped into it went direct to find the ultimate cause of the world, the relation between man and God and static

* Seminar 19th March 2006

and dynamic values of things representing Nature.”

- b. He further stated “They even went beyond everything, which has resulted in the discovery of some movements being the cause of all existence. When we go to this extent, we find the Centre and its region giving us the knowledge of their existence”.
- c. Further he made a statement “We see everything tending towards the Centre and the Centre itself yawning towards the circumference.”
- d. Continuing he stated “After our adventure, we initiated the value of our existence and felt the co operation of the highest power around us.”
- e. Continuing in the same vein he asserted that this has resulted in our knowing the main theme that is being played.
- f. Then he announces how the Central region was opened up by our gradually knowing the function of the movement of the human body.”

WE SHOULD ATTEMPT THE FINITE FOR THE INFINITE

- g. He avers that “When we visualised ourselves we found that man is an epitome of the universe. This added to our advancement and we have begun to study our own centres, their motions and work and the functions of the human body.”
- h. He informs us that “... owing to the sacred pledge of our ancients we avoid it (destructive purposes) and we utilise the power for the transformation of man.
- i. He states later in the message that “When we peep into ourselves with this idea we find the higher centres focussing into our centres, but due to our wrong thinking and doings the effect is not coming in at all.”
- j. He specifies the problem by stating “Thus spirituality is attacked by many of us giving examples of the present day civilisations and of those who have gone with unlimited pace of materialism making themselves as limited because they attempt for only the finite and afterwards they fall off. The idea should be to

proceed from the finite to the infinite. It should be the idea that we should also make the finite to be merged into the infinite.”

- k. He raising the point “what is finiteness” clarifies that “the centre in us has lost the capacity of grasping the Infinite.” Thus he asserts that once we gain the capacity to know our own Infiniteness the problem is solved.
- l. Raising the issue as to how this can be rectified he asserts that by adopting “only those (methods) which introduce from the very beginning the character of the Infinite.”
- m. He asserts that “This can be best introduced by those who have imbibed the real characteristic within their own centres; who know how to draw in the power and piety from the higher centres to the lower ones and who can transmit the effect into the abhyasi so that they may adopt the same character.

He pleads with us to ponder over this. We find here the seeds of the system of PAM sown deep

WE SHOULD ATTEMPT THE FINITE FOR THE INFINITE

and firm. It is necessary that we understand what we mean by the words 'finite' and 'infinite'. At this point of time as far as I know we really do not understand either of the terms and scientists and cosmologists are deeply engaged in educated guesses, arguments, complex calculations, construction of models and invention and revision of theories and speculations. The cosmologists are definitely undecided and there is no consensus.

The problem stated from one of the points of theory of numbers in mathematics may be stated as

- n. There is an infinite number of even numbers.
- o. There is also an infinite number of odd numbers.
- p. There is also an infinite number of natural numbers.

Now, are these three infinities the same or the group in c more than the other two infinities. This problem was stated by Galileo and I presented it as I understood the problem- I am no mathematician as you all know. There are many other classical

paradoxes of the infinite. But Galileo's is enough for our discussion. The infinite has been a perennial source of mathematical and philosophical wonder, in part because of its enormity: anything large is grand, and provokes awe and contemplation and in part because of the paradoxes like Galileo's. Infinity seems impossible to tame intellectually, and to bring within the confines of human understanding. This problem or similar problems of metaphysics and physics and mathematics is not what Master is talking about. I understand that Master was taking the simple position that 'finite' means human being along with all that is created and 'infinite' means God the power behind everything.

The concept of God asserts that God is the power behind all existence. God is at once finite and infinite. He is space and as such he is measured. He is beyond space and therefore he is measureless. He is boundless. He is infinite. God is infinite Consciousness, infinite Bliss, yet he can also assume a finite form. He is infinite, He is finite; and at the same time He transcends both the infinite and

WE SHOULD ATTEMPT THE FINITE FOR THE INFINITE

the finite. He is life, He is death; yet again He is beyond both life and death. God is boundless and in the field of manifestation He takes all forms, from that of a tiny insect to that of a large elephant. Many people cannot agree with the idea that God can be finite. But if he cannot be finite there is a limitation on him that he cannot be a finite and that would be blemish.

But let us think of one of God's divine qualities called Omnipresence. According to our human feeling, when we think of Omnipresence we immediately think of vastness. True, He is as vast as the world, but because He is in everything, God can also be finite. Again, God is omnipotent. Where is His Omnipotence if He cannot become a small child, a tiny insect or an atom? He can be vast, He can be infinitesimal.

There is a peculiar problem God has. He cannot perceive. He knows but does not know that he knows, in fact he knows but there is no "he" to know. This is what Master said when he said that God has no mind. It is we the Homosapiens that

provide all the senses to him; with our exquisitely developed powers of cognition and cognitive perception we lend him with our capacity to question and understand, to reflect. It is because we and not God are Homosapiens, the creatures that do know and know that they know. This is the reason why God cannot do anything on his own and he has to depend on the humans to express him. This is an interdependency that is absolute and neither the human nor the God can manage without each other.

If God is having no mind, obviously he can have no will. Then what does it mean when we say that our will must be in consonance with the will of God? God is pure and simple consciousness and its main characteristic is to remain balanced and be equanimous or as we understand being a Samavarthi. He is by himself nothing and is totally ignorant. When we move towards the Centre and dwell in that region it is Ignorance that reigns and knowledge per se is not there. This is also the condition of Sahaj Samadhi where every action is automatic and there is no premeditated will that

WE SHOULD ATTEMPT THE FINITE FOR THE INFINITE

works. In the case of human beings perfect Sahaj Samadhi may be a far off thing but in the case of God that is his natural and permanent condition. This Balancedness carries along with it the criteria of Rtam or order. There is an inviolable order in the entire realm of the Divine which includes everything. This is also the nature of Nature and that is why we many times use it as a synonym with that of God. Balance is the condition of Nature and to be in that condition is the call of the Commandment 4 of the Master.

As human beings we are evolving towards our immanent and transcendental Perfection. We are aspiring towards the infinite while being in the finite. Right now, we feel that this is God's creation, but we think that God has His own separate existence. But this feeling is wrong. Just as the soul is inside our body, God is inside His creation. Otherwise the creation cannot exist. When the soul leaves the body, we will die. Similarly, if God left the creation, the creation would also come to an end.

God the infinite has entered into us, into these finite bodies, which last for a finite number of years.

The Infinite gets the greatest joy only by making itself finite as well. We have to know, we have to feel and we have to realise this for ourselves; only then will we see God in His creation. Otherwise, we will think that God is in Heaven and, although we are His creation, we have no connection with Him. This is crucial to understand the concept of the inherence of the Divine in human and work towards the realisation of the Divine. This is basic to understand the concept of Antaryamin or Dahara Vidya. That is the reason why we meditate on the Divine in the heart.

Finite and Infinite, according to our outer understanding, are opposites of each other. But in God's Eye they are one; one complements the other. The finite and the infinite always want to go together. The finite wants to reach the Absolute, the Highest, which is the Infinite. The Infinite wants to manifest itself in and through the finite. This is what

WE SHOULD ATTEMPT THE FINITE FOR THE INFINITE

Master has stated even as mentioned in subparagraphs “a – m”.

Without this mutual interdependency there will be no true joy, no achievement, and no fulfilment. In and through the finite, the Infinite is singing its song of unity. In and through the Infinite, the finite is singing its song of multiplicity. However it is essential to note that the finite is always separative and the Infinite always integrative. The Infinite always includes all the finites but whether the finites integrate into the Infinite is by option of the finite. Master in his message on Unity stated “There is no question of separation. We are coming closer and closer. This is a message for all.” This is the crux of spiritual education.

God is everything, but each person or a finite being has to feel for himself what God is for him. He can be infinite Light, infinite Consciousness, infinite Power, infinite Joy, infinite Bliss, infinite Compassion, infinite Strength, infinite Knowledge and infinite Energy.

It cannot be stressed too often that it is truth of the teaching which is all-important, and never the personality of the teacher. This is why Master said that the Master, the method and the mission are to be relied upon. It is important to remember that the true teacher is the spokesman of the truth. All the masters, in fact are the emanation of this truth, appearing in countless skillful, compassionate guises in order to guide us through their teachings, back to our true nature. At first then, more important than finding the teacher, is making a connection with the truth of the teaching, for it is through making a connection with the truth of the teaching that we discover our living connection with a master. The need for educating people in this path of Grace is paramount. This is the logic of the ISRC as we all know.

How can we regain the capacity of grasping the infinite is the question of all serious aspirants, we know our thinking is limited or finite; our awareness of our existence is narrow and restricted. We seem to understand the need to think broad but find it very

WE SHOULD ATTEMPT THE FINITE FOR THE INFINITE

difficult to do so. We have a glorious mind yet we find it difficult to reflect the glory of God. We seem to be not capable of even thinking that our mind is really pure thanks to our indoctrination into the material and self centred life patterns.

Why is it that people should find it so difficult even to conceive the depth and glory of the nature of mind? Why does it seem to many such an outlandish and improbable idea? The teachings of the Masters speak of four faults, which prevent us from realizing the nature of mind:

- a. The nature of minds is too close to be recognized. Just as we are unable to see our own face, mind finds it difficult to look into its own nature.
- b. It is too profound for us to fathom. We have no idea how deep it could be; if we did, we would have already, to a certain extent, realized it.
- c. It is too easy for us to believe than to think.
- d. It is too wonderful for us to accommodate. The sheer immensity of it is too vast to fit into our

narrow way of thinking. We just can't believe it. Nor can we possibly imagine that enlightenment is the real nature of our minds.

When one past thought has ceased and a future thought has not yet arisen, in that gap, in between, there is a consciousness of the present moment; fresh, virgin, unaltered by even a hair's breadth of concept, a luminous, naked awareness. That is what we Imperience. Yet it does not stay in that state forever, because another thought suddenly arises. This is the nature of mind. However if we do not recognize this thought for what it really is, the very instant it arises, then it will turn into just another ordinary thought, as before. This is the cause of delusion and is the root of all bondage. If we are able to recognize the true nature of the thought as soon as it arises, and leave it alone without any follow up, then whatever thoughts that arise all automatically dissolve back into the vast expanse of Void and we feel we are liberated. This is the exact reason why Master asks us to ignore the thoughts during meditation.

WE SHOULD ATTEMPT THE FINITE FOR THE INFINITE

We however know that it is always not that easy to ignore the thoughts that crop up during meditation and at other times. The answer of Lord Krishna that it is possible to control mind by practice and renunciation is not all that easily practicable for the common man. Here comes the need for help from another person who has controlled his senses and mind. This is what was stated by the Master as can be seen from sub-para 'm' above. The most interesting aspect of this is a 'finite' helping another 'finite' to know the Infinite. Thus we start from the finite and move on towards the Infinite. The various attitudes and approaches to sadhana have been dealt in detail in our literature and here we need not go into those details. Most importantly with this approach we develop one of the noblest qualities namely 'humility' which paves the path towards our perfection.

Awareness of the various powers in the human frame and utilisation of those powers are two different things. The materialistic approach tries to use, misuse and abuse these powers for petty

purposes refusing to acknowledge that those powers are provided to us by Nature for the purposes of Nature. When we utilise these powers located mostly in the Pind desh we become highly isolated and insulated to achieve our wants and desires. But these very centres when brought under the control of the higher centres serve the purpose of Nature and are of common good. Therefore there is need to make this 'finite' pind desh glittering first so that it can be surrendered to the 'Infinite' for utilisation for global and cosmic good. Master says that "Research is necessary to know all these things for the common good of mankind." That is an indication of the hard work we need to do in this field of spirituality.

In Pind desh the logic is of separation and individuation. Separation has been the theme of consciousness on Earth for thousands of years. We have separated into tribes, then countries and empires. We have separated, or divided, ourselves by race, sex and religion. We have even separated our own consciousness further from its source,

WE SHOULD ATTEMPT THE FINITE FOR THE INFINITE

focusing it firmly in the external world and away from the light within. Intuition and the inner aspects of the five senses have been largely ignored in order to focus upon the game of living, and the game plan has revolved around separation.

We have even been separated from the records of our experiences over the countless millennia prior to current, recorded history. In this materially-focused world of separation, we do not even know who we are as a human race, where we came from, or how we came to be living on this one small planet within the vastness of the universe. For most of today's population, it is just easier to avoid such haunting questions by thinking of ourselves as being alone in the universe.

However even as Masters plan and execute there is a change that allows the human race to set sail in the direction of integration, where we will find answers to these and many other vital questions. The universal theme that is being played on Earth today is shifting from one of separation to one of inner integration. Integration basically means people

learning how to love themselves and how to love others. Integration invokes a sense of wholeness. An integrated self no longer has the opposing parts which foster the inner tensions that promote a lack of self-love and self-acceptance.

As Dr. K.C.Varadachari stated “the integral view severs nothing, annuls nothing; it restores to unity the divided both in the organic (Pind) as well as in the cosmic.(Brahmand) Perhaps it discovers that the organic itself is an inherent form of the Cosmic or Transcosmic (Para Brahmand), and as such analogies of the organic are not un-germane to the Transcosmic itself.” (Complete works of Dr.K.C.Varadachari vol II p.548) Integral wisdom we should remind ourselves is not just adding up or a total of all that is but that in which each and every finite has a role to play which in no way is less significant than the rest. Such wisdom is possible only through the process of co- ordination and mutuality and love.

When people (finites) love and accept themselves, they can love and accept others

WE SHOULD ATTEMPT THE FINITE FOR THE INFINITE

unconditionally. This opens the door for the further development of an inner sense of the connectedness of all life. Other people can then be seen as simply other parts or expressions of the same fundamental Infinite Being. All people are seen as one, with the universe within us, and not something separate that is outside of us. Opposites do still exist in a world of integration, the opposite sex, the opposite poles of a battery, the opposite sides of a coin; but these all complement each other rather than causing a sense of division. Our Master uses the concept of a magnetic field in a dynamo where it is the coordinated and integrative interaction of the opposite poles create the initial impulses for the whole of universe. This is an area of research that scientists may explore.

As our sense of inner integration continues to develop throughout, we find that our previously separate compartments of consciousness begin to join together. The subconscious, conscious and super-conscious minds only have to function separately during times when the issue of separation

is being explored. But in Pranahuti Aided Meditation since we invoke the influx of the power from the Centre which flows down through the different cosmic and universal dimensions located in the human frame and finally reach the heart the process of integration gets completed. Intuition and conscious telepathy become progressively easier to develop. But purity of intention and dedication to the well being of the Universal are prerequisites for this. Integration is by itself a darsana. With it, we see life as a harmonious and complementary variety of thought, feeling and action. Such a complementary, coordinated, cooperative and harmonious feeling among the people (finites) is best called as Love. In contrast to the emotional relationship between a man and a woman, divine love is a luminous pool of light and not a beam focused on one object at a time. And that is the basis of all service. Such a service brings us to the feeling expressed by Master that “We are united in the common cause keeping towards proper order the good of man and humanity.”

WE SHOULD ATTEMPT THE FINITE FOR THE INFINITE

Unconditional, holistic love is the answer to all of life's challenges. We are here on Earth to learn how to meaningfully integrate ourselves with all that is in Nature. We are here to accept ourselves and others completely, and without judgment. One may ask whether we are supposed to love someone who is determined to be non-loving. The secret here is that there is a difference between an acceptance of the outer belief systems of a person and an acceptance of his inner essence. Regardless of that person's outward belief system, and whether we agree with it or not, it is the inner essence of the person that we learn to recognize, love, accept and integrate with. It is such a love of all that is the basis of the prayer that we are asked to make at 9 P.M.

The Masters method in this regard reveals a secret that unconditional love will heal the world, and there is no shortage of its supply. The universe is permeated and held together by the love aspect of the one Master. The universe was created by three fundamental aspects of original consciousness Will, Love and Action. Love is the medium that fills the

entire universe, while the Will of the Master holds that universe together within its embrace. Love is not something that we generate. It is something that we allow to flow through us. We have only to allow it to flow in order to experience its wonder. Every part of space, every part of matter and every part of our being is filled with the love of Master. Master stated that “Love is the inner awakening to Reality.” Such an awakening to the Reality is possible only through the service to the finite. That is why we are told that “we should attempt the finite for the Infinite.”

*“The Demolition of the past is a chapter in the Natural Path”**

The topic of the seminar is a sentence that follows another equally illuminating sentence in a message titled ‘Craving of the Soul’ of the Master that “Once divinity dawns the negative attitude to the life goes far away.” Many of us are aware that when a statement was made by an aspirant that ‘we should learn how to die’, Master retorted saying ‘we should learn how to live.’ All life that we humans live, is a life in the world of our own creation and Master’s appeal to us is to live in the world of divine creation after demolishing our own. Master affirms 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’.(IB 33) For such a living we should know the goal of life we should strive for.

While talking about the goal as something that is beyond and beyond Master says that it is a bit

* Seminar 17th July 2006

difficult to attain as due preparation is not there. The main problem first to be sorted out is what is it we are craving for? If our craving is for any other than the divine it is not the soul that is seeking it but the various sense or motor organs along with the images that we have cultivated over a period of time forming what is generally called as samskaras or what Master calls our individual network. Even if we feel the inner urge of the soul for realisation the ego awareness which is invariably found in any type of conscious state, stands in the path and tries to give different alternatives to seek for. Proper preparation thus is necessary by way of sadhana as prescribed.

Master stated that “To impart spirituality really takes no time for a guide of high calibre like my Master. The time is mostly spent in effecting the making of the abhyasi.” (SS-131). Further he stated “The difficulty arises when we link it with our own will or action, thinking it to be the result of our own efforts. We rejoice at success and feel aggrieved at failure merely for that reason.” “This is the only thing which serves to keep us in bondage. The absence of

*THE DEMOLITION OF THE PAST IS A CHAPTER IN THE
NATURAL PATH*

this egoistic feeling means the advent of real potent vigour. How can this be achieved? Only by linking the self with the great power of the Divine. Doing so we go on covering stage after stage and we get closer and closer to Him.” Master laments “It is a pity to find only a few persons trying to link themselves with the Supreme not to speak of achieving complete negation.” (SS-135) I would like to clarify that in our system we always talk of the positive approach of reaching the Supreme and do not try to dwell more on the blemishes which promotes more dejection and depression. However moving positively by attaching ourselves with the Master we slowly but steadily get rid off the obstacles or blemishes in our character that form a barrier to achieve our cherished goal.

Traditionally (in Hinduism, Buddhism and Sufism) many blemishes in a life tread on the path of spirituality have been listed. Just for information I provide a sample list of states we need to get rid off in our journey. (The list can be enhanced) However Master has saved us the task of attending to them

individually and many of them are removed through the purificatory process.

- i. to be proud of one's spiritual state
- ii. to show off
- iii. arrogance
- iv. envy
- v. miserliness
- vi. to be vengeful
- vii. faithlessness
- viii. to distort religion and tradition
- ix. to deny the giver of gifts or to belittle the gifts
- x. to be dissatisfied and complain about one's state
- xi. to cease to have hope for Masters Mercy
- xii. to be sure of Masters punishment
- xiii. to condone tyranny and help tyrants
- xiv. to speak against decent people
- xv. to keep the heart attached to this world
- xvi. to keep wanting to be a leader
- xvii. to expect approval and compliments
- xviii. to fear criticism
- xix. Not to be able to prevent oneself from wanting
- xx. Instead of wishing to learn the truth, being an imitator

*THE DEMOLITION OF THE PAST IS A CHAPTER IN THE
NATURAL PATH*

- xxi. To fawn over people for personal benefit
- xxii. To be happy about disasters that fall
upon people, even our enemies
- xxiii. To be a coward
- xxiv. To be angry
- xxv. To be a tyrant
- xxvi. Not to keep one's word
- xxvii. To believe in bad luck
- xxviii. To think unjustly about people
- xxix. To love one's property
- xxx. To be overly concerned with the world
and the worldly
- xxxi. To be ambitious
- xxxii. To lead an irresponsible life
- xxxiii. To mix oneself into affairs that do not
concern one
- xxxiv. To be undignified
- xxxv. Not to keep the time of one's prayers
due to laziness
- xxxvi. To be shameless
- xxxvii. To lament the loss of things
- xxxviii. To gossip
- xxxix. To be stubborn
- xl. To be an egoist

BODHAYANTI PARASPARAM VOL 5

- xli. To be a hypocrite
- xlii. To cheat
- xliii. To be brutish
- xliv. To be dishonorable in relations with
women
- xlv. To be lustful
- xlvi. Not to accept one's error and continue
insisting on it
- xlvii. To be afraid of poverty
- xlviii. Not to believe in destiny or to talk
about destiny
- xlix. To make oneself depressed
- I. To take pleasure in belittling others
- ii. To be indiscriminately happy
- iii. To be insincerely kind and fawning over
rich people
- liii. To be disdainful of the poor
- liv. To boast and be proud of one's past
- lv. To show off one's physical prowess
- lvi. To belittle others
- lvii. To like to talk long unnecessarily
- lviii. To be self centered in conversation
- lix. To forget about one's own shortcomings
and be preoccupied with the shortcomings of
others

*THE DEMOLITION OF THE PAST IS A CHAPTER IN THE
NATURAL PATH*

- ix. To exclude from one's heart the fear of God and the shame and sadness of one's state
- lxi. In distress to make excuses and to fall back on and encourage the weaknesses.
- lxii. To decline to help in a struggle for Masters cause.
- lxiii. To pretend to be friends with one's enemy
- lxiv. To cheat in one's work
- lxv. To set traps for others
- lxvi. To identify with the world to the extent of forgetting Master
- lxvii. To take pleasure in people's suffering
- lxviii. Not to suffer because of one's mistakes.

These are like thorns growing in a barren field and show us the ugly attributes of the heart which surface and become visible during meditation and prayers. Tradition advises us to avoid them and beautify ourselves with the opposite of every one of these faults, and that is the basis of not only of all ethical codes but also most of the meditational

practices in other systems. The process of identifying the blemishes individually and take up such practices as may help us eradicate them takes years and ages in any system other than the Pranahuti aided Rajayoga. More often we tend to evaluate our condition based on bias. It is necessary to realize that walking the spiritual path is a very subtle process; it is not something to jump into naively. There are numerous sidetracks which lead to a distorted, ego-centered version of spirituality; we can deceive ourselves into thinking we are developing spiritually while in fact we are strengthening our egocentricity through spiritual techniques.

Our duty is to pray; and it goes without saying that the prayer has to be acceptable to God. We need to have proper moral and ethical standard because the prayer which pleases God and which brings us closest to Him is to be beautiful. Grand Master insisted his students develop better morality more than learning spirituality. Master explaining the concept of 'moulding of our lives to rouse feelings of

*THE DEMOLITION OF THE PAST IS A CHAPTER IN THE
NATURAL PATH*

love and piety in others' states beautifully "It is obvious that when a thing made of clay comes before us we take a different view of it and our liking for it increased in comparison to the mass of clay which it is made up of. Similarly when a man approaches God after proper making of himself, He takes a different view of him. This goes to explain that we should effect such a making of ourselves as may help us to become the cynosure of His eyes."

Master summarized the process of how we accumulated grossness "The grossness went on increasing. Its resultant effects led to the development of further evils like passion, anger, lust etc. In short a complete conglomeration was formed. The retracing from it can now be effected only by the process of casting away all that he had taken in previously and by removing perversion of thought by fixing it firmly in the right direction." (IB 36-37) It may be seen the blemishes listed above are not of the category of instincts or drives. To solve the difficulties that arise due to the drives Master has given us the two meditation processes on points A

and B but he left the three other obstacles like moha, ahankar and lobha to be attended by the aspirants. These are to be tackled by strictly adhering to the spiritual principles enunciated in the Ten Commandments of the Master. The aspirant would only be fooling himself to think that he can make or has made actually progress in spirituality without full and complete compliance of the Commandments of the Master.

The entire problem we see arises mainly due to the fact that there is an awareness of our individual self and Master says that the states of the 'I' consciousness remain from the beginning to the end. As against working on each of the blemishes he presents us his thesis that we should not attempt at annihilation of the 'I' ness but develop a positive attachment to the Divine: and 'when divinity dawns the negative attachment is removed.' It is only when the field is barren that thorns and thistles grow but in a plain that is wetted with devotion and has the blessings of the Master no such possibility would arise. It is a matter of serious consideration for the

***THE DEMOLITION OF THE PAST IS A CHAPTER IN THE
NATURAL PATH***

alleged jnanis and masters of the day, whether the much talked about Vairagya is after all not a negative attachment. Every serious sadhaka therefore replaces it with the love for the Master whereby positive feelings develop which is helpful for him and the society.

The problem of 'I' or ego in the spiritual field is well recognised and every one of the great seers has prescribed some method or the other to eliminate the same. It is generally termed as abolition of the ego or the abolition of the Past. Ego is nothing but a bundle of samskaras and none of them have any reality content. This leads to the problem of how much we negate our ego and what are its means. While experience of states of void is nothing new for the practicants of PAM, we know such states do not last long and that is why we often seek recurring experiences of the same. In this context it is necessary to note the distinction between a State and Station.

Generally speaking, a state is a kind of temporary gift in terms of spiritual inspiration. It comes and goes after some time. It is an experience of joy of God's nearness and grace or spiritual bliss which becomes permanent after practice. When it becomes a permanent experience or a lasting inspiration it is known as a station which the seeker enjoys day and night, both during sleep and wakefulness. In the initial stages of the spiritual journey this blessed experience comes and vanishes after some time and is called a state. But when it becomes lasting by practice, the seeker is never without it. He always keeps company with the Master and enjoys the pleasure of union with the Divine Beloved. It is then called his station. It is not out of place to also mention about two more spiritual concepts used by our Master, namely: Fana and Baqa.

When this experience or joy of satisfaction gets intensified through constant effort, the seeker's soul gets purified and starts merging in Divine Essence. This state is called Laya or mergence in

*THE DEMOLITION OF THE PAST IS A CHAPTER IN THE
NATURAL PATH*

the knot or the condition. But when it is a state of complete annihilation of carnal self, absorption or intoxication in God and the pilgrim is unable to participate in worldly affairs, he is made to pass into another state known as 'Fana-al-Fana' (forgetfulness of annihilation). It is a sort of oblivion or unconsciousness. This is the way the past gets demolished. But this condition is not allowed to stay for long in an aspirant in this system because that is only half the task or as Master puts it is a chapter in the spiritual path.

Demolition obviously is not the purpose of Creation of God. We need to realize the Divine here and now and that is the purpose of pursuing any spiritual path. This is a duty entrusted to us by the Divine. That is the reason why Master states realisation of our true nature is our primary duty. Since two negatives make one positive, the pilgrim at this stage regains his individuality as he was when he started the journey. The only difference is that in the beginning he was self conscious, but after having reposed in the Divine Being, he regains that

sort of individuality which is God-consciousness or absorption in God. This state is known as Baqa, or living or subsisting with God. The same process is also explained by the Master through the concepts of Sameepyata, Salokyata, Saroopyata and Sayujyata. When the seeker in the process of reducing the blemishes also had identified himself with the Divine Attributes which he proposes to possess, he retains those superior qualities and this is the process of owning the condition about which various methods and practices were given by the Master.

Clutter in our home, or work place is equivalent to clutter in our mind. Fertile ground will not bear fruit without watering. A blank sheet of paper, a clean kitchen, an empty canvas are all clutterless invitations to create. In such a creative endeavour alone spirituality shines. Spirituality in dustbin is not even good to hear. The mind needs to be cleansed thoroughly before any spiritual virtues develop. Such a purification of the mind is the first act of demolition of the past that we should strive to

*THE DEMOLITION OF THE PAST IS A CHAPTER IN THE
NATURAL PATH*

achieve. For this the purificatory processes and individual meditation sessions with the trainers are prescribed in our path. When we start emptying ourselves, the Divine that is closely watching us seated in the chambers of our heart makes its presence felt by us more intimately impelling us to clear more and more of the dirt and dust that we have accumulated.

Whenever I meditate on the thoughts of the Master furnished in the Diary of ISRC for us, a spiritual spring from deep within wells up and I find a solution for the ills of the world. True as of now, spiritual regeneration is at a very low key. Fear is one of the basic emotions and literally a nightmare for many. From fear of ones shadow to the fear from those unfortunate brethren who get dubbed as terrorists or extremists there is a large spectrum of fear. Fear arises when there is a feeling of losing the ego of various shades. Also whenever the identity of self is lost there is fear. We are told very clearly that the whole problem of fear is consequent to our illusory identification with the body. It is a matter of

common experience of aspirants in spiritual paths to have visions of shadows or images that are unknown and get afraid. Also the aspirants get thoughts of death including that of suicide and these are all the tests that one goes through in the path to pass the criteria of undeterred determination as adumbrated in the Third Commandment of our Master. I share my thoughts as they arose during my meditations to the best of my capacity and have striven hard to use the words to be exact and truthful, so as to help find a way to eradicate fear and hopelessness.

There is nothing to dread in Nature. It is only those who claim to have mastered it that are to be feared. When we follow the Commandments and the meditation methods on points A and B specifically we become aware of the changes in our thinking each day that help us overcome the fear of life. We also find fulfillment and gain meaning for our life when we follow the pathways clearly marked upon in the book "Path of Grace". Fortune favoured me and my Master blessed me with an opportunity to interact

*THE DEMOLITION OF THE PAST IS A CHAPTER IN THE
NATURAL PATH*

with so many sincere souls and I have gained much in spirituality from them, incidentally demolishing many of the outmoded and fairly insane methods parading as exercises in religion and spirituality. This has become possible by accepting the Commandments and sadhana as given to us by the Master which is all facts simple and plain. Accepting the Master in all respects of our life and living as real human beings should as advised by him we have all chosen a life that is happier and holier. Surely we do still make a life of what is given to us and new structures are being raised: but the structures have a solid foundation and a design that serves the world at large. In short our windows are now more open and hence our hearts more healthy.

When we say we are demolishing the past we are in effect talking of getting rid off the binding samskaras and willfully choosing such thoughts and actions that work for the common good. All through our efforts are to demolish the self oriented, self restricted, closed universe and participate in the common effort of creating a new Universe of

spirituality. For this it is obvious we should make our life worthwhile. In reality, our life is directed by our inner thoughts springing from the Divine which are essentially promoters of global good. But He has also provided us a choice. The privilege of choice is only for the human beings and no other form of life has that opportunity. We though are left with a choice tend to make the wrong one and get into sufferings.

To do His will is the simple way of winding around the roads of life, to reweave all of the loose ends of life's tapestry. This is the most natural thing to do, because each of us got re-embodied ideally for one thing and one thing only, and that is to dispel or get rid of karma we have incurred in earlier lives. We need to deal with these thoughts and deeds by casting them out of our life so that we do not have to live in a lower phase of life again and again. By becoming evolved now, we secure permanently a stage of living in the divine plane. We can accomplish all this by accepting the Master as a senior partner in our life. Master has by giving us

*THE DEMOLITION OF THE PAST IS A CHAPTER IN THE
NATURAL PATH*

graciously the Natural Path tried to show us the best and easiest way to do these tasks that lie ahead for us. But it is up to us to decline or accept His partnership.

If we accept and live according to the Ten Commandments and in concert with the Universal Law of Karma that has been decreed for all of mankind, animals and plant life alike, our life will be devoid of stress. We will be slowly demolishing the past and rebuilding the divine structure in us. Then and then only total dedication gains meaning. Surrender is too difficult to accomplish as we need to surrender to the entire humanity to mature in that condition. But if we continue to live with our depressions and unforgiving heart among our fellow men, then our life will be lived in vain. The funniest part of this is both the above defects have extraordinary attraction that is capable of binding any person ignoring laws of rationality and of spiritual life. Then again, at another time, we will need to come back and relive this adventure called life.

BODHAYANTI PARASPARAM VOL 5

Our Master gets himself firmly attached to us from the day of introduction into the PAM system of Rajayoga. His presence though not fully felt and appreciated, many of us have had a taste of wonderment and radiance of His light in the core of our hearts and some of us are capable of dispensing the same among mankind. We realize that true wisdom is within us, but helplessly watch the negative forces driving them away. It is true that the system of offering Pranahuti for the sake of transformation was there from times immemorial. The wisdom of the sages of old was waiting to be reinstated and this our Grand Master has done with perfection. Knowledge is seldom lost, yet during some periods of history mankind refuses to utilize this energy, our own source of wisdom. Such was the fate of this Country since Lord Krishna reached His heavenly abode. Humanity would owe it to the Master Sri Ramchandraji Maharaj of Fatehgarh to have brought back the light for our good.

Truth everlasting is a product of the Origin and connection to that Origin is the brick and mortar

*THE DEMOLITION OF THE PAST IS A CHAPTER IN THE
NATURAL PATH*

in our building the spiritual edifice; the dream of the Masters. The wisdom we seek to constructively demolish the past is harbored within us, in what our Master has called the Upper portion of our heart. We have to therefore seek within the chambers of our mind, for down deep within is to be found the Master's truth, together with the wisdom our higher self aches to impart, so that we may find the high road to life everlasting.

Wisdom lives within our minds, planted there centuries ago, foreshadowing our future. We should learn to seek only the higher answers; sift out the truth as chaff is sifted from wheat, and use it wisely. It has been said that evil lurks in all the hearts. The secret is to learn to weigh also the amount of truth lying dormant within the heart and have it outweigh the evil. When we are completely clear, there is no subjective distortion; when we are completely pure, there is true perception. When the wind and waves have died out, the ocean of mind is as it is; when we get to the bottom of the ocean of mind, for the first

time we see the peerless pearls! Poetically it was stated they have seen the Black Pearl!

The demolition of samskaras is no mean task and we need to be consciously striving for the same all the while realizing the essential and irrevocable connection with the Divine we have. Then a meaningful plan of life emerges that is challenging and also exhausting. We can change our life and make it happy. We already stated that this is accomplished with the use of basic Universal Laws. One must have a pattern for one's life, a map guiding us, giving us direction, indicating what we must accomplish. Such a map leads us along the path to fulfill our destiny. We must understand also that we are but energy created in the image of God. It is His energy that He has given to us that makes us the individuals we are.

We have to believe completely the system advocated by the Master and practice the same with the unflinching faith and trust in the Master. Comparing his system with the supposedly similar concepts is only playing into the hands of cunning

*THE DEMOLITION OF THE PAST IS A CHAPTER IN THE
NATURAL PATH*

and wily mind ever interested in continuing its own creation: the great illusion. We have our imaginations of what Reality is and we have also the imperience. When the fact of our imperience does not tally with our notions of Reality it is wisdom to give up those notions and not deny the fact of our imperience. To think otherwise is perverse logic. I am pained to note many persons who have access to higher regions provided by the Master do not live in that condition because their mind behaves such and they entertain ideas contra to spiritual discipline of single pointed orientation to the Master and believe and practice methods totally unsuited to the system of spirituality they are in. Surely one should try the system and come to a conclusion but trial runs of an automobile cannot be for the life time of the vehicle.

That is why Master asks us to destroy our individual creation so that divine creation displays itself. Then we see changes taking place. These changes give us more respect for us. The people around us begin to see the transformed person that

we have become, the person of substance, the individual who knows where he is going and what he is doing. A new aura of success appears around us and soon, because of this positive attitude and the faith we have in us and the Master, wonderful things come into being for us. But for this to happen we need to practice and the old adage holds true: "Practice makes perfect." From morning until night, from waking time to sleep time, practice! Practice! And Practice constant remembrance! Everyone has moments of depression when he loses self-confidence in himself, in what he is doing. Then he needs to retrace his steps and return to the first positive thoughts and assertions. Prayer which reminds us of the goal grants us back the power and strength to accomplish the goal of human life.

The demolition of our past has several stages as already hinted. In the book Path of Grace we have looked at the same process in a positive way as to how the aspirant moves into higher and higher regions progressively. In a sense we looked at this problem of demolition of our structures as removal of

***THE DEMOLITION OF THE PAST IS A CHAPTER IN THE
NATURAL PATH***

influence of layers of consciousness when we studied the nature of the Five Kosas as encountered in our spiritual journey. Here we are looking at the same process from the angle of demolition of the illusion of Ego. They are all minor annihilation of the Ego structures we have developed out of nothing.

When we arrive at the first stage, we experience our first load shedding if we may call it so. We are temporarily lost to our ***limited individuality*** and experience bliss. Many confuse that they have realized Self/ God and hence get stuck in the first plane. If we keep ourselves free from self-delusion or come to realize that our attainment is but a transitional phase, we advance further on the spiritual path and arrive at the second plane.

The merging into the second plane is called the ***annihilation of the false***. The aspirant is now absorbed in bliss and infinite light. Some think that they have attained the goal and get stranded in the second plane, but others who keep themselves free

from self-delusion march onward and enter the third plane.

The merging into the third plane is called the ***annihilation of the apparent***. Here the aspirant loses all consciousness of his body and his world. In our system we do not go through the coma state at all consciously and the helping hand of the Master keeps us conscious all through and here our Vairagya gets fulfilled. Here the awareness of the universal presence of the divine is felt very acutely and the intimacy with it leads to ecstatic states temporarily.

The next structure to fall is ***the individuality*** and is the first encounter with freedom or swarajya. The aspirant experiences a peculiar state of consciousness that seems to have all the power. Master at this stage protects us totally by making us oblivious of our capacity and there by avoiding any fall in our state. The aspirant is never spiritually safe, and his reversion is always possible until he has successfully crossed the fourth plane and arrived at the fifth one. There is no way that we can think of in

***THE DEMOLITION OF THE PAST IS A CHAPTER IN THE
NATURAL PATH***

the modern world to demolish these structures without the help of our Master. Those of the persons who seek to simultaneously ride several horses may kindly note that one day or the other, in one life or another they have to come to the path of the Master in toto.

The merging into the fifth plane is the state of ***annihilation of all desires***. Here the incessant activity of the lower intellect comes to a standstill. Master tries to explain this by the process of Invertendo and reversal of sides of the higher and lower types of mind. The seeker does not think in the ordinary way, and he is indirectly a source of many inspiring thoughts. He sees, but not with the physical eyes. Mind speaks with the mind, and there is neither worry nor doubt. He is now spiritually safe and beyond the possibility of a downfall. This we know is the stage of the beginning of Brahmand mandal. Here again Masters Power supports us and does not allow us to delude ourselves to think that "I am God." Or "Aham Brahmasmi".

Master enables us to move on further and we advance into the sixth plane. The merging into the sixth plane is called the **annihilation of self (lover)** in the beloved. Now the pilgrim sees different things of this world. This is the stage of starting of Prapanna gati where there is a continual perception and enjoyment of God that does not suffer a break even for an instant. Yet the demolition is not complete.

Master enables us to move on further into the seventh stage of annihilation and helps us **demolish our individuality in the Master** and here we become Prapanna Prabhu and hence forth there is no demolition of structures but progress by way of mergence in the Divine becomes refined and there is no end to such a refinement.

Pranams.

*“The remembrance of everything
should merge into the
remembrance of One”**

The topic of the seminar is a part of the sentence of the Master who while explaining the form and content of the Prayer in the Commandment Two, that reads “ The remembrance of everything should merge into the remembrance of One- the Ultimate, resounding all through in every particle of his being.” Master adds that “This may be known as complete annihilation of self.” There are two aspects to this statement of the Master – one remembrance and another Prayer. The purpose of both is to annihilate the notion of separate self.

Anything to be remembered should be something that we know already. This knowing itself is based on the principles of learning. Learning looked at from a different perspective is itself nothing but the recall aspect of the process of memory. Memory depends on the principle of associations.

* Seminar 18th September 2005

An organized system of associations may be considered as memory. The goodness of the memory depends on a) the persistency of the associations and b) The number of such associations. Master in his infinite mercy grants us the awareness of Oneness during meditations and both the parameters for development of the good memory mentioned above are fully satisfied when we gain a peep into Oneness due to the effect of Pranahuti enabling us to remember the One. When Master said that every one of us is moving towards the Homeland he was only informing us to recall or remember our Origin the nature of which is revealed to us during meditations.

In the third Commandment, Master has asked us to fix our goal as “oneness with God”. Here in this passage we are asked to remember that One in all aspects of life and in every particle of our being where our self is totally annihilated. This leads to the most persistent question as to what we mean by God. Putting it straight the question is God the Oneness? Or is Oneness the God?

*THE REMEMBRANCE OF EVERYTHING SHOULD MERGE
INTO THE REMEMBRANCE OF ONE*

Of course, Oneness is not God to persons who think of God as a patriarchal figure taking a personal interest in their conduct, behaviour and therefore their fate. Even then in many faiths the concept of God is held to be co-terminus with God. One widely held notion of God is that it is everything. Some people are of the idea that while they say God is everything it implies that God is Oneness. The fallacy in this is obvious in as much as it ignores the distinction between the aperceptual (God) and perceptual reality which is at the heart of our vision.

To say God is everything is to say that He is the SUM of all that exists and have the possibility to exist. Since this leads to the possibility of constituting infinite sets, it is saying that God is infinite. We know that all that exists and has the possibility to exist is in a constant state of flux. So this thought though theologically maintained by many faiths and is praise worthy by itself, has the implication that God is also illusory or He has also to be in a state of flux; which is anathema.

Further saying God is Oneness though preferable as it asserts His Universality and preserves His reality unfortunately that puts Him outside the category of that which can be known. More over to say God is everything is really saying that He is also finite with boundaries because everything exists in a given boundary and is subject to space and time. We can go on endless continuing this enquiry of whether He is One or He is everything and in either case we will meet some illogical conclusions. That many are satisfied with such illogic is not a matter of concern for us.

The concept of God can be broadly categorised into three. Outer God, Inner God and the God of contemplation or meditation. (We are not considering here the ideas of God as Para, Vyuha, Vibhava, Archa and Antaryamin which were brilliantly presented by Dr. K.C.Varadachari in his book ' The Idea of God') The outer Gods are human creations to explain and account for what we do not understand at various points of time. They were created to explain the forces of Nature and generally

*THE REMEMBRANCE OF EVERYTHING SHOULD MERGE
INTO THE REMEMBRANCE OF ONE*

were born out of a sense of fear and helplessness against fury and are masculine, paternal, and unsympathetic. They are God the Creator, the King, the Father, the Judge and the Old Man up above. Many such Gods were thus born as the circumstances warranted and many were replaced and some died also as they outlived their utility. In the Vedas, the relative importance of the Gods like Agni, Indra, Varuna, and Vishnu changed according to the circumstances. These Gods cannot be the One and are not Oneness who is to be remembered as they are themselves not steady and permanent.

The inner Gods are usually feminine and maternal. They are born out of adoration. Some inner experience that is emotive and aesthetic in nature makes persons feel such Gods. Also the emotional needs are sought to be met by such Gods. These are the Ammas, Devis and Mothers. Their origins lie in emotion than in physical or physiological need though both outer and inner Gods are human responses to forces of Nature as perceived by the devotees. The dawn suggests awe

and a God (Ushas) is born. If the dawn by itself is the object of worship it ends in Sandhya worship but if that dawn suggests the preceding condition at mid night when everything is in dormant condition and deep quiet it helps to know the roots. Saints, Babas, Mothers living or dead, real or imaginary are not necessarily female but are feminine. The devotees seek tender care, kindness, a caressing and caring individual and this emotional need creates and sustains gods of different types and names in different ages. They are multifarious and manifold and get changed during time. They are not One and no one can remember them as Oneness.

Meditation gives an awareness of a different type of God. The experience of inner luminosity and many times such luminosity fading into gray accompanied by a sense of non-being suggests the presence of a reverential 'Suchness'. This many considered as God who dwells within every living or non living existence. Meditation in such a case as in Natural Path is metaphysics that is experiential where we attempt and succeed in realising our true

*THE REMEMBRANCE OF EVERYTHING SHOULD MERGE
INTO THE REMEMBRANCE OF ONE*

essence in particular, humanity in general and Reality in its core and depth. Every meditation is examined from the premeditative and post meditative states of our consciousness. We incorporate the insights we gain from such an examination into our wisdom. We then find that the 'Suchness' is not only within but is everywhere. The awareness grants us a conviction that we are one with all that exists or rather all that exists is One. The 'Suchness' itself is something that is neither an awareness or perception nor a non awareness or a-perception, however, makes us directly be aware of Oneness of all that exists.

Oneness of existence is not possible in external perception as differences are real. By getting to know about, and this is all that any physical science can do, we may arrive at Advaita but the direct perception or direct knowing is possible only through Meditation. In the awareness of 'Suchness' there is a perception of Oneness. We are aware that the Master takes us out of time and enables us feel eternity. This condition that is

imperioenced compels us again and again to seek for the same; or rather the Oneness gets remembered and that is for remembrance sake and such a remembrance has nothing else to seek for.

The One that is sought for is not the explanatory Gods or the category of Gods mentioned above. All that we are able to remember of 'Suchness' is that it is irreducible. It is the unperceivable, unknowable and the essence of being. It is a process intrinsic to Presence by which, Presence transforms, organises and perceives. That is called 'Tam' by the Master. It is as stated earlier a-perceptual and base of all that IS. When we say God is Oneness and the greatest of all we do not mean he is greater than something else, because there is nothing else for It/Him to be compared with. It means that He is too great to be perceived by the senses and too deep to be understood by the intellect. Too great, indeed, to be known by anything other than Him. Only God knows God. This is the God or Oneness that we imperioence and which we want to

*THE REMEMBRANCE OF EVERYTHING SHOULD MERGE
INTO THE REMEMBRANCE OF ONE*

remember. That is we are trying to remember the One who is one with us always!

"Remembrance is a commitment we make with ourselves to remember. The phenomenon of remembrance is one of the most remarkable faculties of the human imagination and must be distinguished from routine or rote memory, which can be involuntary. One's heart should always be filled with the remembrance of Oneness or Master. Forgetfulness and negligence are the main weaknesses of human beings. The only remedy is that the believer should develop God-consciousness and be constantly aware that the, One or Master is watching from within. All acts of worship aim at drawing our attention closer to God within.

But we must be clear that the remembrance of Master is not restricted to certain acts of formal Meditation or worship. The point is that one should always remember Him: one needs to remember Master standing, sitting, and lying on his sides. A true disciple who remembers Master can exclaim

that he knows “when my Lord remembers me.” This may surprise some but if we remember Masters’ assurance in several places that when we remember Him the remembered cannot be far away things are not difficult to understand. This is what I understood of His assurance “Remember Me. I will remember you.”

We have taken note of the important and blessed nature of the remembrance of Master. By the same token, one’s neglect of it is fatal, bringing disgrace upon oneself. Those who forget Master naturally do not draw His attention. Then they wander in the web of their self creation. One’s disregard for Master culminates in the ruin of the self. It is worthy to note that everything in the Nature/universe is preoccupied with remembering and glorifying Master. As one is engaged in remembering, praising and glorifying Master, one becomes at one with the entire universe or Nature and then the gate for all goodness and success is opened and one lives in tune with the Nature as commanded by the Master.

*THE REMEMBRANCE OF EVERYTHING SHOULD MERGE
INTO THE REMEMBRANCE OF ONE*

The remembrance of Master should permeate one's life in every respect. It should not be restricted to practicing the routine meditation practices at the appointed hours. Moreover, the remembrance of Master is not confined to utterance and speeches about Him but one's whole mind and process of thinking should be constantly imbued with the remembrance of the Master. The remembrance of Master that is most rewarding involves our thoughts and prompts us to think about our answerability according to the Law of Karma. This, in turn, motivates the measures needed to protect ourselves against the repetitive incarnations or rebirths. By constantly practicing the thought that all our actions and thoughts are in fact 'His' we stop formation of impressions in our psyche and thus prevent the need to enjoy the Bhog arising out of such actions and thoughts and consequently reduce the chances of rebirth.

Besides the acts of purifications and meditations we need to cultivate the habit of reading the Masters works and much contemplation has to

be done to arrive at the real meaning of his messages as they apply to our individual lives. His words and messages though are Universal have a very personal relevance for the discerning aspirants. It is common to hear the sadhakas telling that they feel the words in their hearts and also feel absorbed so much that they are not able to read his works for a long time. They say that their eyes droop and they enter into the states of Samadhi. The words of the Master are thus an effective means to live in constant remembrance.

Our other modes of remembering Master are reciting the supplications or Prayer prescribed by him and dutifully performing the prescribed prayer at 9 P.M. for the good of human fraternity. These constantly remind us at every stage of life that we should turn wholly to Master and maintain close relationship with Him. These supplications should not be merely uttered; they should be reflected in our thoughts and actions.

There is urgent need to make all aware of the Divine Presence within. Such attempts were made

*THE REMEMBRANCE OF EVERYTHING SHOULD MERGE
INTO THE REMEMBRANCE OF ONE*

earlier and even now by many well meaning persons. But the real essence of our system is that we are given a taste of that Oneness. Thus those, which are a matter of faith and belief in other systems, lies in the realms of experience in our system. We need to know that our system is not the same as any in the act of remembrance of Oneness or God. The others believe in the One while we live with that One in constant remembrance. In day to day life it is not rare for us to come across persons who have their faith in odd and mysterious Gods. One who is firmly established in the act of remembrance will have to stand up to them and ask them to remember the One who is within and is remembering us more assiduously.

The point here is that constant remembrance of Oneness or Master facilitates one's engagement in the mission of the Master. We should not let our properties or our children divert us from the remembrance of Master/ Oneness lest we lose our act of remembrance. An effective method of remembering the One along with attending to our

children and property suggested by the Master is to do our duties and responsibilities as trustees and not owners. We need to note the trusteeship suggested is essentially a means for constant remembrance and is not just an aspect of Vairagya.

Essentially the remembrance of Master consists of living for His cause. Ideology apart, when the transitory nature of existence including that of our own gets generated, fear grips us and prayers for preservation of all that is dear to us including our life, forms the basis of prayer. But when the love for the Master develops and grows in us and we start living for Him and His cause we see the benefits of remembering God and we tend to do everything that would please the Divine. One of the interesting ideas we have from religions is that we offer something to the Divine so that it may remember us and grant such wishes as we pray for. Real offering is of course very useful but we should know what it is. One of the great Occidental Saints said while praying to God "You have no idea how hard I have looked for a gift to bring You. Nothing seemed right.

*THE REMEMBRANCE OF EVERYTHING SHOULD MERGE
INTO THE REMEMBRANCE OF ONE*

What is the point of bringing gold to the gold mine, or water to the Ocean. Everything I came up with was like taking spices to the Orient. It is no good giving my heart and my soul because you already have these. So I have brought you a mirror. Look at yourself and remember me. "Such are the cases where the Divine has no alternative except to grant union.

Charity is noble because it pleases God and we start spending generously for the sake of pleasing Master. The Commandments of the Master are all the prescribed duties of worship to train us to prepare against and to remedy human weaknesses. We can attain the goal of self-purification by fulfilling these duties properly. Man is liable to be swayed by the glitter of worldly life; he is drawn to amass wealth and may develop a strong love for it; the remedy for this is to share and even sacrifice and spending for the pleasure of Master and in His cause. Similarly, man is vulnerable to the base desires of the self. He is gratified by eating, drinking, living to excess in luxury, and indulging in his lower appetites; the

remedy lies in moderation and practice of meditation on points A and B as directed by the Master. However the main point to note is that we remember Him so that He is pleased and we become cynosure of His eyes. Then we are not far off from the goal.

Remembrance of Master is to the heart what water is to fish. The fish cannot live with out water and the heart cannot be lively without the remembrance of the Master. Remembrance is sustenance for both the heart and the spirit. If the servant is deprived of it he becomes like a body which has been deprived of food. Remembrance of Master has other uses as well; it drives away all negative feelings and depressions. Master once wrote to me when I was feeling depressed that it is not proper when He is there with me. Our remembering Him is pleasing to the Master the most beloved.

Remembrance has many spiritual gifts to offer. Remembrance from the heart, adorns it with delight and joy, fills the heart and face with light, and cloaks the one who remembers Master with dignity,

*THE REMEMBRANCE OF EVERYTHING SHOULD MERGE
INTO THE REMEMBRANCE OF ONE*

gentleness and freshness. Happiness is the goal of life as stated by our Master. Finding us joyful also enhances Masters' remembrance of His servant. Even if this were the only reward for the remembrance of Master, it would be mercy and honour enough, for such a heart is always aware and free from wrong actions. Although remembrance is one of the easiest forms of worship, the mercy and honour that it brings cannot be achieved by any other means.

Remembrance of the One invariably keeps us away from all other thoughts and that is what Master says when he said all remembrance merges in his remembrance. That is a safeguard for us against evil forces. Envy and hatred make our hearts hard and heavy. Remembrance of Oneness or Master is a sure remedy for hard hearts. A person who is not kind and soft hearted is as good as dead. That is why many saints said that "The difference between the one who remembers his Lord and the one who does not is like the difference between the living and the dead." Continual remembrance of Master is a

means which prevents us from talking in the wrong way, such as backbiting and spreading tales and their like. When we are not remembering Him while talking, we should note that we are talking incorrectly.

Remembrance of the Oneness is characterised among other things by the following principles:

1. Longing: If we experience that same longing and thirst for union with Master as the one who is getting drowned then we are sure to realise Him.
2. Peace of mind: If we have the peace of a frozen lake, then too we will realize Him.
3. Humility: If we have humility of earth, which can be molded into any shape then we will know Him.
4. Desperation: If we experience the desperation that causes a person to seek death and feel we cannot live without seeing Him, then we will see Him.

***THE REMEMBRANCE OF EVERYTHING SHOULD MERGE
INTO THE REMEMBRANCE OF ONE***

5. Faith: If we have the complete faith in the Master that we would wash our prayer carpet in wine without questions because Master said so - then we will know Him.

6. Fidelity: If we have the fidelity that our breath has in keeping us company till the end of our life -even without our constantly feeling it, both in happiness and suffering, never turning against us-then we will know Him.

7. Control through love: When our love for Him drives away our lust for the things of the senses, then we will realize Him.

8. Selfless service: If we have the quality of the selfless service unaffected by results similar to that of the Sun, which serves the world by shining on all creation -on the grass in the field, on the birds in the air, on the beasts in the forest, on all of mankind with its sinners and saints, its rich and poor -unmindful of the attitude towards it, then we will reach Him.

BODHAYANTI PARASPARAM VOL 5

9. Renunciation: If we renounce for God everything physical, mental and spiritual, then we will have Him.

10. Obedience: If our obedience is as spontaneous, complete, and natural as light is to the eye or smell to nose, then we shall reach Him.

11. Surrender: If our surrender to Master is as wholehearted as that of one who, suffering from insomnia, surrenders to sudden sleep without fear of being lost, then we shall reach Him.

12. Love: If we have that love for Him that Saint Kabir had or of our Master had to his Master, then we will realize Him.

To a large extent these methods are mentioned in various traditions. Our Master in fact does not mention these specifically. He asks us to develop Universal Fraternity. That is all Humanity is treated as One unit. This is the Oneness that is to be remembered by us always. He asks us to attend to

***THE REMEMBRANCE OF EVERYTHING SHOULD MERGE
INTO THE REMEMBRANCE OF ONE***

our family duties and responsibilities in life in a spirit of trusteeship. Thus he is asking us to remember Oneness of our origin and purpose. The remembrance of the One is the greatest joy that is known. In fact the realms of splendour are all remembrances of the Master in various shades.

*“It is the Divine Command and therefore it is my duty to do so”**

This advice of the Master is given in the message “ Way to Perfection” and is essentially a procedure to be followed for retaining the remembrance of God at all times that ensures development of a deep attachment to the Divine and to a state in which love for Him develops and overflows. This attitude may also be considered as our walking in the will of God. It produces in us a distinctive life-style. There will be certain characteristics which will be true of all aspirants in the path in all places and in every age. There are abiding qualities about true sadhakas which would make them recognizable by their co travelers in the path.

If every act we do is to be in the spirit that ‘this is the order of my Master ‘the question arises, ‘what is the will of Master in this particular, unique situation in which I find myself?’ We have to face the issue of the nature of the principles which govern

* Seminar 17th September 2006

*IT IS THE DIVINE COMMAND AND THEREFORE IT IS MY
DUTY TO DO SO*

our conduct. How do we discover the will of God when we are faced with a possibly bewildering array of choices?

The exposition of the Commandments of the Master addresses mainly addresses this question as we all know. That this is the theme of the several messages of the Master is clear to those who are really seeking ways and means of behaving as true aspirants in the path of spirituality.

Master states that by treating all our actions as dictates of the divine we creation of samskaras ceases. This leads us to the theory of formation of samskaras and the Universal Law of Karma. Karma means not only action, but also the result of an action. Whatever we are going through at the moment is the result of previous actions, not just of this life, but many lives. In short Karma is the sum total of our actions both in this life and in the preceding ones. Nothing happens by accident or chance actions. Everything happens in regular order, the past, present and the future being

interconnected and interdependent. Cause is Effect concealed, and Effect is Cause revealed.

All our actions are due to the various relationships we have developed and are motivated by our ahankara (feeling of me) and mamakara (feeling of mine). They have an Ego which tries to control, seeks security and freedom and is motivated by the desire to have a good health or well being. The actions and relationships we have are due to past samskaras and karma in which there is a giving and taking or runanubhanda. In each life, we have mother, father, brothers, sisters, spouse, and children and so on. We are born in a family as a result of undischarged debts of past lives. Constantly we are creating accounts, debiting and crediting. We are creating Karmic debts with all those with whom we interact. The Karmic debts (rna) lead to bondage or attachment (bandana). These Karmic attachments pull us into the wheel of existence again and again.

Karma leads to rna and rna leads to Karma. It works both ways. If you have given something to

*IT IS THE DIVINE COMMAND AND THEREFORE IT IS MY
DUTY TO DO SO*

somebody in some life, the memory is stored in your casual body. That person will be your debtor in this birth. If you have taken in the past, it will be taken from you in some birth. The causal body stores the memory of all of one's runanubandhanas of countless births. Till all the karma stored in the causal body is burnt away or exhausted, there is no liberation from rebirth. Human life is nothing but a memory of runanubandhana, the story of the countless karma that we make, and live through. Every relationship reflects some runanubandhana. The people with whom we have very strong Runanubandhana become our parents, spouse, children and coborns in this life. The memory of Karmic debts may be sweet or bitter. Sweet memories of karmic debts lead to a 'happy' relationship and bitter memories to an 'unhappy' relationship. In reality most of the karmic debts are mixed, a mixture of sweet and bitter memories. That is why most relationships are of a mixed nature. I will try to explain briefly two kinds of relationships that are very important: parent/child and love/marriage relationships.

Parent and child relationship is very important. This is the easiest way to discharge our karmic debts toward one another. In fact life itself has runanubandhana as its roots. In countless lives, we would have had intimate body relationships with many people. Every longstanding relationship leads to certain deep impressions. Any act when done repeatedly can become a habit. Every habit leaves impression. These impressions are the samskaras, which drive us to act again. That is why we get sexually attracted many times. But if we have no more debt (rna) with the other person, it just remains as a fleeting thought, as an impulse only. But if the runanubandhana is still there, the attraction results in a relationship. Sometimes even if the karmic debt is discharged, still the samskaras (impressions of past acts) drive us to develop intimate relationship with others. We eventually end up creating a fresh account, a further karmic debt that is not advisable. In the majority of the sexual attractions, it is only the samskaras and not the actual karmic debts that operate. But if there is any undischarged karmic debt, it results in a relationship of love. When the

*IT IS THE DIVINE COMMAND AND THEREFORE IT IS MY
DUTY TO DO SO*

karmic accounts are settled and there is no more debt, the relationship breaks suddenly. But if the runanubandhana is very strong, it results in a long-standing relationship like marriage.

The topic of karma and rna and runanubandhana is a separate subject and I do not want to dwell on that. Suffice it to say that unless there is a karmic bondage attachments do not arise and consequently actions out of attachments also are subject to this law of karma. When two souls who are evolving spiritually come as husband and wife, help each other in their evolution and benefit one another. This is the purpose of marriage. Sometimes (rarely) a very highly evolved being or soul, or spirit or even an avatar is born as two people to accomplish a mission. (Ex:- Lord Krishna and Balarama or Lalaji and Chachaji) After the accomplishment of the mission, they merge back into one. Though very rare, such a divine couple also takes birth in all ages.

Thus we find that bondages (anubandha) are of many types and every one of them has a karmic law operating behind them. I may say that the patterns of karma are myriad, exceedingly intricate and perplexing. We have so far dealt very broadly on the theory of karma and anubandha. However Karma has been classified as

- i. Sanchita Karma or Total Accumulated Karma This is the vast store of accumulated Karmas of all past lives (as a human being only). It may be indirectly seen in a man in his character, his tendencies, aptitudes, inclinations and desires.
- ii. Prarabdha or Fructifying Karma .That portion of our Karmas allocated to us in this life is called Prarabdha. It is the fruit of our past actions that are being reaped in this life. All of Sanchita karma will not be experienced at one time. Only that portion which has `become ripe' for experiencing in this life time is Prarabdha.

*IT IS THE DIVINE COMMAND AND THEREFORE IT IS MY
DUTY TO DO SO*

- iii. Kriyaman or Current Karma. This is the fresh karma that we do in this life. This is the area that man has freedom to determine the course of action. This determines our future lives. This is where the concept of free will comes.
- iv. Agami Karma or Future Karma. The karma that is coming, in other words, new actions that we contemplate as a result of our thoughts, the way we envision the future, is Agami Karma. Today's plans when executed could become a reality one day. Planning is Agami while execution is Kriyaman. Thus Agami (planning) leads to Kriyaman (freshly executed actions of the present) which becomes Sanchita (accumulated) to later surface as Prarabdha (destiny). Sanchita karma manifests in two ways. Firstly, as Prarabdha and secondly, as the Samskaras or tendencies.

Master on the same lines as Lord Sri Krishna asks us to address the Kriyaman and Agami karmas by i. dedicating everything to the divine ii. Acting as though every act of ours is in accordance with the divine will or command iii. Treating all relationships as a matter of trusteeship iv. By living like a duck unattached and unsoiled by attachments.

This he assures ensures no formation of further samskaras. He addresses the problem of Prarabdha through the method of purification he has given and also the meditational practices. Thus one who follows the system properly with the help of Pranahuti sessions from competent persons is sure to be free from the cycle of births.

Our actions then are the means by which we are to liberate ourselves from the bondages as contrasted to those who renounce action and seek liberation. But this should not be construed to mean that we should be busy always in some activity or the other. Master asserts that “The only method can be one that I have described above. One must go on reducing the activities, shaking off all superfluities

*IT IS THE DIVINE COMMAND AND THEREFORE IT IS MY
DUTY TO DO SO*

that have entered into our being for the purpose of shattering his individual network and assuming the purest state one has finally to arrive.” It is needless to say that such reduced activities would lead to greater spiritual activities.

Our daily life is a great opportunity for spiritual practice. Every moment is a challenge to be more mindful of what we think, say and do. Every response is a lesson in self awareness and letting go. The Ten Commandments of the Master address the problem of liberation in a very clear and candid fashion. By the first three commandments the Kriyaman karma and Agami karma are directed towards no formation of new attachments except the attachment to the one God. The other commandments deal with the method by which we would be facing our Prarabdha karma. The Commandments therefore are not just ethical injunctions but are means of sadhana.

We have a great problem always as to what would happen to those attached to us and who we

feel are under our care. Faith in the Master and faith in ourselves should meet this problem and yet we are afraid of every possible situation in life. Fear or anger or in other words fight or flight is our basic patterns of behaviour. It may be not wrong if I say that fear is basic motivation for most of the actions of the common man. Fear is encountered every step of the way. Small fear, big fear, real fear, imagined fear - every type of fear. In reality, all fear is unreal since fear is not our true nature. Yet we are too ingrained in our culture of living in fear. We try to soothe our fear by doing, achieving and searching externally - basically trying to keep our mind busy and distracted from confronting fear and in the process we find temporary relief. We then wrongly conclude that doing and achieving can eliminate our fear. In reality, they only distract us from our fear. When all is achieved and done, our fear remains and the anticipated reward for all actions namely Peace is anything but a mirage. But doing and achieving have become a habit for us; a pattern of behaviour that we believe can remove our fear and bring us peace.

*IT IS THE DIVINE COMMAND AND THEREFORE IT IS MY
DUTY TO DO SO*

We are wrong in that belief, of course, but like the drug addict, we find it difficult to let go of our habit. We are hooked! Changing this habit requires effort and that is a great effort. For this we need faith. Some one defined the terms faith and fear with the same words.

- v. "Faith is believing what we cannot see to come to pass;
- vi. Fear is believing what we cannot see to come to pass."

This is really a revealing and interesting way of looking these two very important feelings. We may notice that the difference between these two definitions is the way in which we choose to focus on the subject. If the focus is on something we desire, then it is faith. If instead we choose to focus on what is undesirable, then it becomes fear. What this means is that:

- i. Hope is expecting what is desirable to happen

- ii. Despair is expecting what is undesirable to happen.

We therefore have to be very careful what we allow our mind to focus on. This is a very important aspect of our sadhana. We need to be positive in our outlook as also have faith in our capacity to achieve the goal.

We started with the subject stating that we should act in such a way that all acts are done as the commands of the divine. Many times our acts appear to violate the norms of behaviour and conduct that are not acceptable to the society in which we live. How we should conduct ourselves in many situations appears to be confusing. In this context it is necessary that we should examine whether our actions are

- vii. Lawful
- viii. Does good to all and promotes fraternity
- ix. Does this action puts us in bondage

*IT IS THE DIVINE COMMAND AND THEREFORE IT IS MY
DUTY TO DO SO*

- x. Is it in compliance of the commands of the Master and promotes harmony
- xi. Does it present us as models of the Natural Path.?
- xii. Does it present as followers of the tradition of the system and we are moving in the path tread by the Masters.

It is only when our actions are in accordance with the above criteria and such other similar criteria that may be applicable individually can we think that our actions are in accordance with the will of the Master and that our acts and actions are done as if they are His orders. Behind all this is the feeling of love with which we need to discharge our duties. Love and devotion to God or Master is easy to understand but love and devotion to all human beings is the quality of persons dedicated to divine. There cannot be any order of the divine that does not have love as its main ingredient as He is the one who loves all. A divine command or order therefore

BODHAYANTI PARASPARAM VOL 5

has always the flavor of love and this must get exhibited in all our actions. The love here is no attachment to any one individual but is the nature of our life breath itself. Unsoiled we need to love all and act in such a way that promotes universal harmony and then that is in total compliance to the will of God. Then our actions can be considered as acts in compliance to the Divine Command.

Pranams

*They take milk but also eat pickles after that**

This sentence of the Master expressed in one of his letters to Dr.K.C.Varadachari on 26th July 1968 is of great spiritual significance. I shall quote the context in which this was made. “I also frankly express today that I have been transmitting South India every time for the last ten years. The results are good but not according to my labour. The case may be that they are mostly dogmatic instead of Godmatic. To be more plain I should say that they have in mind the value of the grosser type of worship and one link is attached to God and the other to the devil. Thus they take milk but also take pickle after it.”

It is our common observation that after a good meditation there are some who would like to hear their voices having already exhausted hearing the voice of Master in the heart. The time to dwell on the thoughts that arose during meditation and ones' orientation to Master is swiftly given up to the

* Seminar – 18th June 2006

meaningless chatter of their mind. Though the Masters words of God and Devil in this context may appear odd, if we take the words in a broader sense it would mean the replacement of the opposites.

I was accustomed to the custom of eating food followed by some good delicious sweet dish and in the end eat some thing that is peppery and hot. That is the way the majority of South Indian festival eating is. A Muslim senior officer came to visit us when I was working at Vizag. As usual the practice of eating sweet dish was completed. Then when we were about to serve him something peppery, he exclaimed why we are taking away the sweetness in his mouth. That is the first time I started reflecting on this practice and ever since I have the habit of ending the dinner or lunch with the sweet dish only. We need to retain the sweetness instead of losing it too soon.

But sweetness also is repulsive when it is beyond the limits. Perhaps that is the problem. Master however says it differently. We seem to have developed a taste for the peppery that we prefer to

THEY TAKE MILK BUT ALSO EAT PICKLES AFTER THAT

mix it with sweet. The adherence to the rituals and idols some how is of the form of addiction and the concepts of infinity and immortality get confused in our minds. We can experience infinity during meditation but immortality which some crave for however is not a product of meditation. It is to be noted that Infinity is the continuity of existence and immortality is the continuity of consciousness. Instead of realizing that the immortality sought after can only be in the realm of consciousness when our idea of body-self and its boundary is crossed we tend to think that somehow the body-self will continue to exist immortally. It is here the crux of belief in the idols and gods and goddesses lie.

The great holy traditions try to teach and inspire this illusion as if it is truth through images of omniscience, eternity and immortality. These images do inspire us to elevate our consciousness from the finite physical world to all that is everlasting and present in creation. But it only inspires and unless we perspire in the path, the elevation of consciousness does not occur. Without any such

perspiration even when we do have such moments of elevation of consciousness the habituated mind seeks solace in the rites and rituals of the gods and goddesses. That is why many who pursue the path also tend to continue their old practices of prayer. And this is what Master was lamenting about in the quotation that we are discussing.

While the oneness of being is imperienced by us, we have been hearing our traditional thinkers tending to explain away the physical plane of manyness as an illusion. The illusion it is explained is in the seeming separation between one another. However it is undeniable that both the experience of the many and the oneness that is imperienced are there.

It is necessary to understand the infinity in terms of polarity with a beginning and an end, it is everywhere and nowhere, it is all and simultaneously nothing. We should realise that duality is integral to infinity because aggressive and receptive principles are part of all Creation. Energy moves because of these principles. That is why

THEY TAKE MILK BUT ALSO EAT PICKLES AFTER THAT

Master says that Krodha and Kama cannot be totally eradicated.

Obstacles, in the context of spiritual growth, are a person's intellectual, emotional, or physical veils or Kosas that keep him away from evolving to a higher state of consciousness. Our purpose is to try and see ourselves as we are and remove the obstacles that keep us locked in self-centredness. We need to understand that Prapanna gati is an improvement over the Para Brahmand where we are still serving the individual self as an infinite self in glory and happiness. That needs to be sacrificed at the feet of the Lord so that we get dedicated in the real service of the Divine. Resignation is not the word here. It is dedication to the service of the Divine and realising that it is something only He can fulfil, we relegate our capacities totally and leave ourselves at His disposal.

Real surrender or Prapanna demands that we surrender to all existence even as Master stated. Oneness perceived should lead to serving the many perceived as one. Real Surrender is surrender to all

and surrender to all means service to all. Oneness is perceived even at the first knot but the meaning is gained only when we cross the para Brahmand and enter Prapanna gati where we start serving all with a feeling of not just fraternity but because of a perception of divinity every where. There are then no deliberations about whom to serve or when to serve or where to serve. Service is the mode of living then.

We may feel that there is no scope to serve unless we are qualified in a particular profession to serve. But we can serve people in a much more subtle way than providing medical aid, food and shelter for the sick, hungry and homeless. By the grace of the Master we have gained a perspective on life that has eased and enlightened our way, which we could pass on to others. The help we have to give may be sharing our spiritual understanding. We also serve when we are alone. In meditation we serve the whole creation by dedicating ourselves to expanding our consciousness. Whether alone or in a group, wherever we are and whatever we are doing, we are being of service when we meditate. The

THEY TAKE MILK BUT ALSO EAT PICKLES AFTER THAT

Prapanna is always in a state similar to meditation and is a natural servant of the divine and His creation.

Sometimes when we begin to serve with involvement we get attached to how well the service goes. We do tend to worry about our service and this is a fall from the state of Prapanna where our being a 'doer' erases our performance. There is an ancient Sufi saying that states "Trust in Allah, but tie up your camels." It means to take responsibility for our part, and then leave it where it is. If the universe sees it fit to unleash the camels, well, who are we to think otherwise?

It is true that milk and pickles may be opposites. This is true also when we reach the condition of Prapanna we naturally start serving Him. But service brings in the capacity to serve and a mastery of its own. That is the origin of Prabhu gati. How can Prapanna and Prabhu co- exist? That is the point we realise when we come to the position of Prapanna Prabhu. Seers found it necessary to explore this duality, the pairs of opposites. Our lives

for millennia have been spent in understanding good and evil, hot and cold, light and dark, science and spirituality. The great masters throughout time have brought to themselves the awareness that Light is the perfect union of the Krodha and Kama and we know that the origins of life are there. Any student of elementary science knows that when positive and negative wires are brought together there is a light (spark). Our Master stresses the fact of our inter connectedness with infinite wisdom. Through his works and Pranahuti he leads us and inspires us to imperience and understand and enable us to grow infinitely.

The problem of worship of forms which hinders our progress is really tough to tackle. Master expressed his anguish that inspite of his labour not much progress to relieve sincere and devoted disciples from the gross forms of worship. But I think this problem is inherent in the nature of thought itself. Imperience of Infinity is surely one that is formless. But we know every time there is a thought there is a form. As a matter of fact many of the

THEY TAKE MILK BUT ALSO EAT PICKLES AFTER THAT

educationalists believe that we should understand the thought from the form only and the whole primary school education starts with pictures and forms of various objects and things. Form it appears is a must because in understanding the finite we come to know the infinite. The thought of numbers and their sequence is one of the preliminary ways of understanding Infinity. Through Imperience during meditation we learn that Infinity is oneness with the Master and we have complete awareness in our entire mind His presence. The very nature of our mind as Master puts it leads us to this final condition and it is the form of our mind which gets transformed from its gross form to the subtle and original that serves as a means for our awareness of Infinity.

But if we get stuck with the attributes of the pure essence that the mind enables us to imperience we get impeded in our progress. This is a real slippery zone and I had enough problems of crossing the attractive borders of the Formless. This leap from the form to formless is the crux of overcoming the limitations of the Manomaya Kosa.

Infinity is formless. How then can we comprehend infinity? We can never do that. It can only be imperienced through expanded consciousness and expanded awareness. The surrender of our effort to comprehend or understand through intellect the nature of the Infinite is an essential requirement because knowing Infinity is not in the realm of reason but in the realm of imperience.

Imperience I make bold to say is not possible unless a person is initiated. Initiation is not just introduction to the methods of meditational practices. The aspirant who moves in the path and comes to the level of consciousness where he/she fully realizes the interdependence with the Master and accepts the Master in all respects alone gets initiated. An uninitiated person can not see beyond his or her own vasanas or habits of mind and finds anything other than his habits as impossible. We may think that once people are initiated into the spiritual states of consciousness like the Para Brahmand there will be automatic awakening to the

THEY TAKE MILK BUT ALSO EAT PICKLES AFTER THAT

truth of their own Being as a matter of natural progression.

Unfortunately it is not so. These spiritual states and statuses themselves produce a peculiar grossness which forms a center of identity. A person who really takes the milk (as Master puts it) and is saturated with it may because of past habits or vasanas feel that he/she is awakened but when the experience fades into a memory, then the identity is in turmoil. This, the aspirant feels, creates the need to go deeper into the technique or to have more faith. This is presumed to be the solution to the problem that caused the experience to fade. The aspirant then starts thinking constantly about how he could maintain the imperience. Instead of total surrender to the Divine the aspirant resorts to taking steps (compared to taking pickles by the Master) to remedy the situation instead of growing into the states of consciousness offered by the Divine. With respects to all such victims who get attached to the forms of the Infinite I may say it is their inability to live upto the teaching of the Master constantly, and

perfectly, that is the problem. This problem of the aspirant even Master found it difficult to solve.

The entire problem is our attachment to form. We imperience Silence but Silence is not a form. The mind takes Silence and starts converting it into an object and also starts evaluating it. Now we are not being silent, we started moving in our ideas about Silence. We then have our theories of Silence and while we know nothing of it we think we know. This inquiry is not into silence, it is into what we "think about" silence. When this is the case we have missed and are lost in the mind. And this lapse into mind from Silence is the product of our unverified notions and beliefs.

When we are fed with milk by the Master our mind gets obsessed with all this new imperience of the silence. In fact the Silence has been with us from the beginning it is we who were not noticing it because of our fixations on how spiritual events should be and trying to find meaning for Silence in the language that we know. This is where the mind plays all its jokes and we remain away from the

THEY TAKE MILK BUT ALSO EAT PICKLES AFTER THAT

blessings of the Master though he confers it beyond measure. Silence does not limit us. Being is not an object to be grasped. It is what we can not be without. If we put the question “what remains in one moment of Silence” and also give up the habit of self enquiry and intellection we get at the base of what is behind Silence. That is Reality and that is the Essence.

I thank you all for providing me an opportunity to share my thoughts on one of the most enigmatic sentences of the Master.

Pranam.

*“We Are and We are Not as also
We are Not and We Are”**

Master in his speech ‘Love Him who loves all’ dealing with the real nature of existence and being, in a spiritual manner makes the remark ‘ We are and we are not’ as also ‘we are not and we are’ as the concluding part of a sentence after the apparently enigmatic statement that “It means Life without life”. This message comes after the Master gives the injunction that “If we want to go into Non-self then we will have to annihilate ‘to be’ in thought and will come to ‘not to be’ in its real sense. This infact is also described by him elsewhere using the traditional term ‘Jeevan Mukta’ or Living liberated. I am inclined to tell a story I heard long time back about why the Jiva ever thought of leaving the Origin or Home.

There once was a soul who knew itself to be the light. This was a new soul and so was anxious for experience. It found that it is all light and pure consciousness. Yet all the knowing of it and all the

* Seminar 20th November 2005

WE ARE and WE are NOT as also WE are NOT and WE ARE

saying of it, could not substitute for the experience of what it is. And in the realm from which this soul emerged, there was nothing but light. Every soul was grand and every soul was magnificent and every soul shone with the brilliance of God's light. So the little soul was like a candle in the Sun. In the midst of the grandest light, of which it was part, it could not see itself, nor experience itself as to who and what it really is.

Now it came to pass that this soul yearned to know itself. So great was its yearning that God one day said, whether it knew how to satisfy its yearning. The soul replied that it does not and added that it would do anything for satisfying this yearning. God replied in such a case it should separate itself from the rest of the souls and then it must call upon it the darkness. Perplexed the soul asked what this darkness is. God smiled and said "that which you are not" and the unfortunate soul understood. And the soul did so, removing itself from the 'All' going unto another realm. And in this realm the soul had the power to call into its experience all sorts of

darkness. And this it did and later started crying “Father, Father, why hast thou forsaken me?”

God replied: “I have never forsaken you, and I stand by you always, ready to remind you of who you really are and ready always, to call you home.” Our true nature is light and bliss and the Vedic prayer ‘Tamaso ma jyotir gamaya’ in reality has no meaning as darkness is a term that the Spirit does not know. Darkness really is the absence of light. We can study light, but not darkness. We know how dark a certain space is by measuring the amount of light present. Darkness is a term used by us to describe what happens when there is no light present.

It is the desire for the experience that makes us create a statement of who we are and what we want to be. It may be noted that it is this desire to experience that is the basis of all bondages later. When the soul persisted to experience, the benevolent God said to the soul that it might choose to be any part of God as it wanted to experience

WE ARE and WE are NOT as also WE are NOT and WE ARE

divinity which it already is. The soul wanted to be the aspect of Forgiveness.

However this created a little problem, as there was no one to be forgiven. All God had created was perfection and love. "No one to forgive?" asked the little soul, somewhat incredulously. "No one," God repeated. "Look around you. Do you see any souls less perfect and less wonderful than you?" The little soul was surprised to see itself surrounded by all the souls in heaven. They had come from far and wide throughout the kingdom of God, because they heard that the little soul was having an extraordinary conversation with God. "I see none less perfect than I!" the little soul exclaimed. "Who, then, shall I have to forgive?"

Just then another soul stepped forward from the crowd. "You may forgive me" said this friendly soul. "But for what? What could you, a being of such perfect light do to make me want to forgive you?" the little soul wanted to know. The friendly soul replied, "I am sure we can think of something." The little soul could not figure out why a being of such perfection

would want to slow down its vibration so much that it could do something 'bad'. The friendly soul explained, "I would do it because I love you. You want to experience yourself as forgiving. Besides you have done the same for me. This is how all of us lived all time giving and forgiving. And we have done it by agreement, so that each of us might experience ourselves as the grandest part of God. For we have understood that 'In the absence of that which we are not, that which we are, is not.' If we choose to be a thing, something or someone opposite to that has to be somewhere in the universe to make that possible.

Even as that soul, we have all necessarily to choose some aspect of the divine which we through our life, project to the best of our ability. On an earlier occasion we had studied this aspect while understanding the archetypal character of our individuality. Divinity in any aspect it should be noted is an act of 'giving' even if it means suffering to ones' petty self. People who want to get divinised should learn how to 'give' and without learning that lesson in full no one enters the realm of divinity. Service or

WE ARE and WE are NOT as also WE are NOT and WE ARE

giving to others is not just a sphere of our activities: it is the essence of our existence. To think that one does service in spiritual life without serving in the other planes of existence is a deceit that the ego plays. As Revered Babuji said “Life is not life we are living. There is something beyond and beyond. I hope all of us will see the better days, if we are devoted to Him and Him alone.” He also said that “People ask the meaning of life. Life is meaningless in some persons’ minds, and this is a suicidal idea. Life has its meaning because there comes a force with it, and that reminds us of something which should be very precious to those who want to keep it within them. Accepting turning towards the spiritual life is the beginning of life, and the highest state of it is ‘Life in Life’ which lies hidden in life itself, we should start for that Life which is to be entered into. All our abhyas leads us to that Life.’

We should lead a life which is translucent. That is ‘to be’ and at the same time ‘not to be’; it is neither light nor darkness. It is the wisdom of the ancients that “There is no type of existence in which

opposites do not co-exist. In a sense, existence may also be defined as the coming together of opposites. It is the principle of the quest for unity between two apparently different characteristics of a substance. It tries to point out that the characteristics which differences have, also have an identity." After the Advent of our Master there is a surge of this type of consciousness in human beings. It is happening every where and those who can see are enlightened and others will come to know soon. I mean to imply that some persons have undergone a spiritual awakening that also allows them to remain involved in ordinary life. Almost all these persons evolved through some meditation exercise and no religion qua religion has ever helped any in this growth. Religion needs to be transcended to know our true nature.

The shift that initiates one into the translucent life is an awakening that is beyond thinking and feeling, and changing experiences. Most of the time, most of us are glued to thoughts and feelings, beliefs, desires and fears. And all we know is the

WE ARE and WE are NOT as also WE are NOT and WE ARE

content of what is in the mind at that time. So we say, I am a vegetarian, I am spiritual, I am afraid, I am angry and so on. But we do not really know in that moment who we are. Because who we really are is experiencing beliefs, experiencing thoughts, experiencing objects moving, sounds being heard. When we examine the consciousness of the one who is experiencing during meditation and during the influx of Pranahti we describe that as absolutely peaceful. It is not just loving, but love itself. When such love is developed in us where service and sacrifice are acts of love and not accomplishments, the statement of the Master that "Love is the inner awakening to Reality" becomes true. It is that Love that needs to be loved by all of us and that is the title of the message under consideration.

Rev. Babuji Maharaj later in this message states that "No doubt the world will be paradise but for that we have to work hard". Some surveys reveal that at present there are between 3 to 4 million persons worldwide who realize that they are limitless consciousness beyond birth and death, absolutely

free. They realize themselves as embodiment of love itself. I am a very dedicated spiritual seeker for over 4 decades. I did everything I can to follow the foot steps of the Masters of the Natural path to get enlightened. I must frankly admit that I got enlightened very early but the yearning and restlessness has not died down. I know the path, I know my Master and I know my status and yet the borders of Love are not reached- perhaps it has none. Such a border can be arrived at only when there is a total annihilation of 'to be' in thought and come to the state of 'not to be' in its real sense. When I really check my condition and this is not easy, as the grip of love of the beloved is too tight to look at other directions- I find just infinite empty space, Space that goes on and on forever and that it is some energy which is neither light nor darkness. The reflective consciousness when examined is found to be just Love and an immeasurable joy without emotion or excitement. It is what it is. The realisation that there is just consciousness and no experiences is a great realisation by itself that is translucent.

WE ARE and WE are NOT as also WE are NOT and WE ARE

When we live our lives with such a type of consciousness, it is very much like living normally. Except that now there is recognition that the personal life is not 'me'. The personal life is being experienced as states of consciousness and is not defined or limited to any border starting from the body, vitality, and mind and covering all of that of which I am conscious. And living translucently simply means that our life is handed over more and more from the habits of acquisition, desire, consumption, fear, separation, to this omnipervasive luminous consciousness, which is full, complete, free, and unafraid. If one chooses to call that God there can be no objection. I prefer to call that Sri Ramchandra Consciousness.

So our life is gradually transformed from one of trying to get something for us, to giving to the world from us. This is what Master wants us to understand when he said that we should know what part we have played in creation. 'Do not ask what God has done for us; ask what have we done to God' is the wise counsel emanating from such an

experience only. We are now full and we become a source of blessings, a source of giving. So life is transformed from one of acquisition to one of blessing or giving or sharing. And we need to emphasize one thing that really makes this translucent revolution a departure from the traditions of the past. Realisation is not an end in itself and the real goal is service. I have often said that service is the means and service is the end and that is the crux of translucent life. Living liberated has been examined by many saints of the past and all of them are univocal in stating that it is possible only with the eradication of the petty ego.

To live in a state of consciousness that is termed as living dead one needs to live where as Master put it 'the whole habitation of desires get turned into desolate ruin, and the cup of the besmeared individuality is broken up so as to be incapable of holding anything in it'. (SDG.156). In this there is a call to total annihilation of self. This is one thing most of the persons do not want and in fact are afraid of. But if we enquire as to what is

WE ARE and WE are NOT as also WE are NOT and WE ARE

getting annihilated or dead it is obviously not life itself as life keeps itself ceaselessly manifesting in countless variations. Then what is it that 'dies' when the drop of individuality reunites with the ocean of being? It is not the 'beingness' that dies, but it is the sense of separation that dissolves. At this point the ocean is as much the drop as the drop is the ocean as no distinction can be made. Putting it in another way when a clay pot breaks, the space within and without seamlessly merge. This awareness is the basis of Vairagya and that alone enables us to live as living dead. There is a peculiar notion amongst us that a person who is a living dead will not have any fear of death.

It must be understood that the fear of dying is not necessarily the same as the fear of death. The fear of dying is part of the natural functioning of any living organism; even a fly will try to avoid the fly swatter. The fear of death, on the other hand, is abstract mind stuff. It is based on imagination and projection and the erroneous belief that we are the body. The bad news here is that all that is born will

die. The good news is that we are the Unborn prior to –and beyond- the cycle of birth and death. The ‘I’ that ‘may have a nice life now’ or the ‘I’ that fears its own demise, is the real problem, and needs to be investigated. The illusion of exclusively being this ‘I’ will die. Raja Yoga always stressed that there is no need to wait till the body gives out, as this sense of separation can die right now. This ‘I’ is an insubstantial ‘object’ that appears on the screen of awareness. We are forever that unmovable ‘screen behind the scene’ regardless of the forms and activities that appear on it. We are not just this body/mind organism.

An enlightened one says that God has stolen my false “I” and brought me close to the true “I”. This is what the Gopis in Rasa Leela expressed in all their naivety. All colours have returned to pure white. The journey is over and nothing but God exists. All attributes and relationships have been erased. The primal state has been re-established. What would be the features of such a person who is living dead? Since all relationships cease, one is not touched by

WE ARE and WE are NOT as also WE are NOT and WE ARE

pleasure or pain, greed, emotional attachment and egotistical pride and thus he would be the very image of God. God abides in such hearts. Such persons it is agreed in all mystic traditions are the living liberated. They live and yet do not. They do their duty but never get soiled by it.

An unenlightened one is continuously stirred up by illusion, ignorance, false ego, mistaken identity, delusion, etc. while witnessing his day-to-day life. But a Living dead observes the play of the life through the prism of the Pure Consciousness, the consciousness of the Master, without any desires, emotional attachment, restlessness, prejudices and agitations of the mind. Unconditioned Consciousness is our true nature, which can be awakened by fully roasting the seed of ignorance in the fire- Beej Dagdh. Thus alone one becomes a living dead or living liberated in this very life while still in the human body. In a nutshell it simply means getting rid of ego and notion of separate self/ soul.

Of the many criteria to know whether we live and at the same not live some may be stated as:

BODHAYANTI PARASPARAM VOL 5

- a. He alone is called 'living dead' or liberated while yet alive in whom the ego is eradicated.
- b. He, who effaces his own self and is dead to all trivia in life, is liberated while alive.
- c. In whom Pure consciousness abides in all activities of the mind is considered to be liberated before and after death.
- d. In whom the duality is totally annihilated and only Prayer subsists is considered as liberated while living.
- e. He who has the grace of the Guru and who is rid of the false ego is liberated while alive.
- f. Who is free of the idea of "I, Me, Mine, and your".
- g. Who is free from the delusion of personal doership.
- h. Who is free of lamentation and hankering for material objects.
- i. Who is ever aware of his identity with all beings.

WE ARE and WE are NOT as also WE are NOT and WE ARE

- j. Who remains undisturbed through reactions of the material qualities (goodness, passion, and ignorance);
- k. Who is ever situated in as a serf.
- l. Who is always in Samatva or balanced or having Samadrishti, unaffected by physical death and birth
- m. Who no longer concerns about bondage or liberation
- n. Who is always in possession of ethical virtues such as humility, unselfishness, purity, kindness, fellow-feelings, contentment, compassion, forgiveness.
- o. Who remains full of spiritual wisdom.
- p. Who knows the Truth and leads a truthful living.
- q. Who remains undisturbed by the world of flux.

Persons who are living liberated are not interested to reach a condition and say they have reached the goal. The goal is a march towards Infinity and there is no end point here. This is

possible only in service- service to the divinity in humanity- shedding and spreading light all around striving to bring happiness and peace in the kingdom of God. To make this world the kingdom of God is the goal of any spiritual person and this is possible only through translucent living. We do not subscribe to the concept of enlightenment as a fixed state. Instead, life itself is an endless river of enlightening, where every moment there is the possibility to live with more love, creativity, humour, art, and generosity of spirit.

Such a state of enlightenment is freedom from our own mind. It is total freedom from the Ego. The Ego of course, does not really exist. It is a collective way of speaking about thoughts. Realisation does not mean cessation of thoughts. It is a state where we know that they are just thought constructs of the mind. As was mentioned earlier this type of awakening is happening in many individuals. I presume one of the things that precipitated this collective awakening is the fact that our physical life is becoming less secure. The fact that we have so

WE ARE and WE are NOT as also WE are NOT and WE ARE

many more people on the planet than we ever did, and we are using up resources much faster than we ever did and we are impacting our environment so much more than we ever did, and we developed our technology for weapons of mass destruction, which are now in the hands of wild and strange characters makes life less secure, less reliable, and less predictable than it has been in the past. And this uncertainty about the future has been an important factor in precipitating collective awakening.

‘We are and we are not’ as also ‘we are not and we are’ or translucent living can also be understood wrongly as a way of avoidance. That is because when we realize that every thing is overwhelming and the only way out seems to be to go inward. But that is not so as we see in the way in which our Masters lived and many more are living in this manner even as the profound mystics and prophets lived in the past- be it Lord Buddha or Lord Christ. Human beings have always had awakenings, just not in such large numbers as we see today. That is one of the most important things that are to

be noted in the present upliftment of human psyche that is happening.

But there are other things that make the translucent revolution even more remarkable and unusual. And that is the way the awakening is embodied. In the past, in most established traditions, awakening has been associated with renouncing the world or avoidance. So spiritual experience was a way to get free of this horrible realm, this dirty, messy realm of cycle of births and rebirths. That approach though gets echoed in certain of the writings of the Master, I think that is not his message. I think it was his way of communicating to persons who are conditioned to such thinking based on tradition of this holy land. The whole approach in tradition was to send the energy up the spine from Mooladhara to Sahasrara and out into the cosmic void, where one need not have to deal with human incarnation anymore. And that is how they thought of spirituality and taught spirituality. The reformed system of Rajayoga of our Master has more than this to offer.

WE ARE and WE are NOT as also WE are NOT and WE ARE

Rev. Babujis' system is not any continuation of the old systems but one which gathers into it the wisdom of the past and presents a way of life which may be justly considered as the beginning of a new era of spirituality. The system is for the ordinary house holder who participates in every activity that is just and sanctioned by the society expressing their relationships in an enlightened manner. Master asserted that he is not restricted to India but his message is for the world. His is a method that integrates the awakening that is associated with oriental traditions, and the dynamic capacity for action that is associated with the Western cultivation of the psyche. When you look at those who are awoken in this way in the Natural Path we find that they have a kind of glowing appearance. An enlightened person is someone who has awoken deeply enough to who he is really and whose personal agenda of desires and fears and aspirations are semi-transparent. He is no longer opaque and there is no secret with him.

One may wonder whether what I say is something that is possible at all: we have been told that to be a Jeevan mukta is not easy and as a matter of fact certain philosophers have said Jeevan Mukta is a myth and Videha mukti alone is possible. That meant to throw away the possibility of this superior sort of living to the realm of the dead. As was stated above now a days there are more enlightened persons but they do not think so unfortunately judging by the standards and parameters that are not applicable today- as they say myths die hard. Realisation is possible for all and that is what Master asserts. True it was considered impossible earlier but with the Advent of the principle and process of Pranahuti things have changed. We can understand this by taking the example of the proverbial 'four-minute mile'. The four-minute mile was considered impossible for human beings. It was a benchmark that was thought as just beyond the capacity of any human being to achieve, until Roger Bannister managed to run the four-minute mile in 1953. And since then, the four-minute mile has become the standard benchmark for

WE ARE and WE are NOT as also WE are NOT and WE ARE

Olympic athletes. If you want to run in the Olympics, you have got to run a four-minute mile every time you do a training session. The standards have risen high and accomplishments superior, ever since the Advent of Rev. Lalaji Maharaj in the field of spirituality. New realms of consciousness were discovered and thrown open enabling every one to live in an enlightened manner.

The most important thing to note is that the gates of the temple are wide open these days. As our Master asserts it is so much easier than ever before to have this kind of awakening. The only kind of prerequisite to awakening is a sincere interest in reality and practice the methods so graciously bestowed to humanity and then we realize who we are deeper than our thoughts. Silence rules such enlightenment. Master asserts that we should work and work if necessary without wages also. It is because through work alone one gets happiness. The hub of civilization lies in work. It is where we spend most of our time. If we love our work, we probably love life.

So that is the ground (work sphere) where we can explore who we are and where we can explore Jeevan mukta condition. When business is dominated by the old paradigm, it is about trying to get something. It is always an acute awareness of LACK. In the unenlightened condition everything is about lack. So the old mind, the hypnotized mind, is convinced there is something missing, there is a problem, and fixates on how to fulfil that lack. Consequently business becomes about profit. And that is what is called the bottom line. The bottom line of business is how to make more profit.

Till recently it is profit that is the concern of any business. Now the shift is towards the people who are to be served- though cynically I may add what ever it might mean. Profit is not given up but people are now the focus in business. The second change that is clearly observable is the focus on the planet THE MOTHER EARTH. The business world now tries to dedicate itself to leaving the planet a healthier environment than the one it was. So the business gives more to the planet than it takes. For

WE ARE and WE are NOT as also WE are NOT and WE ARE

example, re-planting trees would be a translucent practice. Another example would be business in the Oil industry now is motivated to find sustainable alternatives to oil. And they are on their way to that, they are working a lot with solar panels, with fuel cells. They are exploring all kinds of clean alternatives to oil. Industries we find are thus trying to become translucent. The third change is in the way profit is looked at. No business can run without making money. But if a business only dedicates itself to profit and nothing else, which many corporations do, we have missed the point of being alive. Another dimension we observe in work sphere that is developing, is that it is not just people's physical, vital and mental interests and aspiration that are sought to be addressed to. Sincere attempts are being made to attend to the spiritual aspirations of the humans. The work force is now recognised as not substitutes for machines but aspiring human individuals with a collective consciousness. It is not as though this concept of the human psyche is new totally. In every religion there is a spectrum of which one end is fundamentalism and the other this

spiritual understanding. Oriental religions and more particularly Hinduism express such translucence. This is where religion becomes what it is intended to be. Such translucence can be observed in Buddhism, Jainism, and Sikhism and to some extent in Sufism in Islam too.

We are in throes of a new era as Dr.K.C.Varadachari put it. We are going through a transition. That means we are seeing symptoms of the death of the old order. And we are witnessing the symptoms of the birth of the new Era. And so if we look at things in terms of what we are used to, we have some bad news. The economic structure we have is entirely based in the idea of something missing, or lacking. God has given us all abundance but we feel the lack and that is due to the muck that we have acquired from the past. It is a truth that requires a thorough comprehension that advertising only works with people who feel their life is missing something. In such a mind set it is easy to persuade others that they can feel better with their latest

WE ARE and WE are NOT as also WE are NOT and WE ARE

product which has been exclusively designed to meet the personal requirements.

Our economic structure at present favours tremendous disparity and this will change. We are aware that in the part of the world called third world things are being manufactured for wages that are perhaps only 10% of the cost at which they are being sold in the so called first world. This is total exploitation that is now a practice under various terms and words. This kind of economic system might well collapse with in the next decade. This is because its support is the old kind of mind. If one is concerned about maintaining the value of ones' stock market portfolio or if one is concerned about maintaining the job under any circumstances, one can continue to buy stuff, and things might get very unstable very early. But if we look at the number of people experiencing their lives as blessing, experiencing this moment as alive, as free and if we notice people dedicating their lives to tremendous service and creativity: then there is a lot of good news. Master states that "There is spiritual

awakening through out the world. ...I feel that every day my work is becoming easier because it is now the Divine dictate.” The most important evidence is the fact that there are so many people experiencing this shift of consciousness themselves.

One may wonder how these small fragments of human population accounting for 3 to 4 million in any way change the nature of the entire human population. This will be clear when we study the way that social systems change. Evolution is initiated through a small percentage of population reaching what is called a critical point or tipping point. And this has most recently been explained by Malcolm Gladwell and his book *The Tipping Point* as I understand from a review of the book. He explained the shift in purchase of music from tapes to CD's, did not go one percent, two percent, and three percent. On the contrary it went by up by 0.1 percent, 0.2 percent, up to 0.9 percent, and then from 1 percent to 92 percent. And that seems to be how shift happens. Another fascinating parallel was what happened just before the Renaissance. A few

WE ARE and WE are NOT as also WE are NOT and WE ARE

decades before the Renaissance, Copernicus was a theoretical astronomer who suggested that rather than the planets going around the Earth, they in fact went around the Sun. Copernicus suggested that in fact, we were all going around the Sun, and that made sense. He died in 1540 with his books still unpublished, so nobody knew about his theories. And it took Galileo, with the world's first telescope, and other people, to test Copernicus' theories to discover they were accurate. By 1600 we were headlong into the Renaissance. And by 1600 everybody recognized that we were all going around the Sun. That is how we shifted from feeling that we were in a universe governed by an eccentric deity, to a universe that makes sense.

It only took the more intelligent, educated people, probably less than one percent, to recognize what was true for the whole culture to change. We see that many times humanity has gone through a leap. One percent of the world's population today would be 60 million people, and many people prophesize that it is going to be about 60 million

people who need to shift in this way to see a new kind of collective consciousness on this planet. Now it is for us to play our part in this transformation. It is important for us to wake up and live translucently. And encourage other people to do so. And then we will be in tune with the Divine will.

The need to become a living dead has been stressed by all realized beings and the scriptures. Why is it so important? As they remind us, if one is not free from the time-bound consciousness while living in the body, then he will be unable to free himself from the cycle of repeated death and birth. In other words, Liberation or Mukti is not an after death phenomena. It must be achieved and demonstrated “here” and “now” while still alive. Becoming living dead also means closing of the bodily senses in material consciousness, and opening up of the Divine Consciousness. With the senses active we will be unable to enter the Spiritual Consciousness. In other words, the process of becoming living dead involves separating the consciousness from the material bondage. It is a total merger or union with

WE ARE and WE are NOT as also WE are NOT and WE ARE

one's True Nature from which the individual never returns. A true living dead is not emotionally involved in anything other than the Divine.

The state of living dead does not mean committing suicide, abandoning one's duties, remaining inactive, running away from the world, or neglecting one's responsibilities of life. On the contrary, the life of a living dead is full of actions — actions that are God-centered, actions that are of pure intention, actions that do not create new samskaras, and actions that use all of ones' powers to serve God and his creation. Hence to be living dead simply means detaching from the mundane consciousness. If one has to say he is living dead the most important thing that he needs to exhibit is self discipline.

Self-discipline is a dedication to reality. Any problem can be successfully solved given enough time. Problem solving takes time. We have to be disciplined enough to give the problem our time and attention. We must take the time and recognize that we must delay gratification long enough to solve the

problem at hand. To be living dead is not any gift from above; it is a state in which the aspirant abides by option and thorough self discipline. We should know our responsibility in any problem. We all know that Life is problem solving. To the extent that we are successful at this problem solving we are also successful in official, business and personal relationships. The extent that we are skilled at problem solving also determines our mental, physical and spiritual health.

We must be dedicated to truth. And we must welcome discomfort as we proceed to live a life of living dead. We have noted earlier it is not any static state. This is a state in which as our Master states” ... the atoms of the body begin to convert themselves into energy and then energy into its absolute.” We must be willing to self-examine our thinking and contemplate over our true condition and accordingly interact with others. Constant self-examination is painful. A life dedicated to truth is a life of challenge. And challenge can be painful. Our goal as humans is transformation and reformation.

WE ARE and WE are NOT as also WE are NOT and WE ARE

On such examination we find new ways to interact with others, new routes to joy. But the road is not an easy one. But the new road is easier than the many dead-end roads of our ancient traditions.

In order to lead the life of a living dead we need to be balanced in every walk of life. Balance is the tool that allows us flexibility in living. Balance is acting and reacting appropriately to life situations. Anger, for example is bred into us, and allows us to be alert to dangerous situations. However, our mind allows us the capability of choosing ways to express our anger in an appropriate way, or of deciding that there is no danger. This is how we use the self-discipline tool for balance. We choose an appropriate way of reacting to our emotions.

Most importantly to lead a life of living dead we have to grow to our full potential. In order to grow to full potential there are certain things that we must give up and accept. These are the conditions, states, desires and fantasies we must learn to give up in order to grow and transform. We must give up

BODHAYANTI PARASPARAM VOL 5

1. The state of infancy, in which no external demands need be responded to
2. The fantasy of omnipotence
3. The desire of total possession of our parents
4. The dependency of childhood
5. The distorted images we have of our parents
6. The freedom of uncommitment
7. The agility of youth
8. The fantasy of immortality
9. Authority over one's children
10. Various forms of temporal power and
11. The independence of physical health; and ultimately, life itself.

Our spiritual yearning can be taken as an involved attempt to have personal and intimate relationship with the Master. The living dead are living in, for and by the Master while refusing to get attached to anything that is mundane. This is a type of wooing. It has all the qualities of an addictive

WE ARE and WE are NOT as also WE are NOT and WE ARE

element. Addictions arise upon the appearance of adrenaline. Whatever gives us a sense of a higher feeling, emotionally or physically, can lead to compulsion in the direction of the event or things that is associated with that emotion or physical event.

Such wooing of the Divine which is otherwise called as constant remembrance is a condition where we are paying attention at all times to the object of our yearning. We do feel an oneness with the Master. And yet we do not feel because we insist that we must necessarily possess the object of our yearning. On the contrary in true wooing there is true yearning or living in the Master for Master and by the Master and that is the condition where we are accepted. This is a plane of non-questioning and contentment. This is religious passion - a passion for God and worship. In the condition of living dead we transform this passion into a life-giving direction.

By living to the awareness of our petty self as nothing but a serf to the divine and dedicating such a self to the service of others we know how to act

and react appropriately and in a balanced manner. The process of self-discipline, of delaying gratification, of accepting responsibility of problem solving, of dedication to truth and reality, and the balance of emotions using self-discipline, which are the tools for living the life where we can say 'we are and at the same time we are not' ensures our steady spiritual growth towards Infinity or otherwise and preferably called Insignificance. When we are mute to the 'word' and alive to the 'spirit' we are and we are not. It is then the statement of the Master 'Therefore, the true conscience of the people has taken its turn to make it run outside also. And they are compelled to do so as good times are ahead.' will come true and it is then we will see the THING behind the things. I pray that all of us are firmly attached to the Master through every breath of us thus ensuring divinisation of Man soon.

*“No doubt the world will be
paradise but for that we have to
work hard”**

The topic of the present seminar is from the message of the Master “Love Him who loves all” and it reads that “No doubt the world will be paradise but for that we have to work hard.” The word “paradise” has many connotations and every religion has its own version of the paradise. I have tried to portray the nature of paradise or heaven as I could understand from my meditational experiences and the knowledge that I otherwise gathered in my book “PAM and After life.” It may be taken to mean broadly a world where our wishes and aspirations get fulfilled automatically. The word I think may be taken to mean in this context a world of peace, harmony, prosperity and happiness.

But prosperity that we understand usually is an illusion of prosperity that our debt laden society provides. It has not led us to have more leisure time, as was the forecast a generation ago, nor has it

* Seminar 22nd January 2006

helped us live better lives, build better relationships, or build better businesses. The average top management personnel can stay safe for not more than a few years. Even those who are considered successful and prosperous suffer from the physical or emotional ravages of stress during that period of the illusory prosperity. This prosperity surely has not led us to any paradise.

After our survival needs have been met, it is now agreed by all, that success cannot be realized by the simple financial bottom line but it has to be a derivative of the aspirations, purposes, passions and potentials we express in our personal lives. It is hoped then the paradise will descend on this earth. This demands considerable effort and enormous sweat.

The fundamental basis for human success after our basic survival needs have been met is the basic human desire to validate our existence not by what we get, but rather by what we can give. Our greatest pain does not come from what we cannot have, but rather from the invalidation that we feel

***NO DOUBT THE WORLD WILL BE PARADISE BUT FOR
THAT WE HAVE TO WORK HARD***

at not expressing our potential in our lives. Our potential can only be expressed when we go back to the simple truth that the values that are most near and dear to us are the fabric that builds satisfaction and success. Values are more important than ever in our society where stress and discontent fill our workplaces, our communities and in our lives. Spiritual Values can lead us to create a better bridge between our heads and our hearts.

Often we are too busy, too pressured or too distracted to think about the basic simple fact that the values that we hold near and dear conflict with the way we are living and working and cause us undue stress and inner conflict. The wisdom however would lie in our stretching and growing those values to help us decrease stress and increase success in our lives. This requires careful prioritisation of our activities about which I shall say more later in this paper.

It is time to begin to build lives, businesses and organizations that mirror the universal values

that speak to an evolution of the inner spiritual self. How much better would we feel if we took our best self to work and to play each day by living the values that we hold near and dear? How much more efficient and effective would our organization be if we could take the Masters statements into play in real life and real time? These are questions that I would like every earnest seeker in the path of the Master to answer for himself and display such an answer in the way in which they live. It needs no emphasis that this is the way to mould our lives to arouse love and devotion amongst our brethren.

Master said that “I want capable men and women to help in the task ahead. No doubt the world will be paradise but for that we have to work very hard. What we have to do is only to have a strong grip always on Divinity. I never felt disappointed and worked single handed and the result is before us all. I have full confidence in myself with the Masters’ hand at my back; and it has always worked. The same thing I want from all of you.” It takes enormous courage for a person to look beyond the conditioning

***NO DOUBT THE WORLD WILL BE PARADISE BUT FOR
THAT WE HAVE TO WORK HARD***

of his belief systems and admit that he knows nothing about even the most basic aspects of his life. It is not a matter of belief to say that we have two legs— we know that there are two legs even if we do not consciously see them. It is experientially clear to us. But when it comes to God, we have been told to believe: Nobody usually asks us to explore Divinity. But without an enquiring mind, we cannot know anything beyond our limited levels of existence- there will be no inner growth. This is one singular challenge that Master has provided for us and asked to know the Ultimate Reality through our imperience assuring us all the time that his support is there in this holy endeavour.

Belief cannot transform us. But if we experience the Divine, it will leave us to some extent transformed. Once we have moved in the path of Pranahuti Aided Meditation where the original Prana is infused from the beginning it will not be the same world as before even if we were to leave the path. I will not be wrong in saying that one who has tasted Pranahuti from a competent person is eternally

bound to it. For, where experience is absent, whatever we believe in is of no significance. Divine emotions do spring within us when we talk about God and fear arises whenever there is a talk of devil. That is the nature of mind.

The mind is a fluid, we can make anything out of it. How it is shaped simply depends on how it is influenced. If we look deeply, what we call our mind is really something we have borrowed from thousands of people around us. We have accumulated this mind in bits and pieces. Our mind is just our background - depending on the kind of family we come from, our education and religion, the country or society we belong to and the world we are living in. Master in his message titled "Problem and its Solution" provides a lucid exposition of this concept. I request the participants in the seminar to study this article when their time permits.

The mind is necessary to survive in this world, but it will not take us to the Truth. This can only be done by knowing experientially, not intellectually. Whatever we know intellectually is not knowing in

***NO DOUBT THE WORLD WILL BE PARADISE BUT FOR
THAT WE HAVE TO WORK HARD***

the real sense and it is most of the time a distortion. The intellect is just a survival tool, a limited aspect of our life. Modern man knows that survival is not enough and also that it is not fulfilling. So if we want to go into deeper dimensions of life, first we need the necessary instruments. We experience life with our five sense organs. With this we cannot know anything beyond the physical. If we want to measure the depth of the ocean, we cannot go with a foot scale. That is what is happening with people when it comes to knowing Divinity or the Truth Eternal. People are approaching the greatest questions of life without the necessary instruments and thus jump to wrong conclusions. On examination, we find that what we call as our self, what we perceive as our personality, is nothing but a bundle of conclusions about life. A spiritual process cannot mean jumping to another set of conclusions. Only when we dare to exist here without conclusions and be just an insignificant particle of existence, then we have the possibility to know the limitlessness of our being. Verily in non-being is hidden the meaning of our being.

There is a small story which I would like to talk about in this context. Once there was a philosopher fish. As he was sitting in great misery and worry, another fish passed his way, stopped and said, "Philosopher why are you in such misery?" The philosopher fish said, "Wherever I go every body is talking about the ocean. I want to find this ocean. I went east, west, north, south, and I can not find this ocean." See, for the philosopher fish, belief in the ocean is not enough - he wants to experience it for himself. Now the problem is, he is also part of the ocean. He is unable to perceive the ocean because he has no adequate tool of perception. This is also true of us if we do not have a true and perfect path to the Divine. It is His Grace that has provided us the Path of Grace.

We had on earlier occasion talked about the Hawkins Scale of Consciousness. Dr. Kesava Reddy took trouble to explain to us during the last Basanth celebrations (2005), and explained how David Hawkins demonstrates that people of higher frequencies of consciousness support people on this

***NO DOUBT THE WORLD WILL BE PARADISE BUT FOR
THAT WE HAVE TO WORK HARD***

planet who are below the critical 200 level. We also noted that if humanity as a whole vibrates below the 200 level on the Hawkins Scale of Consciousness, then it is doomed to extinction through a downward spiral into an eventual self-destruction. Because of the billions of inhabitants on this planet whose circumstances prohibit even a secure chance of survival, there is plenty of downward pressure within the mass mind of humanity. It is an approximation that there are 800 million people that are hungry, with many of them living near starvation. The consciousness of despair in the Hawkins scale tests at a level of just 50. Even anger and hatred rate higher in frequency than the deep depression experienced by those who live with no appearance of hope. So here we are, on Planet Earth, a collective humanity swimming hard through life to keep our selves above the 200 level, working towards the day when hunger and hopelessness will be eradicated from our world once and for all. Realisation of this basic factor I think made saints like Swami Vivekananda demand that the problem of poverty should be tackled before we can talk of any

254

Vedanta, religion or spirituality. It is such a world that needs to be changed into a paradise.

Master in his message “Spiritual way of Life” stated that the “The world today, is in a state of unrest and disorder. Everybody seems to be crying for peace. But all efforts for bringing about peace appear to end in failure. The reason is that all efforts are merely external, touching only the outer surface. In fact the problem is far from being related to the world in general; really it is the problem of the individual first and of society afterwards. As such it needs to be tackled in that order. World peace is closely related with the peace of the individual for which one has to take into account the inner state of one’s mind. If man’s mind is brought to the state of peace and order, everything in the outside world will get into order in the same colour. But it is sad that the world has lost its real basis, and for its reestablishment, it is necessary to adopt means which may promote the feeling of peace and calmness of mind of the individual man. What we have to do for the purpose is to introduce proper

***NO DOUBT THE WORLD WILL BE PARADISE BUT FOR
THAT WE HAVE TO WORK HARD***

adjustments in the mental tendencies of the individual, which in effect is the proper moulding and regulation of the mind. This is possible when the individual mind develops upto the state of the Universal Mind. Just imagine! There will then be no problem!”” The Master concludes this argument with the sentence “The only way open to mankind is to take to the spiritual way of life, which is unfortunately absent today leading to all this chaos.” It is to be noted that this message was given in 1969.

What can we do to help? As we raise our consciousness to the Universal Mind level, we contribute more and more to the spiritual quality of the global mind. Therefore, our greatest service to humanity is, surprisingly, the development of our own consciousness.

Many persons have a nagging doubt about life, one which comes and goes and sometimes troubles them deeply. They intuitively feel that they are here on Earth to help humanity, but they just can

not seem to figure out what exactly they are supposed to be doing about it. The problem really comes from our current education and social training. We are taught, from a very early age, to do things and achieve outward results, to build monuments of our outward 'doingness' (if I may call it so) for all to see.

The answer to the dilemma lies in understanding that there is a difference between doing and being, and that ***our state of being does make a difference.*** It actually affects the mass consciousness of the world. The research behind the Hawkins Scale of Consciousness reveals the enormous power of just being, especially when we raise our consciousness in order to be the best we can be. We can support literally millions of people on planet Earth just by virtue of being what we are, by being a person moving in the realms of Cosmic and Universal Consciousness or even at the Centre of all Consciousness. ***I may say that' to be' is' to do' in Brahmmand mandal.***

***NO DOUBT THE WORLD WILL BE PARADISE BUT FOR
THAT WE HAVE TO WORK HARD***

We may recall reaching 500 on the Hawkins Scale of Consciousness requires a person to be spiritually conscious. At this level, unconditional love and unconditional forgiveness is the living and abiding reality. Here, one person counterbalances 750,000 people who are below the 200 level. When a person has practiced meditation long and diligently enough to attain bliss consciousness at the 600 level, he at that moment is counterbalancing 10 million people below the 200 level. And that is our contribution to the peace of this world as well as its transformation. It needs no stress that we are obliged to live in that plane and all the more so because of the help that we get from our beloved Master Rev. Babuji Maharaj. This surely is a hard work and if we have love for Master and his message to the world we will not feel the strain and in fact will work in absolute peace and happiness.

Our system which is a complex of knots and points of spiritual life receive energy from the cosmos and from the local environment. Our thoughts and feelings condition life energy as it

passes through us, out into the mental environment, or the atmosphere of the global mind. When we are operating from the frequencies of our upper knots beyond the Pind desh we are operating in spiritual service to the world. Through consciously participating in the Divine Plan we are spiritually conditioning the atmosphere of the global mind and making the world a better place. Our thoughts and aspirations do get transmitted into the atmosphere of a global mind that is hungry for, more than anything else, the spiritual light.

It is in this context we may understand the type of guru-Dakshina the Master was asking from Dr. K.C.Varadachari. Continuing his reading of the last phase of spiritual condition of Dr.K.C.Varadachari in Brahma Laya, Master wrote in his letter dated 18th May 1968, "On 11th May 1968 at 1-35 P.M. I found your condition coming to normalcy. It has now mostly come to normal. But I want that this stage may be so settled that I may find it almost unreadable and it is going to be such. At this stage I deserve Dakshina that you should try to

***NO DOUBT THE WORLD WILL BE PARADISE BUT FOR
THAT WE HAVE TO WORK HARD***

prepare at least a dozen like yourself and continue to help others spiritually.” What a noble demand? To be in such a state is necessary to bring forth the divinization of man. Master says that “All that we have now to do is, to bring them (conglomeration-kcn) back again into their original state or in other words, to restore them to a state of poise and tranquillity so as to keep up the link with Divinity.

Such persons would naturally be around 1000 level+++ counterbalancing more than 1000 million+++ ordinary persons living below the 200 level. If each such person can counterbalance 1000million or more persons and if there were to be 12 persons available in the globe it means it counterbalances 12000+++ million persons grossness. That is the individual guru Dakshina that Master wanted from Dr.K.C.Varadachari and surely we are also expected to offer such Dakshina. Then if we were to do our task diligently with love and devotion to Master the world will surely be a paradise.

We are all aware of churning of butter milk to get butter. We are familiar with the sound waves generated in a balanced, symmetrical pattern on the surface of the liquid. Then, if we churn it faster by increasing the frequency of churning we observe that the neat pattern on the surface of the butter milk becoming choppy and discordant. However, when we increase the frequency up still more, a new pattern emerges, one which is even more complex and beautiful. The chaos that was observed was only a temporary phase between one natural state of harmony and its transformation into a higher form.

In much the same manner I think the transformation of humanity will be arrived after a bit of turmoil to finally reap a better pattern and order. This is going to be tough but Master has asserted that “We are all brethren connected intellectually, morally and spiritually- the main goal of human life. This and that have gone now. There remains the purity alone in all His work and environment which weaves the spiritual destiny of the persons with the Ultimate.” This is going to be tough and the Master

***NO DOUBT THE WORLD WILL BE PARADISE BUT FOR
THAT WE HAVE TO WORK HARD***

is calling for Lions to help him in this task of transformation of humanity. The existing patterns which are a few millennia old are already facing enormous churning and a peculiar chaos exists now. In its place we are finding a choppy pattern even as we observe in the butter milk. New Era is emerging and old order is slowly yielding to the new even as the Divine wills it. Master asserts that “every day my work is becoming easier because it is now the Divine dictate.” However the present age that we are witnessing is abound with discords at a personal and social level seeking attention and resolution. I think as the frequency rises even more, the chaotic outbreaks upon the surface of life will settle into a new pattern, one which is even more complex and beautiful, coherent, cohesive, Natural and Balanced.

Balanced living is not going to be that simple what with the challenges of the modern world and growing indiscriminate competition and unbridled aggression in all walks of life. While it is not simple to say what qualifies a lifestyle in which balance reigns, there are some basic life management skills

that can help us lead to a life of balance. I have personally found these to be useful.

First and foremost we must identify not more than four priority items in our life which are critical for living in a balanced manner. It may be spirituality, career development, family harmony, health, healthy relationships with all etc., Often we have expectations of ourselves that are unreasonable given the amount of time we actually have to devote to something. If, for example, we are giving only 2 hours a day for spiritual life (I am not talking about the time spent in regular sadhana) we naturally cannot expect to achieve anything significant or great. But if kids and family are a top priority to us, giving only 2 hours a day to spirituality is probably the most we could give.

We need to write things down. The best of the brains cannot be trusted to be a good day planner. Trusting brains in this regard increases stress. It would be wise to have plans for all the priority areas and evaluate the same once in a month so that adjustments can be made according to the needs.

***NO DOUBT THE WORLD WILL BE PARADISE BUT FOR
THAT WE HAVE TO WORK HARD***

This is what the Institute suggests by providing a sheet for planning our goals in the diary book.

From these lists we should make sure that important items in our priority categories are attended first. I have always attended to the spiritual plans before doing any thing and thus got myself tuned to the Commandments of the Master. I was known almost to be forthright or even rude because I was not afraid to use that good word "no" when ever thought it is necessary to say so. We have little time for guffaw and gossip if we seek to achieve our chosen priorities in life.

I also practiced very diligently being in the present moment only. I have had very few days when I would be thinking about my pending files in office when I was at home with the family. Fact is there is absolutely nothing that I could do at home about those things on my table in the office. Worrying about it takes precious time and attention away from our priorities and increases our feelings of dissatisfaction about life. I do not like to fool you

by saying that I could do this the moment I thought about this way of doing things. It took literally ages of psychological time. It meant considerable self-control and my wife was a great asset in bringing to attention what was happening at the moment. There were many times outbursts and shouts within and without and I understood that I was being tested about my priorities. But all that brought me rewards and awards from the Master.

I had to be patient with myself putting up with my lapses. It was a different matter when my beloved father and revered Master were there to seek consultation from them in critical and sensitive matters. Because I was entrusted with the task of training others in spiritual life, I learnt first and foremost that Master has loved me by giving such permission. I realised that I had nothing else to seek for. I started to love life that was gifted to me by the Divine and in such a process started loving all. I may add that balanced living is an ongoing process and we have to face tough situations where our skills of balancing will be tested severely. The sheet anchor I

***NO DOUBT THE WORLD WILL BE PARADISE BUT FOR
THAT WE HAVE TO WORK HARD***

had in the Master has always guided me and this is due to my priority to spiritual life. The practice of having and living with the Master has enabled me invariably to bounce back to equilibrium quicker if not easier. That is pure and simple happiness.

My studies about philosophies and psychologies of various varieties and my meditations lead me to propose that there is really a super rational way of knowing which can be developed consciously. Though this appears to be a tall claim my experience makes me state that as we travel and unravel the mysteries of the various knots in the Path of Grace shown to us by our great Master, a trans rational and Noetic direct awareness and knowledge of things seem to dawn. There appears to be a new way of thinking that allows the volitional and direct access of the infinite resources of Universal Mind or Brahmanda Consciousness. Although this transrational thinking is highly personal I do hope a method for developing transrational thinking will emerge soon and lift human thinking from war and strife to peace and concord. Such

Brahmanda Consciousness will not be any more the realm of mystics alone but it will soon be the consciousness of ordinary human beings of the coming days. Such transrational thinking will consciously and intentionally tap the infinite resources and knowledge of the Universal Mind. Such a Mind will understand that

- I. There is a basic unitary reality underlying all existing phenomena or entities and this reality is pure potentiality (it can be what it is conceived to be).
- II. All the mental and physical individual forms of our world are manifestations or actualizations of that reality.
- III. Through our Individual Mind we can access any information actually existing in our world or potentially residing anywhere in Reality.

If there is one thing that is important for us to know, it is that every thought, even the most insignificant, is a living reality. Thoughts can even be

***NO DOUBT THE WORLD WILL BE PARADISE BUT FOR
THAT WE HAVE TO WORK HARD***

seen even as Master stated: they are seen as vapours and clouds of varying colours and shades. The discerning persons will now understand why the words vapour and smoke were used in the purification process by the Master. Of course on the physical plane, a thought is invisible and intangible, but none the less it is real in its own region and with its own subtle matter, it is living and active. It is clear that the paradise we are talking about is in the mental plane only. Happiness and Joy are states of mind and not physical realities. What is it that we can do to have such a mind?

Obviously as was stated earlier we require living in the Universal Mind where the individual petty self would be nominal in the sense of retaining its individuality and where our nominal identities fuse with the Universal. Selfishness gone there are no grounds for comparison or conflict and everything is seen as Unity. The imperience of the aspirants will enlighten them in this regard in more detail and the nature of Brahmanda mandal and Parabrahmanda mandal may be gleaned by going through the book

Path of Grace. Thought is the main energy form which operates in this realm.

Thought forms can be described as energetic patterns that exist within our aura, and they are created by our own thoughts. (Thought I clarify is straight and simple while thought form is a complex of similar and coherent thoughts fused together. Ex: Name of a person is thought while the person himself is a thought form. Nama is thought, Roopa is form. Namaroopa is thought form. All Sankalpa are Namaroopa) So if we have the thought, "I have all the energy I need" with the special will developed, we will create a thought form which makes this so, and this newly created thought form will then live happily as part of our inner aura. Repeating this suggestion usually makes the will less powerful. It is this thought form that is used in our meditation method. Such a thought form helps draw towards us all the circumstances we need to make our will come true. If initially our thought form is stable it leads to regularity in meditation and such regularity in meditation in turn strengthens our will to be in a higher plane.

***NO DOUBT THE WORLD WILL BE PARADISE BUT FOR
THAT WE HAVE TO WORK HARD***

The Universal Mind has a different type of prayer and it aims always at happiness for all. Viewed from this angle the prayer given by the Master where we seek that human fraternity is moving towards the Divine not only enables us to stabilise our position in the Universal Consciousness but also does enormous good to humanity in general. Such well developed thought forms will continue to help us clear all obstacles between us and the optimum energy levels that we want to create for the good of the world. This could take weeks, months, or could be a life time work! But the progress we make in this regard will be before us to see and that motivates us further to improve our efforts. We will then naturally work hard.

In the lower order mind of petty self centred Ego we have thought forms of depression and gloominess. They always respond to certain triggers with hopelessness and despair. Similar are the thought forms of gluttony and rage. Such thought forms know only how to exist as they are and so they will always attempt to deal with life in the same

way. Did you ever imagine that Rage and Gluttony and many such negative behaviour can be rituals and routines? This may be considered as the basis of repetitive compulsion in our behaviour. It is absolutely essential that healthy and universal thought forms like love, kindness, sympathy, non-jealousy, friendliness, fraternity are developed by us assiduously. Eliminating the negative qualities like hatred, envy, jealousy, greed, possessiveness would automatically follow by the positive thought forms which we create and cultivate. We should never attempt to eliminate these negative thought forms by working on them directly. In such an event they grow stronger and more recalcitrant. The path of the Master shown in the Ten Commandments of our system is of great assistance to us.

Thought forms as we have observed on earlier occasions have great power, when used together with intent, and this is how the power of affirmations, speaking them, writing them, thinking them, effectively and over time will bring about positive change. So for example, affirming "I love and approve the world" will help heal a negative

***NO DOUBT THE WORLD WILL BE PARADISE BUT FOR
THAT WE HAVE TO WORK HARD***

thought form that is creating, "This is a useless world." Affirmations are often not enough in themselves, but work well when combined with faith in the Master and his method.

A well maintained diary and assistance taken from a trainer who uses Pranahuti goes in forming such thought forms of the Universal Mind. The thought form power used by the trainer who utilises the power of word and sound at the subtle and subtler levels carries the healing energy which is channelled through the thought forms. Certain times the suggestions or thought forms used by the trainer may consist of several aspects of different knots. This infact is a way of communicating directly to our thought forms which are complex patterns. In most of us, there are a number of thought forms, all working in different directions, and through Pranahuti sessions with a trainer we can bring them under conscious control and enable them work together in harmony and for the highest good. The cleaning sessions with the trainer usually brings in many negative energy patterns and convert them

into positive energy patterns. It is the very nature of Pranahuti to harmonise and bring the individual mind to the level of the Universal Mind.

The hard work behind this process of making this world a paradise will be more evident when we realise that every one of us possess two entities within and each of these entities advocates choices that ensure its survival. The question is what are these entities and what is their definition of survival? For most, the mind is the henchman of the ego, i.e. the ego calls the shots and employs the mind to do its bidding. The ego is that which gives us identity and separates us from others. The ego, when in charge, runs the mind in very much on an autopilot fashion, making unconscious decisions which ensure that the ego survives. The other entity that lives within us is the Universal-Self or God-self, that which dissolves distinction amongst us and promotes unity. The God-self however is helpless when the ego has enabled the mind to function on autopilot, which manifests itself in the stimulus-response sequence.

***NO DOUBT THE WORLD WILL BE PARADISE BUT FOR
THAT WE HAVE TO WORK HARD***

In order for the God-self to gain hearing rights, the autopilot must be switched off, proffering an interruption in the stimulus-response sequence by inserting observation, a brief moment to consider the validity of said response such that the sequence now reads Stimulus-Observation-Response, or S-O-R. Observation gives the God-self the opportunity to utilize the mind towards its own ends. This is another way of looking at Viveka and its role in our sadhana. It is wisdom, when the Observer finds the Stimulus overwhelming to seek an adept in the path to regulate the response.

The ends of the ego are to perpetuate the myth that we are all separate organisms with independent and uncorrelated destinies. The ends of the God-self are to dissolve this myth and assert that we are all one. The God-self anchors decisions on love, i.e. the decisions which expresses most love for all. The ego anchors decisions on fear, i.e. which decision benefits personal well-being and/or those in close personal network and allays fear that perceived enemies can do harm.

When the ego is in charge, the individual receives identity from the decision-making process, explained in the Cartesian philosophy with the famous "I think therefore I am" or "I am my past, my decisions" or "My autopilot is good." Identity of this sort yields a reactive state, where the true self or God-self is silent and the mind's reactions to its environment becomes the reality or identity. This is like thinking that a telephone is good because we just heard good news from it. The conduit or medium for action, the mind, is not the message, it is the messenger. The question is then, if the mind is only the messenger, who sent the message and what is the identity of this entity? With no 'O' in the S-O-R model, the ego is the messenger. When the O (Observation) exists in the S-O-R model, the God-self is the messenger. It is easy to tell which is sending the message by

(1) the conscious realization of a pause or O or otherwise and

(2) the intent of the message to either maximize personal well-being or that of the whole planet or Universe.

***NO DOUBT THE WORLD WILL BE PARADISE BUT FOR
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If one begins to make decisions from the God-self and truly assert his/her freewill, he/she identifies not with the body, history or decisions, but with everything. Unfortunately, most of the time our consciousness or self-awareness is engaged only when our physical bodies interact with our environment. However, because a set of laws governs the interaction between bodies, does not necessitate that the bodies are entirely separate, as laws govern people with families, govern families within society, govern states within countries, countries amongst the planet, planets amongst a solar system and so forth. Each entity is a truth, but part of a more-whole superceding truth. The same laws which govern tiny spaces, we know govern those between stars. The truth is our identities, reality and purpose is one. The God-self knows this and seeks to maximize the well-being of one. He demands that we inject the O into the S-O-R model and enable oneness to become manifest. This is hard work and it is also an act of free will that has to be exercised by us.

In conclusion, I may say that if we have to work hard we need to exercise our freewill. The freedom to choose to act with the consciousness of Brahmand. Freewill is pure action, from the God-self and not from the ego. Free will exists when the God-self gains the opportunity to optimize the greater good and only when the autopilot has been disengaged such that O exists in the S-O-R model. Master is asking only to exercise our Freewill and cooperate with him and the Divine to make this world a Paradise. I know we are Lions and we shall surely make our Master hear our roaring his message through our intentions, thoughts and actions.

Pranams.

*“They are mostly dogmatic
instead of Godmatic”**

Master commenting on his work in South India for two years reckoned prior to July 1968 made the above statement. He laments that the results of the work done by him are good but not according (proportionate) to his labour. The word dogmatic used by him in this context needs to be understood carefully. This word certain times may be used as similar to a belief, or a canon or blind faith or even superstition. We may note that Religion is about dogma, beliefs. Faith and Spirituality are about experience. With religion, it is all settled. With faith and spirituality, it is an adventure. We remain open to the spirit, to revelation wherever we find it.

Dogma is an established belief or doctrine held by a religion or ideology thought to be authoritative and not to be disputed or doubted. While in the context of religion the term is largely descriptive, outside of religion its current usage tends to carry a pejorative connotation — referring to

* Seminar 19th November 2006

concepts as being “established” only according to a particular point of view, and thus one of doubtful foundation.

Religious dogma, properly conceived, reach back to proofs other than themselves, and ultimately faith. If the faith is questioned the dogma falls as dogmas are not rational categories. Dogmas are commonly found in many religions such as Christianity and Islam and in Shanmathas (the sects upholding the supremacy of Vishnu, Shiva, Ganapathi, Kumara, Shakti and Surya) of Hinduism where they are considered as core principles that must be upheld by all followers of that religion. As a fundamental element of religion, the term “dogma” is assigned to those theological tenets which are considered to be well demonstrated, such that their proposed disputation or revision effectively means that a person no longer accepts the given religion as his or her own, or has entered into a period of personal doubt. Dogma is distinguished from theological opinion regarding those things considered less well-known. Dogma may be clarified

THEY ARE MOSTLY DOGMATIC INSTEAD OF GODMATIC

and elaborated but not contradicted in the teachings. Rejection of dogma is considered heresy in certain religions, and may lead to expulsion from the religious group. This fear of expulsion from the religious group makes many aspirants who have direct awareness to some sacred knowledge trying to somehow paste it on as the new interpretation of the dogmas. This fear makes them not proceed further in the path.

However it must be noted that the dogmas of Hinduism are formidable. The theory of rebirth, the theory of Karma and the theory of Mukti are the three most important dogmas through which Indian philosophy has been made subservient to ethics and religion. The influence which these dogmas have over the moral and religious well-being of the Indian people cannot be overestimated. Not all Indians are believers in God, not all of them believe in prayers, divine grace, or devotion as the best mode of approach to God, but all of them believe in these articles of faith. They have thus held together the entire religio-moral fabric of the Hindu-Buddhist-

Jaina culture. Master also has accepted all these three articles of faith and therefore when he called some persons dogmatic he was surely not referring to these three dogmas of Hinduism.

Persons who are determined to know God and relied on personal experience have always questioned the dogmas. The Gnostics believed that questioning ones faith was always important. They held that to know (gnosis) God was to seek deeper and honest meaning for ones life. This gnosis led to integral awareness of oneness of relationship to God and the world. The way of the Masters was always a spiritual journey, not a system of right beliefs. The traditionally or orthodoxically oriented persons have always tried to somehow pattern their personal knowledge to the dogmas of the mutts, missions or ashrams to which they belonged. They wanted always a precedent to quote and the names of accepted authorities like Adi Sankara or Bhagavad Ramanuja or Ananda Tirtha were freely and to a certain extent fearlessly used to substantiate their personal spiritual experiences.

THEY ARE MOSTLY DOGMATIC INSTEAD OF GODMATIC

But in reality they were only trying to dilute their valid, valuable and authentic awareness gained in the new path. All this is due to fear of the organisation to which they formally belong branding them as “heretics” for daring to put forward an experience or Imperience different from the accepted notions of the organisation. It is history to state that the voices of genuine seekers who differed from the Organisation to which they belonged getting ‘booed’ and silenced. ‘Mobacracy’ has its own way of success and the power of the mob is formidable. It is very few that resist the oppression of the majority. However the institutional opinions always prevailed and this is one of the misfortunes of humanity that dogmas prevail over truth.

Though dogmas dominate the organisations of spirituality, Godmatics have always found the scripture providing them a more refreshing, honest, open, spiritual, loving and exciting way to be a follower of the Path. Those who are ‘Godmatic’ or real seekers have a style of faith that is free, open and creative; one does not have to be told

repeatedly as to how to act and particularly what to believe. The Commandments of the Master are sufficient and one can and should use his brain and knowledge to apply them to suit the personal perspectives. The supreme gift of God to us is 'thought' and we need to apply the ability to think given to us appropriately. The 'Godmatics' believe that they have a way of seeking God and that is more important than finding God by a certain dogma or belief or being a 'dogmatic.'

Rev. Babuji in his letter to Dr.K.C.Varadachari was sharing the difficulty he was facing to do spiritual good to the aspirants of South India. The great Acharyas of South India have given their systems of Vedanta and the fashion of the day is to speak about Advaita or Visistadvaita whenever there is some topic of discussion or debate on a subject of spirituality. It matters little to them as to what their personal experience shows and it is of paramount importance to put the new path in the old wine bottles. Master talks of spirituality being simple and natural and for him the whole effort is directed

THEY ARE MOSTLY DOGMATIC INSTEAD OF GODMATIC

towards gaining Balance in life. He clarified his position very clearly in his message “Solution to the problem of Life” stating that “We always like to seek our way or to solve our problem of life through the difficult methods so commonly prevalent in our Country. That is why disappointment and frustration result. We want to extract essence from fatty substances, in other words, from things which are puffed up with material knowledge and not from the bones where Phosphorus is abundant to illumine the particles however soiled they may be. Our difficulty thus becomes greater in the struggle.” Continuing he asks us to “Adopt easy means for gaining the easy thing. Dogmas can do you no good. It is only the practical thing that can weave your destiny, under the guidance of one who has measured the distance and has discovered the original source.”

The dogmas that are governing the thinking of aspirants in general in South India relate to dogmas or fixed notions about the nature of Brahman or Atman and many other less discussed topics which stand as superior in the minds of the

Dogmatics. They refuse to admit the supremacy of their own experience over and above the opinion of the Acharyas as understood by them and they find themselves in a position where help from the Master also finds limitation. This aspect of their partaking the milk and yet spoiling their sweet mouth by taking pickles was a point made by the Master and that was the subject matter of an earlier seminar. The infallible will of the Master notwithstanding the Dogmas they entertain keep them glued to the odd notions and perceptions of their intellectual liking. This is a great tragedy: the Sun shines bright yet the Bea caught in the lotus is not able to come out of the flower, lost as it is in the nectar of the flower oblivious of the light of Sun who supports its beauty and all existence.

Dr. K.C.Varadachari states the problem of the aspirant by giving a bird's eye view of the notions we have gained from various systems of philosophy. He states that "We have not merely the six orthodox Astika (Vaidika) but also the several Nastika (avaidika) darsanas as expounded by Madhava

THEY ARE MOSTLY DOGMATIC INSTEAD OF GODMATIC

charya in his SARVA-DARSANA SAMGRAHA. We are also confronted with the stimulating influence of Western philosophies or rather World philosophies and we are discerning the identity of views or near-identities or similarities all over the globe. In a sense we are enabled to go beyond our little territorial grounds. Inward understanding and realization of gaps in thinking and deductions which were slurred over by dogmatic faith has not only helped us to look forward to a new build up in the internal structure of our darsanas but also the world philosophy to be. This needless to warn, is a very slippery ground. It is nonetheless valuable in so far as we know that most of the commentaries of the earliest works in each darsana seem to have been written long afterwards.”

The problem is mainly to differentiate between faith and dogma. Master dwelling on the topic of Faith in his book “Reality at Dawn” states that “True Faith is really an unspeakable virtue which beyond the scope of religion, it is the dauntless courage which leads us on to success, it is that ubiquitous force which makes our path

smooth, it is in fact the only thing that solves our problem of life.” When we consider FAITH we for definite do not mean DOGMA nor do we mean BELIEF. Faith is an overwhelming necessity, which in the final resort overrides all our actions and beliefs. At times it even seems as if Faith is simply another name for God, it is that in which we live, move and have our being. A rudimentary faith precedes any action, without it we could never make the first step, that first tentative move.

Before we even knew we could take our first step, we had already embarked on that exercise and thus we started to walk. Walking, for the intellectual may be a matter of questioning the reasons for our earlier stages of development being confined to sitting, rolling over and crawling and consequent development. But that is not the case. There is faith in the individual that make him develop to a higher state. Without that step of faith, our lives are restricted in terms of both action and thought. We breathe because we can; it is not an act of reason or a rational decision. It is Life and it simply is. For most

THEY ARE MOSTLY DOGMATIC INSTEAD OF GODMATIC

of us, not being able to understand how this amazing organism, the human body, functions does not lead us to give up on breathing. We do not have to 'believe' in breathing in order to partake of the activity but, we must admit, our lives would be much poorer without breathing. The Faith in the system of the Master might have granted us a set of doctrines or beliefs as its foundation but, the faith is much more than the beliefs that we affirm. When Faith is lost and we stick to these doctrines and notions that were generated by us become more important, then a dogma is born. Some of the dogmas the disciples of Rev. Babuji seem to entertain are:

- a. 'Pranahuti is a panacea'
- b. " purification process eliminates all our samskaras"
- c. "The Living Master" means a physical entity
- d. "The last word in spirituality has been already said."
- e. " with the departure of the Master from his physical cage we have all become widows and orphans"

And perhaps many more are in the making. We need to be careful about this tendency in all of us to uncritically accept notions about Master and his method generated by persons whose claim to

authenticity is just the physical proximity they had with him during his life time and not sanctioned either by their evolved condition nor the scriptures of the Master.

Concurrent with the tendency to create dogmas is the creation of a new religion of Natural Path. This may appear to be an unnecessary fear for after all the Master is infallible. Master stated that no curvature will ever occur in his organisation and we know we were all united in making that (him) untrue. These are arguments based on emotion and sentiment and not based on reality of facts. Master has stated in several places that there are many other ways and he was giving a new and fresh system that can be followed by all. He never said that without his system or his support no one can reach God. That would be making him a joker. To say that I know the path and can help others in the path if they are willing to follow what I say is entirely different from saying that no one else knows the path and there is no way other than this. He says he gives us the path of grace or dayal marg but simultaneously he says there is another path

THEY ARE MOSTLY DOGMATIC INSTEAD OF GODMATIC

through Kaal sakti. He is frank in stating that his Master did not teach him that path and he found that after his curiosity was roused in the same by his Master. But the dogma today is “Believe in Living Master or go to hell,” and “obey the rule of the authoritarian Organisation or Mission,” and you would have salvation.

In contrast, for us the Godmatics it is far more important to seek God through Imperience than to “just believe.” We are surely believers of the Master the Special Personality but we hear a different message from the Master in our heart than the one propagated by self styled authorities in spirituality. We have beliefs, but we do not insist we have a special corner on or final truth in interpreting the world or God. Master’s messages are all purely spiritual than religious. The place to find God is within oneself and more particularly in the heart and not in externals like belief, dogma or dictates of the organisation. Our faith and understanding of the Master’s works is that we can experience and imperience the eternal Master within. It is not by a set of correct beliefs or creeds, but by sadhana that

we realise our oneness with God. It is not the dogmatic belief in the Master but our personal relationship with Him is the way. We do not have the capacity to fix God to certain pet notions and ideas and ideologies.

Therefore, it is essential for us to know our true self and be guided by the messages of the Master who is transforming us with his grace and power of love and majesty of the twilight. Being Godmatic with faith in our Master and his method and moving towards Infinity is the true Faith. Seeking God and become one with Him because of the imperience granted to us by the Master and his exhortations in his messages is the real Shraddha or Faith. That is the style of the Godmatics and that spirit will be found in the literature that the ISRC provide to all seekers.

INDEX

- Abhyasi, 12, 69, 70,
77, 115, 135
- Absolute, 6, 46, 49,
86, 119, 121, 241,
258
- Absolute
consciousness, 86
- Absorption, 4, 90, 146,
147
- Achievement,, 70, 122
- Advaita, 168, 283
- Agni, 166
- Aham, 40, 72, 160
- Aham Brahmasmi, 72,
160
- Ananda, 281
- Anima, 102
- Anubhava, 82
- Arjuna, 73, 79
- Artha, 80
- Atman, 33, 85, 284
- Attachment, 143, 183,
185, 192, 197, 209,
224
- Attributes, 75, 140,
147, 206, 223
- Avatar, 55, 188
- Baqa, 145, 147
- Being, 52, 74, 84, 86,
87, 130, 208, 210,
291
- Belief,, 194, 278, 290
- Beloved, 1, 4, 9, 13,
32, 34, 42, 46, 53,
65, 97, 102, 103,
145, 161, 177, 219,
258, 265
- Bhakti, 40, 72
- Bhog, 172
- Bliss, 38, 39, 57, 75,
117, 122, 145, 158,
213, 258
- Bondage, 125, 135,
185, 188, 195, 226,
239
- Brahma, 43, 259
- Brahman, 33, 75, 84,
85, 284
- Brahmand, 3, 8, 11,77
129, 160, 203, 257,
266, 268, 277
- Buddha, 228
- Buddhi, 35, 328
- Buddhism, 136, 235
- Calm, 57, 100
- Calmness, 56, 255
- Causal body, 186
- Causation, 110
- Cause and effect, 37
- Center, 87, 101, 102,
208
- Central region, 56, 58,
77, 87, 113

INDEX

- Centre, 56, 67, 76, 77,
91, 97, 98, 102,
103, 113, 115, 119,
131, 257
- Chit, 68
- Cleaning, 272
- Cognition, 119
- Coherence, 57
- Commandment, 15,
17, 24, 28, 42, 49,
79, 120, 149, 162,
163, 328
- Comparison, 142, 268
- Concentration, 107
- Confidence, 31, 103,
107, 157, 249
- Conscience, 17, 60,
68, 245
- Constant
remembrance, 39,
157, 173, 174, 244
- Cosmic
Consciousness, 2,
7, 327
- Courage, 29, 30, 103,
249, 286
- Creation, 3, 25, 60,
101, 103, 110, 120,
121, 134, 146, 156,
171, 180, 184, 200,
201, 203, 220, 240,
289, 327
- Cultivation, 230
- Curvature, 289
- Dahara, 121
- Darkness, 90, 212,
213, 216, 219
- darsana, 12, 54, 131,
286
- Death, 33, 43, 109,
118, 149, 179, 218,
222, 225, 226, 235,
239
- Dedication, 81, 131,
152, 202, 240, 245
- Descent, 75, 76
- Desires,, 224
- Destruction,, 228
- Devotees, 65, 80, 166
- Devotion, 143, 196,
280, 330
- Dharma, 79
- Dhruvadhupati,, 9
- Discrimination, 69
- Divine Being, 146
- Divine consciousness,
53
- Divine Grace, 58, 66,
280
- Divine knowledge, 4
- Divine light, 13, 69
- Divine Love, 131
- Divine power, 69
- Divine will, 39, 73,
191, 239, 262
- Divine Work, 12
- Divinisation, 245

BODHAYANTI PARASPARAM VOL 5

- Divinity, 7, 108, 134,
143, 203, 214, 215,
227, 249, 252, 260
- Dreams, 28, 99
- Ecstasy, 86
- Effect, 33, 55, 110,
114, 115, 142, 150,
163, 185, 256
- Ego, 5, 16, 25, 45, 49,
51, 52, 77, 83, 95,
135, 141, 144, 148,
158, 185, 216, 221,
224, 225, 227, 270,
273, 274, 275, 277
- Energy,, 106, 153
- Enlightenment, 71,
125, 227, 232
- Evolution, 9, 10, 59,
75, 188, 237, 249
- Existence, 7, 47, 83,
84, 86, 91, 101,
113, 117, 120, 123,
167, 168, 175, 185,
200, 202, 211, 216,
247, 250, 252, 285
- Faith, 38, 155, 157,
174, 180, 193, 194,
195, 208, 272, 278,
279, 280, 281, 282,
286, 287, 290, 291
- Fana, 145, 146
- Finite, 112, 114, 116,
117, 118, 120, 121,
122, 123, 126, 127,
129, 133, 165, 200,
206
- Finiteness, 115
- Flux, 164, 226
- Formless, 205, 206
- Freedom, 69, 105,
159, 185, 190, 227,
243, 277, 330
- Gita, 8, 32, 34, 40, 72,
78
- Goal, 27, 40, 42, 47,
68, 71, 78, 80, 84,
97, 134, 136, 157,
158, 163, 176, 178,
195, 221, 226, 241,
261
- Grace, 4, 9, 11, 50,
59, 65, 92, 98, 123,
145, 149, 157, 203,
225, 253, 266, 269,
289, 291, 330
- Grand Master, 85,
141, 153
- Gratification, 22, 24,
240, 245
- Great Master, 62, 205,
266, 326, 329
- Greed, 35, 107, 224,
271
- Grossness,, 69
- Growth, 24, 90, 202,
217, 245, 250
- Guru, 48, 55, 82, 259,
260

INDEX

- Heart Region, 54
Hell, 290
Helplessness, 166
Hierarchy, 9, 49, 96
Higher planes of
 consciousness, 87,
 90
Holistic, 2, 40, 77, 132,
 327
Humanity, 1, 3, 4, 6, 8,
 11, 22, 47, 56, 59,
 60, 62, 63, 78, 82,
 108, 131, 152, 153,
 168, 181, 227, 232,
 238, 254, 256, 261,
 270, 282
Humility, 98, 126, 179,
 226
Ignorance, 45, 49, 77,
 119, 224, 226
Imperience, 2, 23, 46,
 49, 57, 77, 78, 81,
 84, 85, 86, 88, 91,
 92, 93, 100, 125,
 156, 169, 205, 206,
 207, 208, 209, 250,
 268, 282, 290, 291,
 326, 327
Incarnation, 229
Individual
 consciousness, 10
Individual self, 143,
 202
Indra, 166
Infinite, 27, 63, 69, 74,
 86, 87, 112, 115,
 116, 117, 120, 121,
 122, 123, 126, 127,
 130, 133, 158, 163,
 164, 202, 205, 206,
 207, 208, 219, 266
Infinity, 50, 57, 90, 92,
 117, 200, 201, 205,
 207, 226, 245, 291
Inherence, 121
Initiation, 207
Integration, 6, 97, 100,
 103, 104, 128, 130
Intellect, 11, 67, 69,
 160, 169, 207, 252
Intuition, 128, 131
Invertendo, 13, 75, 87,
 107, 160
Iswara, 72
Jainism, 235
Jiva, 84, 211
Jnana, 80
Kabir, 56, 58
Kama, 202, 205
Karma, 37, 151, 152,
 172, 184, 185, 188,
 189, 190, 192, 280
Knots, 76, 88, 89, 92,
 93, 107, 258, 266,
 272
Knowledge, 5, 8, 9,
 24, 49, 70, 75, 88,
 98, 99, 105, 113,

BODHAYANTI PARASPARAM VOL 5

- 119, 122, 153, 246,
266, 280, 281, 283,
284
Kosas, 158, 202
Krodha, 202, 205
Lalaji, 7, 54, 55, 85,
188, 232
Laya, 88, 91, 145, 259
Liberation, 5, 33, 186,
191, 192, 226, 239
Lobha, 143
Logic, 67, 99, 123,
127, 156
Lord Krishna, 8, 35,
40, 55, 65, 66, 67,
71, 72, 78, 79, 83,
126, 153, 188
Love and devotion, 4,
40, 41, 79, 196,
249, 260
Manas, 68
Manifestation, 108,
118
Manomaya, 206
Materialism, 2, 7, 102,
114
Matter, 1, 3, 20, 21,
22, 43, 46, 87, 88,
90, 95, 101, 106,
133, 143, 148, 165,
174, 191, 205, 208,
231, 250, 265, 268,
285, 287
Maya, 70
Measureless, 117
Meditation, 4, 22, 23,
25, 27, 28, 57, 77,
112, 125, 126, 131,
140, 142, 148, 149,
165, 167, 168, 170,
172, 177, 198, 200,
203, 206, 217, 218,
250, 258, 269, 326,
329
Memory, 87, 162, 170,
186, 208
Merger, 239
Metaphysics, 117, 167
Moderation, 24, 177
Modes, 99, 173
Moha, 143
Morality, 105, 141
Motion, 84, 85
Motivation, 193
Mystery, 13, 65
Negation, 97, 136
Nirguna, 75
nishkama karma, 33
Nothingness, 85, 91,
93
Omniscience, 200
One real, 21, 25
Origin, 10, 75, 153,
163, 182, 204, 211
Pain, 7, 44, 57, 224,
247, 330
Para Brahman, 3, 77,
90, 129, 202, 207

INDEX

- Parabrahmanda, 268
Passions, 22, 247
Patanjali, 42, 72
Peace, 20, 21, 38, 56,
101, 107, 179, 193,
227, 246, 255, 258,
266
Perception, 5, 26, 37,
72, 84, 88, 98, 119,
154, 161, 168, 203,
253, 329
Physical body, 35
Piety, 70, 98, 115, 142
Pinda, 77
Pralaya, 75
Prana, 250
Pranahuti, 3, 4, 11, 32,
57, 68, 94, 97, 112,
131, 141, 153, 163,
191, 205, 218, 231,
250, 272, 288, 326,
327, 329
Prapanna, 54, 97, 161,
202, 204
Prarabdha, 189, 190,
191, 192
Prayer, 14, 17, 22, 23,
25, 27, 28, 31, 39,
44, 51, 59, 61, 62,
73, 78, 80, 86, 101,
102, 132, 141, 157,
162, 173, 175, 180,
201, 213, 225, 270,
328
Progress, 6, 37, 39,
44, 46, 49, 50, 73,
97, 143, 161, 205,
206, 270
Punishment, 137
Pure consciousness,
211, 224, 225
Purification, 68, 147,
176, 191, 268, 288
Purity, 12, 131, 226,
261
Quality, 48, 107, 180,
196, 256, 328
Raja yoga, 33, 54, 55,
87, 112, 141, 153,
223, 229, 329
Ramanuja, 281
Ramayana, 38
Realisation, 5, 12, 58,
71, 72, 77, 82, 121,
135, 146, 219, 221,
227, 231, 254, 330
Reality, 6, 9, 26, 43,
44, 45, 46, 47, 48,
49, 66, 84, 89, 99,
102, 133, 144, 151,
156, 164, 165, 168,
186, 190, 193, 210,
213, 218, 232, 240,
245, 258, 267, 275,
276, 282, 286, 289,
330
Realm of devotion, 72

BODHAYANTI PARASPARAM VOL 5

- Realms of
 consciousness, 7,
 232
- Remembrance, 4, 34,
 162, 169, 170, 171,
 172, 174, 175, 177,
 178, 179, 182, 183
- Renunciation, 52, 126,
 181
- Restlessness, 87, 219,
 224
- Sacrifice, 176, 218
- Sadhana, 5, 14, 32,
 50, 60, 72, 97, 108,
 112, 126, 135, 150,
 192, 195, 263, 274,
 290, 326, 328
- Sahasrara, 229
- Saint Kabir, 181
- Sakti, 290
- Salokyata, 147
- Salvation, 290
- Sama, 35, 328
- Samadhi, 119, 173
- Samatva, 226
- Samskaras, 87, 135,
 144, 150, 155, 184,
 185, 187, 190, 191,
 240, 288, 326
- Sanatana Dharma,
 105
- Sandhyas, 92
- Sankalpa, 269
- Sankara, 75, 281
- Satya, 42
- Sayujyata, 147
- Shakti, 279
- Shiva, 279
- Simple consciousness,
 119
- Sita, 38
- Siva, 43
- Sleep, 22, 62, 99, 109,
 145, 157, 181
- Soul, 50, 71, 102, 120,
 134, 135, 145, 176,
 188, 211, 212, 213,
 214, 215, 224
- Space, 84, 90, 117,
 133, 165, 213, 219,
 222
- Special Personality, 9,
 40, 53, 55, 72, 290
- Spirit, 39, 80, 85, 177,
 182, 183, 188, 213,
 227, 245, 278, 291
- Spiritual experience,
 229, 281
- Spiritual journey, 11,
 145, 158, 281
- Splendour, 4, 86, 93,
 182
- Sri Aurobindo, 55, 76
- Sri Krishna, 32, 65,
 191, 328
- Substance, 89, 157,
 217

INDEX

- Suchness, 167, 168,
169
- Super Consciousness,
55, 100
- Support, 24, 236, 250,
253, 257, 289
- Supreme, 136, 283,
326
- Supreme Personality,
326
- Surrender, 21, 27, 39,
40, 72, 74, 103,
152, 181, 202, 207,
208, 330
- Surya, 279
- Swami Vivekananda,
65, 254
- Tam, 72, 77, 78, 169
- Telepathy, 131
- Transformation, 10,
12, 55, 57, 71, 72,
77, 114, 153, 239,
241, 258, 261, 330
- Transformation of
consciousness, 57
- Transmission, 11, 54,
69, 76
- Trust, 21, 43, 47, 58,
155, 204
- Turiya, 99
- Ultimate, 74, 75, 76,
96, 97, 101, 102,
112, 162, 250, 261
- Ultimate Reality, 75,
250
- Unity, 86, 122, 268
- Universal
consciousness, 62
- Unmanifest, 78
- Upanishads, 99
- Vairagya, 144, 159,
175, 222, 330
- Values, 103, 113, 248
- Varuna, 166
- Vedas, 166
- Vibrations, 107
- Vidya, 34, 121
- Viveka, 274, 330
- Vyuha, 165
- Waking, 157
- Wisdom, 9, 25, 44, 85,
88, 92, 129, 153,
154, 156, 168, 205,
216, 226, 230, 248,
274
- Worship, 5, 40, 43,
167, 170, 176, 178,
198, 205, 244
- Yajna, 59
- Yatra, 87
- Yoga, 32, 40, 42, 72,
100, 328
- Yoga Sutras, 42
- Yogi, 33, 35, 41