

**A Liberal Exposition
of
Pranahuti Aided Meditation**



**A LIBERAL EXPOSITION
OF
PRANAHUTI AIDED MEDITATION
BY
REV. SRI. K.C.NARAYANA**

Publishers Note

We are glad to bring out this volume of the transcriptions of certain talks of Rev.K.C.Narayana delivered on various occasions.

The subjects dealt with include primarily the various practical aspects of sadhana

Sri. I. Chalapathi Rao, Smt. Sudha Chintapalli, Sri. T.V. Rao, Sri. Satish Reddy, Sri.V.V.Avadhani, Sri. S.S.Reddy, Dr. M. Janardhan Reddy along with the able assistance of Imperience staff helped us in getting this work done and we thank them for their efforts in making it available at such short notice

We appeal to the abhyasi brethren to make good use of the material by properly understanding the concepts clearly and thus improving the quality of their sadhana

Basanth Panchami 2011

R.Radhakrishnan

FOREWORD

SriRamchandraj Maharaj says in his Paris declaration that, “Co-operation is the life of coming events”. Fraternity has always been elusive over the course of human civilisations. The three spiritual values liberty, equality and fraternity have been unfortunately brought down to the secular level and brotherhood as a result remains elusive.

My Revered father Sri. K.C.Narayana explains in this book, a compilation of the talks given during various training programs, in a manner leaving no doubt in the minds of the readers that spirituality alone is capable of making us live upto the level of this particular standard of fraternity and that is possible only when you know your common origin and this common origin can be known only in your heart, not elsewhere.

He goes on to explain that only when this common origin is known, the implementation of values of service, sacrifice, tolerance, maitri is possible.

One thing we notice in most of the talks is the various angles one can look at the system. Sri. K.C.Narayana presents a comprehensive view of the system in every topic and this is found as a unique feature of this compilation. The emphasis on co-operation, interdependence is something that he stresses on in every talk time and again.

The first talk on ‘Introduction to PAM’ highlights the various states of mind, the truth of interdependency, the sahajeevana concept, how and why to meditate, the stress on points ‘A’ and ‘B’, the value of Pranahuti and Prayer.

The second talk on ‘Meditation’ explains the way to meditate and also explains the various states of mind that are there during meditation and to which plane they relate.

The third talk on ‘Control of Mind’ talks about determination, the need for a *sankalpa*, and the attitude to be adopted while meditating stressing also on the qualities of service, sacrifice, love and interdependence.

The fourth talk on ‘Pranahuti’ explains the uniqueness of the system of SriRamchandra. The concept of Pranahuti, it’s origin and its role in the sadhana of the abhyasi, who can do Pranahuti, what happens when it is done and other aspects are explained in much detail.

The fifth talk on ‘Efficacy of Rajayoga’ makes it clear that the efficacy of the system is in two things – the imperative need for self effort of the aspirant and the support of the Master throughout our progress. The help of the Pranahuti along with the meditations on the points A and B in controlling the urges which further lead to development of higher values of aspiration, sharing, sacrifice, sat-asat viveka is also explained in detail.

In the sixth talk on 'Way of Living – SriRamchandra's Commandments', Sri K.C.Narayana explains the need to get back to the fundamentals of being with Nature. Each of the commandments is elaborated in detail. The explanation on the 9th commandment where he says *'We should live in such a way that other person develops love towards God because love towards God means love towards all'* puts it in very unambiguous terms as to what the purpose of our lives is.

'Stages of progress', the seventh talk in this series takes us along the various psychological states that develop as one starts moving in this system. There is a small discourse on the topic 'determination' at the end the talk, which has personally been illuminating to me, and I wish and pray that the same would be the case for other readers also.

The eight talk on 'Meditational practices' is about meditation, the cleaning process and prayer apart from the universal prayer that is to be done at 9:00 p.m. The concepts of mala, vikshepa and avarana are dealt in detail while explaining the cleaning process.

The ninth talk on 'Diary writing' highlights the necessity of writing a diary, the necessity to note the experiences, the lapses in sadhana. Such sentences as *'If you don't learn your alphabets properly, I am sure you are not going to understand any literature. So also if you do not know how to write diary and if you don't start writing diary, the chances are that you will miss the finer aspects of your sadhana'* drive home the point the need to write the diary in this talk. The section on prayer also puts it in a very candid way as to how prayer is done by the majority, as also how it is supposed to be done.

The last talk on 'Introductory sittings' talks about the process of introduction as well as the various states one goes through by the help of the Master in this path.

I wish to share a small couplet that was felt during one of the meditations upon the completion of the work.

'Forgiveness is the gift to be given to all.

It is not done since the heart is small.

For the heart to encompass all,

Love Him who loves All'

It is with a feeling of deep gratitude that this work is placed at feet of the masters.

K.C.SRIHARI

INTRODUCTION TO PAM

Something deep in you must have stirred why not we go and find out some method by which we can be happier. Happiness is the goal of life actually. Only misfortune is, our happiness seems to be disturbing other people's happiness and therefore the strife or the conflict. Unless we learn to adjust to each others' happiness there seems to be no way of living together and here again what we have got accustomed is the competitive world. We have come from competition to what we generally call cut throat competition. We have been deteriorating ourselves from one stage to another stage.

So how to be settled, how to keep up our balance and go about in life? This is exactly the problem which I see with most of us. It may be a school examination, it may be a job procurement or it may be a promotion or anything, any one of these problems that we have or a marriage of some body or the health of somebody else - these are all the various things that seem to disturb us beyond limit and our mind has come to a state of total restlessness. So happiness which can be approximately brought under the category of a settled mind or a peaceful state of mind is disturbed so badly that we are restless. The mind is wavering so much, flickering actually, that we would like to have it settled on something and whenever there is something that is happy that means something which you consider as a good thing that happens to you, your mind seem to get settled for sometime at least. Your son passes an examination or you get some promotion or you get a job, some such thing, some small reliefs whenever you get, you feel a bit settled for sometime may be an hour or so. Again you get further problems so you again are restless. So, even when we get some sort of a relief, we have found it is so very temporary or transient that it seems to be elusive. We seem to be having the knack of getting into a problem every few seconds. This is the life which we are leading, and from here we are trying to know what is it we can do. People said that if you worship this God you get that relief, if you do that mantra that will be good, all sorts of things have been told and all sorts of efforts have been made. If you have been satisfied with those efforts you won't have come here, the efforts were not commensurate to the task in hand perhaps, I do not know, or your efforts itself were half hearted. Whatever is the reason, if you have found some answer already in tradition and if you have liked

some God or a Goddess and you are satisfied with it then you won't have come here. The mere fact that you have come here shows that there is still some restlessness behind it.

So finally what exactly is the thing that we can offer here? That's the question I would put to myself and I would also like you to put to yourself - so what is it that you are going to deliver to us?. You come, you stay for two days with us, you share with us certain ideas. Good talk, good people, is that all? Or are you going to find a way of life? Our intention is that you should be in a position to find a way of life which should be satisfying for you though will not give you the rest that you so eagerly hanker because that seems to be something far off. So long as we are living, there will be a certain amount of restlessness. If the heart comes to rest then you know what happens to you. The heart cannot come to rest, it must be active, it must be restless, it must be going on beating and in that there should be a rhythm, there should be a balance. If it is out of balance then we find there is something wrong. You are aware of the palpitation of the heart or you feel the heart beat then you know something wrong has happened. So long as the stomach is working alright you don't feel it. Suppose it starts aching then you know there is a some problem somewhere there, but that does not mean that the stomach is not working, it has been working it will continue to work, liver will continue to work, every internal organ will continue to work and you are not aware of it. So activity by itself does not mean restlessness but pure restlessness is possible only when you leave the body. That is not any way our goal. We would like to live, live happily in a balanced condition.

So this balanced condition is the goal to which we have to go. That exactly is the meaning of the messages of all the great saints including that of Bhagawan Krishna who says that you should take both the labha and dukha (*labhalabho jayaa jayo*) everything you must take with equanimity. With equanimity does not mean with the same attitude. When you are in a state of joy you will be in a state of joy, if you are in a state of sorrow you will be in a state of sorrow. It is ridiculous to expect a man who is supposed to be joyful to be sorrowful and who is supposed to be sorrowful joyful. Both these things are very bad interpretations that have happened, but you should not get unnecessarily too much excited about it, it is but natural for you to react. Suppose some thorn pricks you, to say that 'No, no I don't bother about it' doesn't make any sense because you will definitely bother about it, it will bleed

and it will pain and it is natural for you to say all those things. Similarly when you have some good atmosphere you can say it's definitely beautiful place, beautiful setting etc there is nothing wrong about it, but getting unduly attached to it is the problem. Either to pain or to pleasure if you get unduly attached, you are in troubles. For everything there is a due time, proportionately, give importance to that extent that is required. If we understand these basics then you will understand the system of SriRamChandra's Rajayoga better. How it helps you, enables you to come to this particular state of mind where your mind will be in a balanced state and not unduly disturbed by things. Things will definitely happen to you both good and bad according to your karma or past actions. You cannot wish it away nor you can get something which is not there because that is against all fundamental principles of science. We expect something to happen for which you have not worked. The cause gives you the effect, according to your action so will be the result. To expect a result which is not proportional to your action is not proper nor is it permitted in scientific principles. They are equal, equal in proportion. I think this much of a broad introduction I thought was necessary before I talk about the system itself.

Keeping this point that goal is a balanced state of living, when do we get into this particular state of mind? When do we get it? Generally, the states of mind has been classified under - a disturbed condition called *kshipta* or it can be a dull condition of a *moodha* or it can be a state of *vikshipta* i.e. with reference to a particular goal or object in view your mind running after that or similar to that and then you have got the state of mind called *ekagravritti* and then that is concentrated at and then finally you have got a state of mind called *samadhan*-settledness. If you look into yourself you have got a problem, say for example, you have got to get a reservation to go to some station. There is lot of crowd and you are not very sure whether you get it or not. This is the problem let us say. I am taking a very very routine example. You can get agitated about it, just disturbed whether I will get it or not, I do not get it what exactly is happening and all - a *kshipta* state of mind. One thing is I am not bothered about it - *moodha* state of mind - I apply whether it comes, does not come, I don't bother. The next one is the *vikshipta* state i.e. you would like to know who would be the people who will be in a position to help you whether I should go for a emergency quota, should I go to the traffic superintendent ask for the circumstances which I have got to travel and all that so you go and try to do i.e.

related thoughts, all related thoughts but still not settled thoughts. Ekagravritti would mean making definite attempts – yes, this is the way in which I shall go I will concentrate on that and I will get it done.

Say for example, your physiological state is hunger. I would like to eat something just that type of talk or its alright as and when it is served I will take it or you can get into a state of mind what are all the other foods I would like to have which would be more tastier for me or may be healthier. You can change the parameter - this type of state of mind or you can definitely say I want this I want today only this particular piece of food and you try to get it.

See in all these cases what you find is your mind is running between the goal and the goal orientedness is not that clear and when goal orientedness is there then I would say that you have reached the ekagravritti. Till you have not got the goal orientation, your mind is not having any ekagravritti. It will be just running around. Why not this, why not that. Peace of mind is what I seek. Ok, today I will go to this temple, tomorrow I will go to that baba, third day I will go to that river, fourth day I will go to that pilgrimage. You have got all sorts of ideas to run around. So, our state of mind is to be judged from the goal that you are seeking. So, if you have this clarity in your mind then you can say most of your states of mind are not ekagravritti but has got so many alternatives before it and therefore it is disturbed. When you come to a state of ekagravritti then it leads you to a state of achieving. Once you know, once your mind is definitely oriented towards it, you will definitely make attempts to get it. Main problem is this goal clarity.

What is our goal? If you put this question, what is your goal of your life and if you have got an answer for it then I think you can say that half the problem is solved. At present we do not know. The same thing is put by the youngsters in a different language when they say “we don’t know what is the meaning of life sir”, “I don’t know why we are living”, “why I am asked to do this particular course why I am asked to do that course”, “why my father says that I should do this I really don’t understand”, and I see so many people in the streets in spite of all the best of qualifications “what is it that is going to happen to me” - this type of questions are there haunting the minds of the younger generation and it did to some of us earlier. All this is mainly because we didn’t know what is the goal, what is it we should ask for.

So I would say that your goal of life is something that you have got to determine first and as I said the one goal that you cannot deny is you would like to be happy. This you can't deny and this you cannot get unless you see the others also are happy. If you are happy and the other man is not happy, he will definitely see that your happiness is disturbed, somehow he will ensure that. It may be due to strike, it may be just throwing stones or it may be some protest or dharna whatever it is he will definitely spoil it, because we are condemned to a social living. You cannot isolate yourself, you are condemned to that. By birth you are condemned to social life. There is a family, there are certain number of brothers, certain number of sisters, uncles, everybody with you have got to adjust. There is no alternative even if you are going to say I don't get into the world I will be in my own family. Even then you have to adjust with all these people. You can't say that I will try to be happy to the exclusion of all others.

So this is one thing that we are all interconnected is the fundamental point and we have got to understand. Modern life has unfortunately given a wrong picture that we are individual and that we can get ourselves isolated. My aspirations are different from the aspirations of other people, this is the general feeling that everybody has. He has been told so, as against the general truth that we all live together and interdependency is the truth. We are interdependent whether we like it or not. We are not independent, we can never become independent. We are interdependent, that is the truth but we have been made to swallow the illusion of the modern world namely that we can be individualistic, isolated and in the process we have been trying to insulate ourselves. Isolation we try to achieve by insulation by which I mean, I try to not to bother about what is happening elsewhere. I try to put an insulation tape around myself and thereby you are trying to get yourself excluded from others but it doesn't work and therefore this strife. So basic point that we have to learn is that we are interdependent which is an essential factor for getting at happiness. If we want happiness we should know the logic of interdependency. We should know the way of interdependency. Without knowing the value of interdependency, the question of happiness does not arise.

So this interdependency, we have been told that we are all brothers and sisters, I also accosted you as a brother. If you go to a rotary club he also calls you a brother, you go to some other communist also he says comrade which means

nothing but brother. Everybody says he is a brother of somebody else but then the brotherhood seems to be something that has been quite elusive we have not been able to achieve that. It seems to be more in words than in action. We have not been able to achieve it with philosophy, with arguments. Though we know the necessity of feeling the brotherliness, none of us have been behaving as brothers to each other because that demands certain amount of sharing. Brotherhood demands certain amount of sharing so the insulation has to go. If brotherhood has to come, insulation has to go but that we are not prepared to. We have been told not to leave that individuality, we have been told that we have to come up to our optimum utilization or the best utilization or whatever it is.

This brotherhood is something that has not been working well is a fact that if you see straight from the period of Ramayan till today the same story is going on. The brothers were prepared to be brothers perhaps – perhaps, I don't know. Why I am saying perhaps also I will try to justify later if any one of you ask, but Dasaratha chose to perform the coronation ceremony for Rama when Bharat was not there. What made him think so I do not know. You and I in our family also, for small matters, we all want that all our family members should be together, for any small function. Why is it such a great emperor missed this point that he should invite Bharata first, after all he has gone to his grandmother's place or grandfather's place he should have been asked to come and then he could have fixed this. There was some apprehension on his mind I don't know what it was and obviously it's not an answer, there is no answer there but that is the concept of brotherhood only. Perceived problems of brotherhood by the parents led to Ramayana's problems, it is nothing else. The perceived problem by Dasaratha and an apprehension by Kaikeyi that led to the whole of Ramayan. You can't deny that. It's a problem of brotherhood. If they were such good brothers, this problem should not have been there and I think the husband and wife were trying to convince each other about the other man's logic. Whatever are the other stories behind it I am not interested.

When you come to the problem of Mahabharat, it is again the brothers - problem of brothers. If you take into Vali-Sugriva, again it's a problem of brothers. If you take Ravana versus Vibhishana it's a problem of brothers. If you take the Mogul brothers you know the Aurangzeb and company - they fought each other and they killed each other. Our own Hindu kings have been no better and you can see the

history how each man tried to kill others including the great Krishnadevaraya. The whole story is the same - the story is of brotherhood.

Though everybody recognized brotherhood as a value, brotherhood as a reality has not come. It has been elusive, it has been evading us. The main reason for this as we understand, as our Master puts, it is because we try to feel brotherhood with each other individually instead of understanding the origins from which all of us have come together. We have all come from the same base and therefore we are brothers not because of any other reason not because of a commonness of ideology which is governing, communism or rotarian or any other system but the common bondage is because of the one source from which we have all come. Now, easy said but how do we feel this? How do we feel that we have come from the same base. You say so, sir what is the guarantee it is? I am questioning the existence of God Himself, where is the question of your saying to me that we are all coming from the same base? This is the question that is put to us. That is where we say if you look into yourself you will know from where you have come.

Every person has stated that unless you try to look into yourself, the antharmukha happens, unless you try to look into inside, you are not going to gain the truth but in the process everybody has been applying only external methods. You are asked to think about a God or a Rama or a Krishna but then you are presented an idol or a picture or some portrait given by somebody else which is outside again. Instead of enabling you to see inside, it only worsens the problem of making you see elsewhere and so my Rama is different from your Rama. A person has got a Kodanda Rama, another person has got Saranagata vatsala Rama - two different things. A Kodanda Rama fights, a Saranagata vatsala gives blessings so you can't fit them into the same place. You have got a Balakrishna, you have got a Parthasarathy right? This is the type of concepts that we get when we try to externalize. Though we are asked to think about the essence of God we are also given at the same time certain adjectives of God and these adjectives of God have become more important to us than God Himself. This is the fundamental point this system of yoga addresses. Therefore we say you meditate on the Divine light in the heart without luminosity and do not bother about any other form of God. They are wrong, they are right, they are true, they are false is not a matter of discussion here. The point to note is if you have got to internalize yourself, you cannot internalize with

an external object. Some people ask us the question “why not we meditate on the *bruhmadya*?”, “why not we meditate on the *nasikagra*?” Please note here also you are trying to externalize your vision. You are looking out here and ultimately what is it you are striving to get? To go inside, how do you do that? That is the reason why SriRamchandrajji Maharaj says I am not going into merits or demerits of those systems but if you meditate on the Divine light in the heart without luminosity it is easier for you to achieve your goal. And why do we try to achieve this goal? So that we understand our origins. Once I understand the origin I will be in a better position to live with you. Till that time social manners alone shall help me, nothing else can help me, therefore, social customs, social manners, everything has to be followed till you get to know what is inside. In the beginning itself if you say I am going to get rid all of all those things, you will only be bringing disharmony. Therefore the *samanvaya* is made by RamChandrajji who says do not bother about all those things continue to do but try to look into yourself. Try to look into yourself, into your heart thinking that there is a Divine light without luminosity because light again means invariably some brightness. Light unfortunately has been confused by us with luminosity, more lumious it is, more bright it is, more valid it is. Not true, because what happens is when it is bright you cannot see. When something is focused straight on you cannot see what is there behind, only this light will be seen, the source of light you will never know. If God is the source of light and if your concentration is on light you will never know the source you know only this. That it is a matter of a particular kind is further argument to which I am not going to now. As you do your sadhana you will know better but our purpose is to go to the source and not to the expression because we are searching the source not its expression because we ourselves are an expression of that. You and I are expressions of the same Divine and we have got the same right as any other expression but what we are searching is the source and in this process if we are going to go for manifestation, another manifestation, you have missed the point.

So the most important point that is stressed in this system is the meditation on the Divine light without luminosity in the heart. The purpose for this is that we should know the source. Why should I know the source? So that I understand my interdependency with all. Why should I understand the interdependency with all? Therefore I can be happy. If happiness is my goal, if settledness is my goal, I have to

understand that I have to be interdependent. At present my energies are such that I would like to protest, I would like to win over, I will conquer you. No, there is no question of conquering each other. This process will continue. The Rayalaseema strife will start. You conquer now by annihilating somebody, that fellow conquers you after annihilating you. Somebody else comes, this process will continue, you will never live together. If you have to live together in harmony, the concept of conquering does not arise, the question of understanding arises. When can you understand? You can understand only when you know your source. So if this is the goal that you are keeping in mind and you start with the sadhana then there is some point otherwise there is no point

O Master! Thou art the real goal of human life. That's how the prayer starts and why is it I feel independent? "I am yet but a slave of my wishes". Because of my wishes I am independent. If my wishes are the same thing as your wishes are, there is no independence. If common good were to govern us than the individual good then the problem is not there. "I am yet but a slave of my wishes" is just another way of putting I am terribly individualistic, I am terribly feeling independent, and I would try to make every person to work for me. Rather than all of us working together for a common good I will ensure that all of you also serve me, serve my interest. These are our wishes. What are our wishes? Our wishes are always try to how to control others. I am yet but a slave of my wishes, which is what is happening, it is stopping my advancement. Where? to learn the interdependency. It leads me to independence whereas I have to learn the value of interdependency and who is to help me in this? Thou art the only God and power to help me, "Thou art the only God and power to bring me up to that stage". Why? Unless I know the common bond with You I will not be in a position to see this, unless I know that I am from You and I am not that independent, I will not be in a position to understand his problems. Once I know You, I will be in a position to know all. This is what from the beginning everybody has said it. Once you know Him you will have everything else but everybody thought of knowing Him for his own good for his own independent living that is the mistake of traditional thinking in sadhana. Each man wanted to become a realized soul exclusively for himself without any concern for others. I would like to realize so I go to Himalayas, I go to some other place, I try to live a solitary life. Solitary life - that means what? Independence has gone to the extreme, you would

like to be totally independent of all others and just don't bother but then creation itself is interdependency, we have all come together to be interdependent. So the value of God, the value initiated by God, value initiated by life process - you don't want to use the word God, you use the life process if you want or you use the word prana if you want or you use the word elan vital if you want. The One for manifestation is just trying to make us understand the value of coexistence whereas sadhana till recently was meant to be something that is exclusively your own. You have nothing to do with others, I will realize, I will get into satchidananda swaroopa and there I am lost. I am not bothered about other peoples' existence. Such people do not live; they do not live the life that God wanted them to live. We have to live a life of interdependency; we have to tell the glory of God. Each one of us have been made so very delicately by God that each one of us have got a message to give to others. In our obsession to know about our own greatness we are misunderstanding our own nature and we don't understand that we have got a message to give to others. A thorn has got a message, a flower has got its own message. Everything has got a purpose. You and I are not meaningless creatures here. We have a meaning whereby we can show and express our love to others, our concern for others, concern for the welfare of others. So long as my orientation is towards you it is possible but I have been told all that time that I should bother about myself including sadhana. So the sadhana that we do is for the general good and not for our individual good and general good is not possible without individual good and individual good is not possible without a general good so it is something that goes together. That's why we have been asked to live the sahajeevana concept. It is a very tough concept. *sahanaabhavathu sahanoubhunakthu*. These are all the vedic statements. Why? Why should we live together? We have to live together then only we will be happy. If you are living on your own you will never be happy. That is one of the reasons perhaps why so many sanyasis after having gone elsewhere have also turned back again to the same society to come back to us and tell us they have got a message to give. They have got something to tell. If he had gone all alone, he should have gone all alone. Why should he come back again?

A real meaning of life comes to a person only when you live for others. This *parahita* and *parasukha* are the basic points. Now the question is we have been taught, we have been conditioned to think as if we are all independent, as if our

individual good is something that can be achieved on its own, all these wrong notions have got into our head and yes individuation is a process of life. Life individuates no doubt about it, every cell goes on dissecting itself yes, but in that very process it tries to coexist and if it does not then it is called cancer. If it does not know how to coexist with others it is called cancer. It's also growth, deserting serves growth, but we should grow as healthy individuals. Interdependency you have to learn, if not we become useless and I think today we have got so many people who are suffering from that type of disease mainly because psychically we are already affected.

So, the sadhana that we do enables us to come to this core. It is not without any meaning we do this sadhana, not for the Ultimate realization. What is the Ultimate realization? You have to be a real man. A horse can be a real horse - a well trained horse, a donkey can be a good donkey, a man can be a real man. To become a real man is our goal. As on date we are not, we are animals. All people are born as animals only, animal passions govern us, animal thinking, animal needs and animal urges. Whole of civilization has gone into this process of how to make this animal behaviour more acceptable in society. Otherwise every one of us would be eating like dogs, fighting for food. Such behavior of certain people who grab the food - you must have seen yourself and you would have made your own remarks saying that see this funny fellow he behaves like that. Nothing new, it happens, the animality in man is such that it is observed by us more but then we take pleasure in pointing out others rather than looking at ourselves and how many times we have been animals ourselves. More so with reference to the greater urges. Apart from food, the other physiological needs are there where you became really animals. Yes, how to regulate it? How to regulate yourself? And that was the exercises of civilization for the past ten thousand years and the system of family, system of joint family are all based on these concepts. Today family groups are being questioned, where people are questioning the institution of marriage itself. Those of you who are aware of what is happening in the other part of the globe know the institution of marriage itself is threatened now because we don't want to regulate our urges, we don't want to behave in a civilized manner. We do not think of a common good. This is the problem today and unless you know your source you will never be in a position to, that was the greatness of our earlier seers. Family system was more

prominent and joint family system is I think is the unique privilege of this country only where we have understood the value of sharing, the value of cooperation, the value of tolerance. These were all social values that we have developed, all these things are now questioned and that is the reason why you are restless, your restlessness is the direct result of trying to disturb the balance which has been achieved. Internally you know that is the balance that is required, the inputs today are different, you are not able to match these two so you should get back to your moors, you should know your common ground and that is the reason why we require a sadhana.

Now, so far, I said only one thing about the goal and also the means given by SriRamchandraj Maharaj as meditation on the Divine light in the heart, but that is not enough. The system of Sri RamChandra's Rajayoga goes far far above this. This is the beginning, second thing is how to control my urges? True sir, as you say I am an animal agreed but how to control this? True you say that I have been talking all sorts of things aggressively, selfishly etc all these agreed but then how to better myself? Is there a method by which I can do this? Is there a way or otherwise is it just one more lecture that you are giving and asking us to go? We have been hearing lectures, we can continue to be hearing lectures. Do good, be kind, do not steal, do not bluff, do not covet another man's property, do not fight. We have been hearing, but then how to achieve this? I am unfortunately victim of that, what am I to do? If you put these questions there is no answer, everybody says you struggle, you somehow try to control, you try to do this, you try to take certain exercises, be away from such things. Negativistic thinking starts but then it will not fit into the modern world. So two methods of meditation have been prescribed; there is a point located in our chest region which we call "A" and another point which is located in the same chest region called "B". If you meditate on point A you get certain advantages, if you meditate on point B you get certain other advantages. One is meant to control your urges and another one is essentially meant to develop the *ekagravritti*.

So if have you got to see the animality in you is reduced you have got to meditate on point A thinking what? All the people in this world are brothers and sisters and that they are developing true love and devotion towards God. It is not you who is object of attention here in this particular meditation. In that point you meditate thinking that all the people in this world are your brothers and sisters and that they are developing true love and devotion to God/Master, put it whatever you

like. This when practiced develops into what we call, the love, universal love, if you try to put the other way first universal love and then I will come to this we will never be in a position to practice that. So we have to consciously develop our mind to think that all the people are improving spiritually, it's a great sacrifice, it is a great exercise of your mind, it is a bit of a yajna actually where you are using your mental power for the good of others. Thought has got its own capacity, so your thought will be in a position to influence others. Does it, does it not ? Whether it does in the others or not, first of all it develops you, this we have seen. We have experienced the changes in ourselves that we tend to develop certain spiritual characteristics of tolerance, of more and more of concern for other people. This is what we have seen in ourselves developing, but the argument mainly is that all of us will be in a position to move towards that direction. So this has been variously discussed by Buddha, by Jain, every saint has mentioned the importance of this universal brotherhood or universal peace, latest of course is even Aurobindonian's logic of universal love, unity, human unity, all these things are based on this, human unity is another point that we have got to understand. How to develop that they have not said, how to develop that is said in this system. You practice it, you will see the change; you don't practice it ,naturally you don't get it, there is no complaint afterwards. Whenever you follow a thing you must follow it fully, see whether the result is coming or not then you should continue. If the result is not coming, you can definitely stop. That is the type of challenge with which SriRamchandraj Maharaj comes forward so the same challenge is passed onto you, meditation on the points 'A' and 'B'.

This diversion of the flow of consciousness from the lower realms to the higher realms is again another significant practice that is done in the system, which you will see for yourself. How this is made possible? This is made possible by the influx of the Divine grace called Pranahuti, a very unique process. The influx of the Divine which you feel in your heart during the process of introduction continues, sometimes more consciously, sometimes less consciously but always there. It is this assistance from the Master that is the exclusive characteristic of the system of Sri RamChandra's Rajayoga about which we do not find elsewhere any talk. This naturally leads to two more concepts of having a satsang and also having what we call an individual sitting. Every abhyasi is asked to take individually sittings from a trainer, whoever is the trainer, at regular intervals so that your path is properly

delineated and you progress in the desired lines. So this continuous monitoring and help is something that is exclusive to Sri RamChandra's Rajayoga and not had anywhere else. Satsangs many people have. Satsangs invariably meant bhajans, keerthans etc things and also certain amount of prayer for about 5 to 10 minutes of meditation. Some places it is 15 minutes, sometimes it is less or whatever it is, I am not going into other systems. Satsang here we always say is keeping company with the *sat* that is the Ultimate consciousness. Satsangis meeting together doesn't form a satsang as such. Only when you keep company with the Divine then it can be called satsang. This is achieved through of course a common effort also, all of us join together once in a week, may be more, there may be other occasions of the birthdays of the Masters when we meet, where we feel the grace of the Master flowing and all of us feeling in the same wave length. So this type of constant watch and monitoring is another uniqueness of the system as compared to other systems where you have got an introduction and afterwards you are on your own, may be a mantra is given to you and then you are asked to be with that mantra, proceed further and the mantra guides you further that is what they say. Bhajans and keerthans are generally not advocated here because as I told you in the beginning itself when you try to externalize your senses you cannot go to the internal. We started with the visual thing so when it comes to auditory thing it is your bhajan and keerthan, or your own mouth also, you can put it your voice also. So long as these are all sensory oriented *Na Tatra Vak Gacchati Na Mano Na Vijno Na Vijanimo* will not make any sense. When we say it is something beyond all the senses, if you are going to say that I will try to go through the senses you are not going to achieve that. The means and the ends must justify themselves. So that is the reason why we do not give importance to it, it does not mean thereby that I do not have my own ways of singing to my Master. They are all individual, your own sadhana, we do not try to propagate it to others for the simple reason it is my way of crying. Each one of us cry in our own way, we pray to God, another way of putting the word crying. Prayer to God has always been a matter of crying. Instead of prayer I think most of the time we will be justified in putting it as crying. We really cry, most of us, when we go to God or when we think about God, we have got some problem, we cry. If it is just like child, you simply cry you do not even express your ideas, when you are an adult you have got certain words to cry. So prayers for me always meant only crying but when you don't cry and still pray then that is prayer.

When you know that the mother is there by your side you don't cry - when you are a child, when you become simple, when you become innocent. The moment you are independent and think that you are intelligent then you would like to make noise. You will try to demand and prayers have always been questions that we have got or problems that we got along with the answer suggested to God to implement them. You have got both the question and answer given to God and then His job is to implement those answers, you simply don't give a question to Him. What the mother would like to give, you are not prepared to wait for it, you also suggest what should be the thing that should be given to you. I have a problem and this problem should be sorted out like this. So you have a question, you have an answer, no choices for Him and that He must implement, if He does not implement He is not God, if He implements He is God, this is the way in which our mind is going. So you have got all sorts of songs coming up and then you also say like Ramdas, great saint, several things. For everything you have got an answer, so the poor person here is not just given a question, an answer also is given. This is the unfortunate level to which prayers have come but true prayer is one like an innocent child who simply does not know anything about it and is fed by the mother as and when it is necessary and to the extent that is necessary. It is never over fed, it is never under fed, no mother does it but that innocence is what we have lost and if you keep the company of the Divine continuously as we try to do then such an innocence is possible then it is something you can see for yourself. By evaluating your own prayers you can see whether you have grown spiritually or not. You don't have to ask somebody else whether you have grown or not, you evaluate your own prayers then you will see whether you have grown or not. Whenever you have got a question and an answer given to Him that means you are not grown much, only thing you have learnt is you know that there is a God, to that extent you have grown. Later on as you grow, you try to give up this answer business, tell only the question and there were certain great saints who said that it is blasphemous to tell our problems to God, they called it blasphemous. The reason is, He is omniscient and He knows everything why do you tell Him. He knows, why do you tell Him, why do you insult Him. They took it as an insult to God to tell your problems. Now, our level is not only we tell our problems, we also tell our solutions lest He give some other solution for the problem. So this is the present level of degradation where the mind is in a *vikshipta* condition. As I told you, prayers are in *vikshipta* condition, then it goes on moving more and more

towards God, then it develops *ekagravritti* oriented towards God and then even that you afterwards neither beg, you don't ask anything but you would like to be in the company of the Divine, that type of prayer develops.

Prayer is a very very interesting subject where I always say, the first attitude that we should develop is we should pray to God that we should pray. First of all we should pray to God, for what? That we should pray because most of the time we do not pray, we demand, and we have to continue to pray. The next prayer is, first of all we should be enabled to pray, but our *ahankar* is such that we do not ask. So this prayer, most of us would not like to pray. Given an opportunity I will solve the problem myself and we go to the extent of saying I would not like to trouble God about all these things because your competence makes you feel so. Your competence makes you feel that you can solve the problem yourself and you don't remember God at all. Only when the problem is beyond you then you start thinking in terms of seeking help in prayer, as against the original thinking in this country - for any action that you do first of all you seek the blessings of the God and then only proceed, that is the level at which we were, that is whatever you do it is only prayer. First we pray and then we do, perform anything, but that attitude we have lost, now we are very very competent people, we try to do, only when we know we are not competent then we start praying for help, or replacement of our efforts by His. First supporting your effort, then replacement of effort i.e. first time you try to study well for the examination, you don't remember certain things therefore you seek God's help that I may remember all these things in the examination hall. The other fellow who has got a perfect memory he doesn't seek that, this fellow seeks. Third category of persons are there who do not make any effort at reading but then go to the temple everyday asking God to enable this fellow to pass the examination, that is all the prayer. The prayer is, there is no effort there, totally replaced, your efforts are to be replaced by His. Stories are there, people must have got relief or perhaps did not get I do not know but that is the level to which the prayers have come.

Prayers have never been that yielding to the Divine and unless it comes to the level of yielding to the Divine as SriRamchandraj Maharaj puts it, you will not be in a position to proceed further. You are a slave of your wishes, this you should understand. my independence is a problem, my interdependency is reality. So we always sought the blessings of the Divine before we started with the work. All your

sankalpas were also only meant for that. Now a days we don't do, only when it's in the critical stage we either go to the government hospital or go to God. In both the cases we fail. Last resort is the general hospital, last resort is God/temple, both the cases we fail, we do not succeed and we blame the hospital or the God, not our efforts. The prayer has come to a peculiar stage now when we really don't pray but we think we pray but prayer should be such that we should ask for an attitude of prayer itself to come. Unless it comes, you will not be in a position to say that you are stabilized in prayer. So this prayer helps us to develop that type of submissiveness to the Divine and we come to the conclusion that I am not all that very competent. I am competent, I will do but I am not all that very competent because there are certain instances where you find extraneous circumstances effecting it so we try to see that it is not there. So the sadhana aspect of it is so tough mainly because we do not want to leave our individuality.

So the system which enables us to come to a point A and meditate also says along with it that you should pray. Prayer gives you that submissiveness, makes you feel a bit less so that the influx of the Divine is possible, otherwise it does not work. Prayer never works unless you feel humble. Prayer in the sense of I will do this yantra, this mantra or this yaga and therefore the result should come have not been all that very successful. Yielding to the Divine has always helped us, prayer which yields to the Divine helps you. So when will you develop this yielding attitude? Only when we definitely know that there is something above us. This is a fundamental point and this you will never know unless you practice yourself and practice helps you.

One more very significant thing about the system of Sri RamChandra's Rajayoga is the cleaning process. We have developed our samskaras by will, by sankalpa. I wanted to do certain things, I have done those things and my mind is attached to it. You want to get rid of it, the same mind has to be used for it. You are the cause for that particular formation of the samskara. You should be, your own mind should be the one which enables you to get rid of it, so the cleaning aspect of it is also there. Once you do all these things what is it I get sir? What is it I get? You get to know in your own physical frame there are many other higher aspirations coming up immediately. The moment your heart is clean, automatically the call of the atman is there and then your mind moves towards that and from there once you

know your self then you also develop the true bhakthi behind it. In the beginning is there no bhakthi? Definitely not, in the beginning your bhakthi is terribly self centered. You develop the bhakthi to go to a temple only because you wanted some relief. You like a Lalitha because she is supposed to give something, you like some other God because He gives. Oriented to ourselves, we have got certain petty prayers to give, petitions to give and those petitions when they are answered, we feel we are devoted and when we are not, that God is given up and we go to another God but that is not true love, that is loving yourself. True love to God develops only when your prayer is stabilized namely that all other people are developing true love and devotion towards God. When your prayer can come to that stage, instead of your saying that you are developing true love to God, if you can say that other people are developing true love towards God, if your mind can be settled on that idea, then you can say that you became a bhaktha because the basic purpose of bhakthi is to tell the greatness of God to others. Purpose of bhakthi is to enable other people to understand the greatness of God, not for yourself, but bhakthi as today understood or preached is something that is meant for you, it will give you this, it will give you that. So, here instead of using the word Shraddha we are using the word bhakthi. In the beginning we should use the word Shraddha not bhakthi. Shraddha enables you to do a particular thing with certain amount of seriousness, commitment. You should at least see that you solve your problem, that Shraddha takes you to some stage, but bhakthi is something that is meant for others. Once you come to that stage, you will be in a position to see how helpless you are to pass on that message. It's a cry of a devotee that enables you to understand the helplessness. In the beginning the helplessness that 'I am helpless sir', 'I am not able to help myself' etc things, seeking refuge as Vibhishana has done or Gaya. So all these people have also said it is saranagati but they are only seeking refuge for their problem but real saranya is one who finds it very difficult to pass on the message of God to others. Bhakthi when he is not able to tell to others then he becomes really helpless he does not know what to do. *Aho janaha! vyasanabhimukhyam, aho janaha! vyasanabhimukhyam* i.e, for these people the vyasanas have become important for them, they don't think about You. *Vaktum samarto api* he talks about names of God and he says , *Vakthum samarto api na vakthi kaschi*. Though people are capable of singing your praise they don't do. *aho janaha vyasanabhimukhyam*, that's the cry and that is the real surrender.

Real surrender is one when a man is unable to tell what he has got in his heart to tell others and that is the state in which most of us have been compelled to live in the present life. You have a message to pass on but nobody is prepared to hear you, they laugh at you or they scoff at you. It is against that background only in the beginning I said I am happy that you have all responded because it is difficult to find some people to whom you can talk about God today. I can talk about yourself, I can that when you go this particular temple sir you get such and such relief yes you immediately accept, I say that do this mantra so and so you will get this relief yes you will get it, you will get enough number of people, by doing this you get some physical advantages, some material advantages, yes they will but then if I am going to say that you try to love God, try to live in spirit of brotherhood, you try to live in a spirit of service or tolerance, it is very difficult to find people today to hear that. The reason is we have become so insulated and isolated. It's against this backdrop that I always analyze the amount of opportunity you give us to tell about this message because here we are not asking you to believe that we are going to give you some comfort, no surely not. You will get relieved of your problems, no, I don't suggest this, my Master never said it. You may, you may not, that is all the grace of God we don't bother but what you should learn is that we are all here to live together and then we have got to share the common interest, common interest of God that we all should be happy. God never wants us to be unhappy, we have made ourselves unhappy by our own exclusive concern for ourselves by our actions. So under this backdrop if you see, the real devotion leads us to this type of surrender, we really feel helpless. It is not showing our greatness to you, it is showing your greatness. Your greatness is to become one with the Master, you are capable of being Masters, you are Masters of your own destiny, by your own thinking you have become like this, so change your thinking you will be Masters in your own way and happiness can be the only goal to which you and I can aspire for. There is nothing more of the message from my Master that I can give you.

MEDITATION

The method essentially consists of the practice of meditation. Meditation has got many meanings. It can mean contemplation of a particular subject. It can mean concentration also, in some places, in some systems. It can be contemplation on just what you see in Nature. It can be contemplation on what the great men have said, by fixing up your thought on that. This is generally known as manana by us and we don't include it as *dhyana*. It is one of the essential ingredients of any serious practice and *dhyana* also is there. We talk about *dhyana* only.

There are two things - you have to meditate and you also have the assistance from the Guru through Pranahuti. These are the two aspects of our system. The reason why another person should be interested in you, is mainly because his desire to share, his desire to serve. So long as it is not motivated by any selfish consideration of the person we should have no objection to receive it. We do not like to be exploited; naturally you also would not like to be exploited. We would like to learn. So the whole process is, you do your sadhana and you will be assisted in your sadhana. There are certain meditational practices we advise.

1. One is the early morning meditation.
2. We have got another process, in the evening you clean yourself or purify yourself.
3. You offer prayer for the well being of others universally to all people at a particular time i.e at 9'O P.M.
4. Before you go to bed, you offer your prayer in a particular way, the method of praying itself will be told.
5. We also ask you to participate in satsang, once you join us, which is had on Sundays and in some places and in some cities on Wednesdays evenings also. The reason for asking people to attend satsang is, in a collective group meditation, you feel greater force of the Divinity entering into all of us. It is a matter of experience, you can feel for yourself.
6. We also advise you that once you get introduced, to take individually sittings from a qualified trainer, with whom you can discuss -

- a) What are your difficulties in sadhana?
- b) How you are able to progress? and
- c) How you are not able to progress.
- d) What are the circumstances which enable you to progress further and seek ratification of that process
- e) What are the difficulties that you encounter, and how best you can get rid of them

So these are all the methods of meditation that we suggest.

The purpose of meditation, some say they have got some problems and some say that they want concentration and some say that they want some satisfaction of desires, etc., but basic purpose of meditation is to know more about ourselves. We seem to be knowing everything in this world except ourselves. Even the name that we have got is what somebody has given us. We were not born with the name. Of course the form, we are born with it and that seems to be changing enormously. From childhood it has been changing and it continues to change. Our attitudes, our opinions, our desires were also getting transformed. Then who are we? How do we know what we are? What exactly are we? This question appears to be philosophical, something with which no ordinary man need bother about because after all 'we are living sir, we are happy, what is the need for knowing all these things?' It boils down to that. But when you know that internal happiness is not coming from the external circumstances, when you know that you seem to be swayed away by certain feelings, certain emotions, either for the good or the bad, then you would like to know, what exactly you are, how you react. Why is it that you react in a particular way?

All our consciousness has been outward directed till now. We have been responding to external stimuli and internal one is restricted to our hunger or our urges. We do not seem to be aware of many other things that are there inside. We have framed our ideas, our attitudes, our aspirations, everything is inside. We do not seem to know what exactly they are, we don't have crystallized opinions. If we want to know, we have got to go inward. Inward consciousness is what we have got to develop, our consciousness now is outward. I talk to you by seeing you, my speech is what you are hearing, these are all outward things. When you close your eyes,

when you don't allow any other senses to work except your mind, then you face yourself. Facing yourself is a tough task. The first thing that you would like to do is to get away from that place because it seems to be so bizarre. You really don't know what you are trying to do. The internal consciousness is an extraordinary mix of several attitudes, several wishes, several desires, several aspirations, several emotions. We don't seem to be saying 'yes this is what I am'. If you want to picturise yourself, if you want to put up a picture of yourself, you find it very difficult. To give a portrait of yourself is easy, your internal portrait is something that is very difficult to give. First of all you want to know that self, what exactly am I?

We seem to be having then, two different planes, one – which has got enormously selfish, self centered, desires, wishes etc, we seem to be also having certain other centered activities, wishing good for others, being kind to others. So there are two aspects of us which we would like to know. Then, it dawns upon us that it does not make much sense to bother so much about our lower level, it makes sense to bother about the higher level. Only those who are capable of feeling this would be ideally fit for meditation in the path.

Otherwise if it is restricted to meditation means, I try to get some energy so that I can concentrate well. That type of meditation is entirely different. If you want to take a test just now, you can close your eyes, count down from 25 to 0. Close your eyes, start counting down from 25 to zero. Close your eyes, kindly do it from 25 to 0. Do not have any other idea except counting down. Count the numbers please from 25 to 0. You would have seen that your mental tendencies which were going out were getting restricted to those numbers. A simple act of counting down is capable of bringing you into a state of calmness. You don't have to do much of exercise, this is enough exercise. If you are satisfied with just getting calmness, this meditation is good enough meditation to do but that meditation can be helpful only in solving your problems, perhaps. Somebody comes to your shop, disturbs you, you do this, you are back at work, no difficulty, you have forgotten that fellow. Similarly when somebody distracts you in your studies, if you do this you are back in your studies. This is a very very simple meditation. All that you have got to do is to count down. No mantra is required, no tantra is required because this mind is capable of doing that itself. This is at the level of the *dharana*, we are able to maintain a thought on

dharana level. This has not moved to the *dhyana* level. Please understand the difference.

When we go to the *dhyana* level, we are trying to know what we don't know. We start with a surmise, we don't know what we are. I don't have to count numbers, I don't have any japa to say, any mantra to say. All that I know is, I just don't know myself. If you feel that helpless situation you are fit for a mature meditation. If you feel competent, please note that you will not be in a position to move on to the finer aspects of meditation. Meditation demands that you do nothing and just nothing. If you do something, you are in the field of *dharana* i.e concentration. So this system that we are talking about with no strings attached is something connected with meditation per se. We are talking only about meditation, allow your thoughts to go wherever they want. Don't bother about them, don't give even an attention to it as some systems ask you to give attention but if they leave an impression, at the end of the meditation please do record it. Don't try to make a note of what you are going through in your meditation but at the end of the meditation please note what the remaining thoughts are and what you feel about it. That is only for the purpose of diary writing

So the meditation proper is not to meditate on any object. So what is the thought that we can give you for that? You require something to work on. So we suggest that you meditate on the divine light in the heart. Divine Light is a meaningless word for us because we have not seen such light. We know only solar light, we know this fluorescent light. What is that divine light? We really don't know, so, fairly a meaningless word, divine light, is what is given to you and lest you try to bring in some luminosity here, we say without luminosity i.e. you are given an impossible task, just to make you understand that you are helpless to know Divinity and Divinity alone should reveal itself to you.

The method of meditation here is you feel your helplessness and many of the abhyasis write this, 'I am not able to feel the divine light'. You will not because there is no such thing. If there is some such thing I can understand that you can say 'I have seen this'. So, Divine light is something which you will never see and that is what we want you to understand but at a particular stage you will come to know that a particular effulgence that is there inside you has neither a luminosity nor a light but effulgence is there, you feel that. Feeling is the language of God, you feel that as

you meditate more and more but in the initial stage itself you get to know that it is responding to you. It is enabling you to feel comfortable. Many systems find it difficult to say to their practicants to meditate for half an hour or one hour. We always say meditate for half an hour minimum and one hour in the morning and we don't have many people who complain about it and few who complain have got physical problems. It is because that internal contact is established with the Divine, you are able to sit for meditation. I had an occasion to meet an elderly person who said when I asked him to participate in satsang and it was one hour. At the end of it he said, 'Are you practicing Hatha yoga sir?' I said 'No, this is Raja yoga I am practicing'. Such long hours of practice are generally treated as part of Hatha Yoga. Majority of meditation sessions end within fifteen minutes to twenty minutes. We insist that you should meditate half an hour minimum, 1 hour in the morning.

Why do we meditate? What is it that you are going to achieve by knowing your inner self? You know that your inner self is not a segregated thing but it is one with all others. The traditional example is that of air. You have got a tumbler here you have got a bottle there. There is air inside and there is air outside but if you break the bottle, the inside air becomes one with the outside, though for all purposes they are contained inside. Similarly, the energy that is there in you, the Divinity that is there in you is the same Divinity that is there in me and everywhere else. You become aware of the fact that this body is only a place of activity and is not your true nature. It is your workshop; your body is your workshop. This is the place where we work, this is the only place where you can talk, this is the only place where you can see, and this is the only place where you can hear but that is not yourself. You are something more than that, something deeper in you and once you get to know about that internal self, you get to know that everybody else is yourself. There is no difference between you and other person and the much talked about fellowship, fraternity becomes a reality for us. It is no more a philosophy that is being thrust on us but is a reality that is experienced and therefore it becomes natural for us to feel for others, to live for others. Sacrifice itself is too strong a word once you come to that stage because it is no more a sacrifice, nobody sacrifices for himself. Sacrifice itself is at the lower level. Only an unevolved soul would think about the words sacrifice or service. Service becomes something which is of a lower order awareness. You don't serve your hand by cleaning it, similarly when somebody

helps other person, he is not doing anything, he is doing something for himself. This is the awareness with which you move. Is it something you will be in a position to live all the 24 hours of the day? Surely not. The circumstances of our family life, the circumstances of the social life, the social order does not permit it but internally you will feel all the time. You will always feel for the welfare of all others, the prayer will no more be self centered. You change, dimensions change. So this is exactly what happens to us. The result of the meditation is that you will start feeling that you are not encased. You are a free person capable of thinking well for others. Our thinking which was so far restricted to the interest of ourselves and our dear people, starts gaining a different meaning and it means the general good of humanity. So the main purpose of meditation is to feel that oneness with all, not only yourself, but oneness with all. This is one of the preliminary ambitions we should have.

Now, what exactly is the method of meditation that we adopt? We adopt the method of meditation of thinking about the Divine light without luminosity in the heart where it beats. We are aware of external things only. To go without any concept is what is aimed but still we move with the heart where it beats. There are two things here; one - the physical heart is available, you can meditate on that and where it beats - the sound also is given to you. So it not as though you are grappling in wilderness. You are given a definite object of meditation, only, the visual scene is changed. The visual aspect of it which is the most powerful aspect of it is what we want to make it null. We want to make it as a divine light without luminosity. The physicality is there, the soundness is there, the auditory impulse is given to you to meditate upon, but you are asked to meditate on divine light without luminosity because *Sarvendriyanaam Nayanam Pradaanam*. If we know how to control your way of seeing, you know 90 percent of the truth. It is not all that impossible to meditate as you think. The question might arise whether we should not have a form. There is no need for form because the sound is there and you will also not bother to look into that sound, you will not, as you grow we don't require that also.

Why only heart, not on the tip of the nose or the forehead or any other place? The reason for that is, this is the place where you find activity and inactivity together. There is torpor, there is inertia and there is an activity and only when both of them are there then there is a balance. If balance is our approach, balance is already found in heart and it is balanced. If it goes out of balance you know what happens.

So it is that particular heart on which you are going to meditate because that will give us the capacity to balance between two opposites. Secondly, that is the place from where the blood is pumped and if you get a purified thought there the blood also gets purified, the entire system gets purified and gets advantage of that. Meditation on that point is a meditation on all other points because from there everything else is connected. These are the basic reasons why we say that we meditate on the heart on a Divine light without luminosity.

In meditation you have got external noises, we have internal noises also. External noises, we try to avoid by sitting in a place which is relatively calm and quiet. You can't help it now a days as there is enormous noise around, so prefer early hours of the day to meditate at that time. By meditation like this what we are trying to do is, we are trying to keep ourselves away from the external noises. The internal noise is much more - various cries are there - demands of your office, demands of your family, demands of your health, demands of somebody else's health, all these things are the internal noise that you have got. You do not know how to control them. You cannot control that easily unless your priorities are very high. You must know that these problems that are engaging your attention cannot be solved in this one hour and they can be attended to after this one hour, at the appropriate time, at the appropriate place. This particular determination is a must. By worrying about it you will only be losing your meditation. This is a practical point which you should understand. You cannot do things at the wrong places. When you meditate, you meditate. When you work, you work. Don't think about God when you are studying, don't think about God when you are cycling, think about God when you meditate. It may become natural for you that your entire day you may be remembering the Master internally. That is a separate subject and has nothing to do with this subject or practice. We cannot deliberately choose a time to think about our office problems when we are sitting in meditation. You cannot try to solve a problem of mathematics at the time of meditation, you cannot do that. You should have that much of prioritization and determination. If you have that determination and if you think about the divine light in the heart and then meditate, the help is always there once you are introduced into the system and you will feel the calmness percolating into you. You will feel the Divinity. You will not see the light as I told you, you may or may not feel any other sensation but deep within there will be something that will

be telling you that I am here, which you alone will know, those signals you alone know. Everyone of us receive our own signals. Thoughts that come to us, therefore in spite of our determination thoughts will come. Thoughts relating to office, thoughts relating to house, thoughts relating to all other things that are connected with us will come but you should know that you should treat them only as uninvited guest. We never wanted them to come. They come, be so, we do not bother about them. Its existence or otherwise is of no concern for us but at the end of meditation if you still remember those thoughts, kindly make a note of it to know in which area you are stuck up.

There are five planes in which we live, one is your physical plane or the *Annamaya* kosa, another is the vital plane or the *Pranamaya* kosa, vital plane relates to your desires, urges, third plane is that of the mental plane or the *Manomaya* kosa where your thoughts are there, various thoughts are there which are not necessarily connected to *Pranamaya* or *Annamaya*, they may be related, perhaps they are. Then later than that we have got the *Vignanamaya* kosa - that is the reason why you are sitting in meditation at all because it is the *Vignanamaya* kosa alone which made you understand that you have got an aspiration to live for and it is what was able to convince your *Annamaya*, *Pranamaya* and *Manomaya* kosas to keep a low profile and then it says now I am going to meditate. It is the success of *Vignanamaya* every time you sit in meditation because you are able to contain the other things, you are able to say no. Otherwise if the *Pranamaya* kosa is more important then you say 'No, No, I will attend to the prayer later, I will go and attend to this first'. My wife is demanding this or my husband is demanding that or 'No, No, I am feeling terribly hungry I must go now and eat', even though you might have eaten just now. The impulsive tendencies, impulsive tendencies that arise because of the wants of, the physical, vital and mental planes, are the barrier, which you have already been able to put down when you have come to sit in meditation. The mere fact that we are all sitting here and talking is a fact that must enable us to remember that we now are living in the plane of *Vignanamaya* and it is the *Vignanamaya* that is transacting. I am not transacting with you at the animal level-at the *Annamayakosa*, or the *Pranamaya* kosa, not at the mental level. I am transacting with you at the *Vignanamaya*, talking about your aspirations. So note what type of thoughts that were disturbing you at the time of meditation at the end of it. If you feel terribly

disturbed and you cannot help recording it, record it that the thoughts relating to this came because that will enable you the next day to determine that you should not fall a prey to that. If you don't record it, surely you are not going to get rid of it because unless you know your enemy you will never defeat him. You must know the power of your enemy and these are inimical to your aspirations. First three layers of our consciousness are inimical to our aspiration, they will try to distract you, they will try to take away all the time of your meditation. It is possible certain times, suppose if there is a marriage at your house, perhaps it will take away all the time, in happiness. Suppose if there is bereavement in your house, it will take away all the time in your sadness. Exceptions are exceptions, you need not bother about it, you can ignore. If you are not able to meditate on those days I will say don't bother about it but that cannot be an excuse for every alternative day you know. Exceptions are exceptions, exceptions never become rule. So these meditations that you are going to have, you will definitely have these type of problems all the time.

Once you know that it is Divine light without luminosity that is the object of your attention and your helplessness, your helplessness before the Divine is what is to be enshrined in your heart and to do that the prayer of the system is there which says that God is the goal and God is the means. The end is God, Master is the goal of human life. Thou art the only God and Power to bring me upto that stage - the means. So the means for us is He, why? because I cannot do that. I cannot contemplate on Divine light without luminosity therefore He alone has to help me on that. That is the means and the Goal is Himself. I would like to feel as much related as He is to all the human beings. When we say I should become Divine, we are asking for the relationship which the Divine has established with all of us. If you are One with Him that means we are One with all in the world. That is where we say that the borders of Love get expanded. Is it Love for yourself, Narcissistic Love? No, it is Universal love. Universal Love is a Reality, it is not an ambition. You will vibrate, you will feel bad about everything that is happening elsewhere but at the same time you have got the confidence to say, 'Yes, I am here, don't bother'. Why? Righteousness will win. Good will succeed. This faith comes to a person who feels Oneness with the Divine. It is the Divine that was getting defeated, please note this. It was the Divine that was getting defeated again and again. In human history you will find again and again it is Divinity that lost the game but it has never left it

because of that particular energy which is there, and always bubbling. It never accepts defeat. It means to bring in a happiness that is our birth right. God wants us to be happy and we shall be happy come what way. We fight but in this process you know somebody else loves you. All these are the problems that you are going to have in your meditation.

You will find your instincts demanding attention, you will find all sorts of ideas coming to you, of kama, krodha, mada, matsarya, eershya, dwesha, everything will come to you. You have to face all of them squarely with the feeling that Divinity is with me and he knows what to do with it, brush them aside. If you yield to any one of them that means you have lost the game on that day. Next day you have got to gird up your loins again and start, never to leave it once and for all. Yesterday I was reading some mail where somebody said he was forced to get up from meditation because of several problems that he had and I felt sorry for him because it's a vicarious problem. He was not in the scene, the problem is elsewhere, thousands of miles away, he was imagining a problem. So he was having a drama of the physical plane at the mental plane. Problem is elsewhere, in Kashmir let us say, and if we say that we are not able to meditate on the Divinity because of the problem that is there in Kashmir, it is living at the mental plane a physical plane problem, which is an impossibility, it is an illusion. You can never tackle a problem like that but the basic core of ours is capable of solving the problem because we go with happiness. Happiness knows no boundaries; it is not at the physical plane. Bliss has no boundaries, it has no physical plane. Peace has no boundaries, it has no physical plane. Pain is in the physical plane. Pleasure is in the physical plane and therefore gets particularized. Though it is incapable of coming to the mental plane we are capable of thinking so and that is what others have stated as illusion. Some systems of philosophy put it as an illusion because there is no pain or suffering or pleasure at the mental plane. It is all at the physical plane. How we react to it is all the problem. They said therefore don't react to it that is a separate subject with which we are not concerned. In meditation we bother to try to keep our attention on divine light only, ignoring all other thoughts. These thoughts relate to these kosas and that is what I am trying to tell you. Don't run away from that situation, face it - ignore it.

In meditation, to summarise I would say you have got to have a easy and natural posture to sit. Don't change it too often because you want a steadiness of

mind. Divine light without luminosity, don't ask for a colour, don't ask for a brightness, don't ask for any other quality for that. Divine light, whatever it be, we don't know that, we just don't know that. It is there, it is felt and we meditate on the heart where it beats. We try to go from outside noise to inside noise i.e. we try to restrict the external noise as much as possible and the basic attitude that we should have in meditation is some sort of a stoic indifference to all the thoughts that come to us, feeling the presence of Divinity in a submissive way waiting for Him, waiting on God or waiting for God, these are the basic approaches during our meditation.

CONTROL OF MIND

In any meditation that we do, we are confronting our own mind, our own manas. The sensory input will always be there and we are accustomed to give attention to it and that is why even during meditation we are giving attention to it. So which are the things that we will be normally having as thoughts or experiences during meditation? If you put this question, you will have

1. The sensory inputs
2. The mental constructs of sensual inputs
3. You will have something to do with restlessness
4. You will have a tendency to sloth or indolence or sluggishness
5. Doubt, whether with all these things you can still achieve it or not.

These are the various forms of thoughts, feelings that you will have during meditation. In order to understand it better we should also understand what the nature of mind itself is. What are the conditions in which the mind is there? The mind is -

- Kshipta i.e. disturbed
- Moodha i.e. it is almost sluggish / indolent;
- Vikshipta i.e. instead of thinking about the object that you want to think about, but something else. Then you have got,
- Samadhan, the state of mind where you have got fairly a balanced condition. And the last one would be
- Nirodh, when you do not have anything else to do.

These are all the various characteristics of our mind. These are the basic characteristics of mind. Any mind, whosoever it is, at any point of time will be governed by this, whether it is a Vikshipta or it is a Moodha or a Kshipta, or a nirodh or samadhan.

In any meditational practices that you are now trying, you are trying to arrive at samadhan, a state of settledness. How to get at this? Tradition has it that we give some ideas and then allow the mind to concentrate over that i.e. you give a pratyahara, try to have a dharana over that and once your dharana is over you get into dhyana on that. This is the traditional method. Now, putting it very concretely, you are terribly disturbed, annoyed, so you think about a pleasant object - may be a rose, may be a sheet of water or may be somewhere with absolutely peaceful surroundings. Go there, think about that place, think about that rose, have a dharana. That is you are given an object on which you can do the dharana and then that can lead you to samadhan. These are the methods that have been given, there are various examples can be given that you can see for yourself. I am only trying to tell you that when you want to come to the state of settledness, this is what we do. In order to reduce restlessness in our tendencies while at work, modern management has chosen to suggest that you will have some light music all the time going through all the floors of your work space. It gives you certain amount of detensioning, they say, that is the pratyahara that is given and a dharana that is being done by you without even being aware and you will have a samadhan out of it. That is the logic behind that particular approach.

Now, in this case when we have fixed our goal, suppose your goal is to make money, you should have plans, clear cut plans. That is the goal. The goal is the artha, then we should have clear cut plans as to how to go about this job and how do we do it? We should avoid that which is not likely to achieve that goal, we should choose that which enables us to achieve the goal. *Anukoolsya sankalpam* and *pratikoolasya varjanam*, *Atma nikshepam* – you should have confidence, *Maha Viswasa*. These are all the things that you are supposed to have if you have got to achieve that.

Similarly, when you have fixed a goal now, of a balanced existence, when you want to live a balanced life, not giving too much weight for the artha and kama and dharma, not giving too much of weight to moksha but try to have both because God wanted us to have both and live with both the wings. We should know how to be moderate and if that is the goal that you have taken, if that is the goal, if the goal clarity is there then only there will be a purposeful action. Without a goal clarity there is no purposeful action. Suppose you think that by attending to certain meditation

classes or going to yoga classes you are going to have some capacity for performing miracles or achieve siddhis, if that is the goal, surely this could not be the method for it. Goals will definitely decide as to what should be the path that you should take. Knocking at all doors saying that everything leads to Brahm doesn't make any sense. We should know that God has manifested and manifestation means *Ekoham Bhaushyam!* - One becomes many, I now will to become many, and when He has willed Himself to become many it will be many. We cannot say all of them are the same. If that is so God must be a great fool. Different methods have got different meanings. Everyone of them have got its own relevance.

What we try to have, what we suggest in Sri Ramchandra's Rajayoga is that you should have a balanced approach to everything. You should be in a position to achieve both the things. You should be in a position to fly with both the wings. If that is what is the goal, then the *sankalpa* should be what? That I should achieve it, achieve that state of mind, where I will be balanced, I will be efficient in work and at the same time I will be always restful, peaceful, I will be in a position to move towards life with certain amount of perfection in my work, which grants happiness to others and to me. Happiness to others and to me. If you are trying to say that your happiness is your own, individual, that it has got nothing to do with others then it is a gross ignorance of a simple fact that we all exist together. There is interdependence among us, there is no independence. Independence is an illusion. Incidentally we are celebrating the 50th year of independence. I don't know what it is, but this much I know, we seem to have lost our independence. We seem to be today facing with the problem of interdependence. Problem of interdependence which I am advocating, we should be interdependent but we are facing the problem of interdependence where somebody elsewhere in the world is able to command and give instructions to my mind as to what I need, whether a Pepsi cola or Coca cola or something else. He seems to be aware of my needs so much that he is asking me to take care of all that and makes me restless in achieving it. This is not interdependence, it is exploitation due to interdependence. We are interdependent but it is an exploitation and from that exploitation we should move towards cooperation. Then the MNC's will not be objects of suspicion. They will be objects of love for us. As on date MNC's are objects of suspicion or exploitation.

Man has to grow further and he can grow only when his thinking grows. Now, that being the goal, that being the goal of our life, namely, to live happily and to make others happy showing the best that is in us in action - all these things being our goal. Not the absolute Ultimate Reality about which everybody seems to be eager to talk about because that is one thing you do not know. So you can always talk about what you do not know. You can definitely write novels of flying Horses with horns, name them also, non-existent objects have also been named. They are called unicorns. I do not know who remembered? Who saw that and why it was named so. We have several things like that. We can imagine. Similarly people have imagined about Reality as they like. They have pleasure. It gave them pleasure. It gave pleasure to many others who heard. I am talking to you about a life situation where you have to live with others, you have to live in a balanced condition, you should be at peace with yourself, you should be at peace with others and express the best potential that you have got for the good of all, which includes you. When you say all, you are already included in that. If that is the goal that you are keeping in mind and you want to achieve it, you require enormous determination

People who are slaves of small habits which they have developed during this life time - may be a cup of coffee, may be a tea, may be a smoke, may be a drink, may be a cinema, may be some entertainment hall or a drama. Whatever it is, hundreds of things, they are not able to get rid of it in spite of a will on their part. They also desire to get rid of all of them, they know it is bad. I also know I have got one problem. I am a diabetic but still I like to eat sweets. It doesn't leave. It seems to be haunting. The sankalpa is weak. I agree, you have to agree like that. There are several things you have got, then only you will understand what is the level of your sankalpa.

Now I bring you back to the ancient tradition of this country - for doing any and everything you are asked to do a sankalpa. Without doing a sankalpa, there is no vratam, there is no tapam, there is no puja, there is nothing that is possible for you. Why? Why do we require this explicit saying that, "this world was started on such and such day, I am now within this Manmantara and staying within this place I am staying and I decide on this auspicious Nakshatram or whatever it is. I decide to do these things." Why? Why all these things? Why this reference? All these things enable you to think of your interrelatedness. That you are not an independent fellow,

you are dependent on so many things. Your interdependency is explained and then you are asked to will it, with pious intentions, have a firm determination. Sankalpa is nothing but a firm determination.

This firm determination or Dhruda sankalpa which was there earlier is lost today. Everyone wants to read. "Sir, I am very serious to study but not able to, I am not able to". The sankalpa bala is so poor, so weak, Why? Sankalpa is a mental object given to you. It is your own decision. You are bombarded with sensual objects all the time. These take over a toll over you and you have no chance to succeed. This is the reality of the modern situation. Today we are in this situation. I had an employee with me, interesting fellow, very good fellow. I do not know where he is now. Very good handwriting, everything was fine, once he starts working he will work most efficiently. Only thing is he will not come to the place of work. He will start at home with all interest and will get into the same bus which passes through the office but will never get down there. He will go along with it up to Charminar. Why? We do not know. He was all the time restless. When I asked him, "why did you do like that? You are such a good worker, why did you do?" "I couldn't help sir because of so many things. Somebody was telling that there is some cinema there, some show there, so I went there". I asked him, "what will happen to your job? People are dependent upon you. What will you do?". "No, No sir, I went there, sorry, I will try to improve". Poor fellow he could never improve and one day he got absconded and naturally rules take their own course and he is out. That is what happens to most of us. We want to read, we take a book, at a very good hour we take, we see to it that the environment around is sufficiently calm, then all of a sudden your sister has come, she knocks at the door then you close the book and then go. Not necessary. There are others in the house to take care of her but you will not continue with this.

So a sankalpa given saying that this is what I am going to do, that fellow will not get up till that job is over. That is what was ensured in the tradition which today we have lost. The importance of sankalpa is lost, so this dhruda sankalpa is an absolute determination, "Yes, I am going to reach this and until I reach this condition I am going to be restless" is a point that you should have. Now this is where Pranahuti comes to you. You are helpless there but if you take the support of the Divine along with this then it becomes a bit easier. It doesn't become totally easy. It is not

something that you are going to say, yes with this help you have reached everything. No, it is not that. It is a support, a Divine will supporting your will. Why does the Divine will? Why should it will at all? History has told us that irrespective of the number of prophets and avatars who have come, human nature has not changed. Fraternity has become worse over 3 or 4 yugas now. What was the real brotherhood during Ramayana period has now today ended up in a hopelessly bad warfare among brothers, now that is going on. Every family is going through, every country is going through which we don't have to discuss in detail. The ideal values of satya yuga are lost. Man has chosen to become totally independent, interdependence is lost. The one thing that industrialization has effectively done to ruin our society is to abolish the joint family system where sharing was a principle of existence. Today we do not believe in all that. It is very difficult to make anybody to accept all this. After all, the wheel of time cannot be rotated back, it moves always forward. You cannot undo what has been done. So a state has come when man has become so isolated, so individuated, that unless there is an influx of the Divine into every person, this particular transformation is not likely to happen. The sankalpa itself will not stand.

You sit in meditation, you think about a Divine light in the heart and sit. Your mind was not sitting on that, the mind was just going around all the places in this world. It is capable of sustaining that thought only for some seconds. You are not able to do it for more, and naturally, there is nothing abnormal about it. There is nobody who is maintaining his thought on the Divine light just like that at the first time, it is not possible. The prathyahara that is given to you is a Divine light, that itself is something that you do not have any awareness of, you do not know anything about it. . On the other hand had we suggested that you take SriRamchandrajji Maharaj's photograph or Lalaji's photograph or Venkateswara Swamy's photograph, it is much easier. You can grapple with that, you can play with it, you can put his hand up or put his hand down. You can make him smile or make him laugh or you can make him weep. You can do anything you want with an object given to you to manipulate, you can do anything. Here nothing is given to you to manipulate.

We are suggesting that the Ultimate Reality is something that is neither form nor formless. It is nothing new, everybody has said it and they said you take to the form and from the form you go to the formless and from the formless you go to the formless form. Go, Go beyond that. This is what they were suggesting. On the

other hand SriRamchandraj Maharaj says you take this particular thing (Divine light without luminosity) because it is Divinity that has to work now with you. You must have at least this much of a sankalpa that Divinity is in you, then only the influx becomes possible. Pranahuti and the meditation method given in this system are interlinked. On the other hand if you think about some God as one gentleman said that he has counted some numbers, if I am right, 108 or something like that, numbers, he said. Yes, you can meditate on numbers, just go on telling 1 to 100, you will have calmness. Not necessary, you go on telling 1 only you will have calmness. For all these things there is enough research to substantiate, your mind will be in a state of calm and what they call, the alpha waves seem to be coming even when you have got 1 as the object of attention. Yes, researches are available but that is not what we are seeking. What we are seeking is a harmonious living, a blended living, a living with the Divine along with all others, not to the exclusion of others. To be with the Divine along with others is what we are asking for. Exclusion is for the sanyasi, totally only these people, there is no God, there is no necessity for God also, but balanced existence, an existence of equanimity, a balanced existence becomes possible only when Divinity is allowed to have its sway over you. It should sway over you, it should also guide you every second saying this is what is right. It should be in a position to do but then Divinity is neither a Durga, nor a Lalitha, nor a Venkateswara nor a Ganapathi. It is not all that. All of them put together will make a very grotesque picture. You will not be in a position to meditate on that. You put all the gods together, all gods' pictures I mean. There is nobody who has seen all the gods. There is only one God that I know but we have got so many gods' pictures. All of them put together one. I had a joke long long back when I used to draw some.

- Aravinda dalayathaksha , put some lotus eye.
- Ajaanubaahum, then you have got long hands almost like a chimpanzee you put long hands.
- Put blue colour, meghashyama
- Beautiful long hair, Keshava means only that. A person who has got beautiful hair.

You put all these things then see what picture emerges. If that is the position with only certain adjectives that I am talking about, if you were to think about all the

gods, Indian, western, occidental, oriental, put everything because all of them are gods and try to imagine what type of picture you get. I don't think God is that grotesque. Simple, he is simply residing in our heart as a Divine light. Now Divine light has again become a problem. Some think it to be a Jyothi. I don't think that is what we are suggesting to you. Jyothi is not what is suggested. We call it Divya Jyothi. Jyothi only means you will get your jyothi, you have got several jyothis at home to show. Some electrical, some electronics and some with oil - all sorts of things we have. That is not what we are asking. What we are asking you is to take the concept of God which is formless and something beyond, beyond our imagination. That is why we are suggesting a method of a Divine Light without luminosity. Light without luminosity is a very tough concept to mind to maintain. Why? God is also like that. By giving that suggestion there during meditation and by receiving the transmissions which are from again the Divine waves that are brought to your heart, what happens is, the sankalpa starts becoming better and better and better every day.

A brief moment of one second or two seconds or five seconds or one minute of calmness improves your faith. When you go to a doctor and he gives a medicine which reduces your headache you have got certain faith in him. How do you develop faith? Everybody says you should develop faith in God, how do you develop it? Something should happen, what is that thing? It may be curing of a disease, people go to several places for curing of diseases. Most of the rivers are meant for it. Some of the hot springs, sulphur springs etc in mountains, they say, they cure and people go to that place, they worship it almost. Agreed, but that is not even the beginning of Brahma Vidya. Brahma Vidya demands that you should know the difference between what is permanent and what is transient. Body is bound to perish, *Siryate Iti Sareeram*, there is no doubt about it. It is born, it grows, it decays and dies. There is no point in worrying too much about that. Though tradition has it that *Vaidyo Narayano Harihi*, I wouldn't consider every doctor to be a God. The ultimate God is one who is beyond all these things. He is bound to be there even when I die, he will not die along with me, though, the misfortune is or the fortune is that he is in my heart. What happens to that God when I die? A question which nobody seriously thinks about is what happens to that God? There is God in every man's heart, what happens to that God? He also dies perhaps, God dies. That seems to be the natural

conclusion. There is no alternative. God is born along with you and God dies along with you. If that is the knowledge you have got, I cannot do anything about spirituality but then he continues, he continues to express himself again in another form. It is a perennial continual expression of the Divine which we are fortunate to have during our lifetime. We may not have it afterwards, we might not have had it earlier but this is a period. So this period of the existence of Divinity in your heart has to be made full use of. You have got an opportunity of having the God as your friend, as your sakha, as a person who moves along with you, dwells along with you, does everything along with you and if you can put everything in his presence, then comes the question of the Divine functioning, Divinity itself functions. This is possible only when you annihilate yourselves, the ego has to come down, your own ideas must come down.

The priorities of what is good for the world, what is good for the welfare of the society, that becomes more important, that is the level to which a man moves. When the importance of that type of service is understood and the presence of Divinity is experienced he becomes a Mahatma, a Gandhi comes out of it, otherwise no Gandhi comes, it is not possible but that is not the end. Mahatma is not the end for us, we are asked to develop into the status of the Paramatma also. The atma should become the Paramatma, when is it become possible? You have to become the Mahatma and then you have got to become the Viswatma then only you become the Paramatma. Then, when you become the Paramatma, are you going to create another world? Surely not. Are you going to destroy the existing one? Surely not. Are you the person to sustain it? Yes, to the extent that is possible. You can sustain the creation that is made by God for the good of others by exhibiting the Divinity that is there inside your heart to the outside and hiding yourself. This becomes possible only with that sankalpa and Pranahuti is an assisting factor to your sankalpa. It makes you feel the deep quiet within. Some people experience it as waves, some see it as light, some say it is a flow, some say it is a calmness which they cannot explain. All these things are the experiences of the Pranahuti and who is giving that? It is God himself. God has willed a change in the nature of man and it is happening through several sources, all sources are welcome to participate but in every place they should understand the influx of the Divine. Without the assistance

of the influx of the Divine it becomes impossible for you to cross the barriers of your own creation, your own attitudes, and your own desires.

The desire to continue your life - it is not your desire, that is the Divinity's desire. The desire to increase your property, that is your desire, not Divinity's desire. You should understand these fundamentals. To be happy is Divine desire, to be exclusively happy is your desire. To be happy is Divine's desire. God wants us to be happy, if there is one truth that people have forgotten today, it is this truth that God wants us to be happy. He never created us for being unhappy. The rules of the game we have forgotten, the interdependence we have forgotten, sharing we have forgotten, sacrifice we have forgotten, love we have forgotten. On the other hand we developed ego centeredness, individuality, personality development. Big words we have, very very big words, I can use any number, it makes no sense. All that points out only one thing - that you are more important than the other. In the same house the same thing is taught, your education is like this. You see, your brother is doing better, you are not studying well. Your brother does sports better, you are not doing this. He goes to the job better, you are not doing that. Nobody is taken at his face value because comparison has come to the way of life, competition has become the rule as against cooperation, as against coexistence. God wants us to coexist, God wants us to cooperate, God wants us to be happy. We want to be unhappy because we think our happiness is dependent upon another person's unhappiness. That is again a basic instinct, the asuric instinct in man, where people take pleasure in somebody else's pain. So today if you are going to see how many asuras are there, all the MNC's are asuras, all the so called big wigs, people who are having this, corporate sector bosses are asuras, try to fool you, try to cheat you. Refined asuras we have got as against the gross asuras that our puranas have. They exist, they exploit. They exist by exploitation, nothing else.

I will tell you a small feature which I have been coming across for the past few days. A good boy, marriageable fellow, made lot of money. He is in search of a bride, he couldn't get any. The reason you know because whenever he talks about marriage to them, he says, "I do meditation, I think about God" and they say No No, we do not want such people. I am not joking. I can show the person, I can show the several horoscopes that we have examined etc. This is what is happening today. To think about God is wrong, to meditate and be happy is wrong. A person who runs all

the time without any leisure without any rest is considered a perfect man, an achiever. What a disgraceful level to which we have come, you please note. I am not telling stories. This is a fact and I was amused because several people came and asked me several things. Another extreme case was that they want a person who doesn't put a moustache, want a person who is teetotaler. I said, such people are not available. This is one extreme and that is the other extreme and we want to balance. This system is asking you to balance. Let us come to understand both and then let us try to do what is best. You can't ask that and you cannot yield to this. Somewhere in between you have got to strike a balance and that balance is possible only when you are keenly aware of the Divine with you.

Thoughts, please take it, thoughts will always come. Whether the thoughts are at the animal level, purely bestial instincts that are governing you or is it at the personal level, egoistic or it is transpersonal i.e beyond you or whether it is Divine?. That is all the difference in mind thoughts. The thoughts will be either bestial or ego-centered or transpersonal or Divine. This is the four stages, in which place you are going to have samadhi? Are you going to have a samadhi at the level of the bestial thoughts? Yes, misfortune is that. Many people are happy to eat and to whore. Fine, nobody can do anything about it. but then a stage comes when he understands that this is not it, he has to move on.

A person who has got wisdom will hear what the elders say, the apta vachana is accepted. If the apta vachana is not accepted then he will go through the experiment 'Let me see for myself.' We say smoking is injurious not only for you and for the world, please drop it. 'No, I will learn for myself' Learn. It has got its own price. Everything has got a price and that you have got to shell it out. But for this thing there is no need for any price, for feeling the Divinity in you, because it is already with you. The price is only your preparedness, willingness to make a decision. Yes, I make a decision that I am going to live like this, I am going to feel the presence of Divine in me and every act of mine shall exhibit it. Yes, that sankalpa, if you can make it, the Pranahuti will work on you definitely. If you lack that sankalpa, nothing can help you.

The support of the Divine comes only when you are willing to support yourself first. So if sadhana is taken into your head seriously, Pranahuti works wonders because it is just capable of doing anything to see that you are balanced.

PRANAHUTI

Pranahuti is the uniqueness of the system of SriRamchandra. If we look at it from a historical angle after Bhagawan Krishna has left his mortal coil, the bhakthas became so many groups and then they distributed through out the country and I think, tried to impose or say that they are superior, inferior what ever it is and the bhakthi cult, the bhakthi yoga which was included by Lord Krishna in the path of yoga has taken more dominance and yoga per se was not given that much of importance and along with it this technique of Pranahuti also has become alien to our land.

The phenomenon of prophets or avatars is always there and prophet Mohammed was the means through which we can have an entry into the Ultimate till recently. If we go into this concept of why there should be one person through whom alone everybody else can go to God, there are various doctrines about it but it is well accepted in spiritual life that there is always one presiding person. "I am the way", that's what Christ said and afterwards after about 5 to 6 hundreds years prophet comes and then says, "I am the way". The reason for that is that he is the eldest brother for all of us and he takes the responsibility of putting us through to God. This is - call it Sufism, call it Islam, call it religion, this is the accepted canon. The prophets do not come for *dharmasamsthapanardha*. Prophets come to assist other fellow beings to reach God, whereas an avatar comes for *dharmasamsthapanardha*. You should distinguish between these two aspects very very clearly then you will understand the Prophet has come and then he said that I will be of no value after thousand years, in their own works. You don't have to say that, he himself said another thousand years, his regime is over. It is just about a few years this way or that way it will be over, it is over from our point of view. It does not mean that the avatar is not in existence. The avatar of Sri Krishna continues to operate, He is the guiding spirit, He is the monarch but one of our own person, one of our own fellow beings takes the position of a Prophet and all grace of God passes through Him. This is the one reason why people who might have been Hindu, who might have been Christian, who might have belonged to other sects also at some stage or the other had to yield to the Prophet and go to the Ultimate only through Him, there is no alternative to that till recently.

With the advent of The Supreme Personality of SriRamchandra, this particular role has been passed onto Him. Now, what does this person do? What does the prophet do or what does the supreme personality do with reference to us? With reference to the Nature, whatever they do they do, you have nothing to do with it. With reference to us they direct the flow of the Divine, the love or the compassion of the Divine to our heart whenever it is asked for, by whomsoever it be, he need not be a person who is directly connected to him, he need not be in the system that he is advocating, any person anywhere in the universe, any human being has got that right to call on the Divine because he is of the Divine. We are all part of the Divine and we have got that inherent right to go back to God and whenever you seek that God's help it is diverted to you, the flow is diverted to you. This is very vaguely hinted by SriRamchandrajī Maharaj in Reality at Dawn. If you read it, any person who wants to know what it is, if he prays in earnestness, he will come to know what it is. The reason for that is, this has been experienced by all people, any person in great distress, any person who is in great love - whether distress and love or just love itself has always been able to get that inspiration from the Divine. He has never lacked it because God's love has no boundaries. It is there really full but one person channelizes that and the person who channelizes is the Supreme Personality or a Prophet or what ever word you use for that. It does not mean other people are not capable of doing their sadhana, they may do their sadhana or they may help other people in their sadhana but diverting the flow of the Divine grace is the exclusive privilege of one person and that person continues to reign for about a thousand years or so approximately. It may be less it may be more but generally it's for a period of millennia they work, if you see the history one person will always be diverting.

So what is this that this person does, what do we mean by diversion of that grace of God? What exactly do we mean by that? Before I answer this question or before you can answer this question for yourself let us come back to fundamentals. We think about the Divine presence in our heart, why not somewhere else? Why not it be our head? Why not it be our nose? Why not it be something else in the space? Why should I meditate only on the Divine light in the heart? Heart has got, when you say feelings, it means that it knows the language of God. Heart knows the language of God, language of God is feeling so the language of God it knows. That is one

aspect of it, what is the other aspect of it? Everyone of us, everyone of us is an expression of the Divine. Everyone of us is an expression of the Divine and no one here is either superior or inferior so far as the expression of the Divine is concerned. You may be a good architect, I may be a good artist, you may be a good songster or I may a good sports man, it does not matter much but in each one of us this capacity, which is the expression of the Divine is seen rather than our own expression. Our expressions are our ideas but so far as this particular concept of expression of the Divine is concerned every one of us is an expression of the Divine and the Divine resides in us. Divine resides in us from top to toe, from top to toe he resides but if you have got to locate Him, He is best located in the heart which is the meeting point between the animate and inanimate, between the matter and the spirit, between bad blood and good blood. That is the common point, so in this place you feel the Divinity more.

Some of us try to feel the beating of the heart. It is not very necessary that you should feel the beating of the heart, what you should feel is the presence of the Divine, whatever it may mean without any adjective but don't try to put God into a particular pocket. When you try to put it you are restricting Divinity to that, that means you are curtailing the freedom of God to be something else than that. When you give a form you are almost compelling that he is put into that jacket, He cannot be anything other than that, He refuses to get into any such jacket, He is not any one of these things, all that we know He is and something more *athya thista dasangulam* - what ever you know He is, plus something more. It is a very paradoxical statement in the Vedas you will find that God is, when you try to know, the Purusha, He has covered the whole universe, having covered the whole universe and everything that can be known, He has extended by another ten inches so it's a paradox. Having done everything, *athya thista dasangulam* is a very very profound concept. God refuses to fit into anything and then He is something more, this something more is expressing Himself itself in us, where? where the two opposites meet. That is the reason why we take the heart and then we say that if we put the Divine thought here and since heart is the organ which is involved in the purification of your blood then we take advantage of this purification also. This is the reason why it goes to that, now that is not our point here.

One of the questions that beginners usually ask is regarding, how to locate the heart? The heart is located in the chest and it tilts towards the left. It is a fact that during meditation you do not see it nor do you see anything for that matter. All of us do not see in the beginning or we have been accustomed to seeing outside rather than seeing inside so it takes time for you to learn to look inside. When you grow sufficiently you definitely see even minor details of inner mechanism, if you go into that siddhi aspect of it, but if you are going only to the concept of Divinity in your heart, you know where it beats so that is the reason why SriRamchandraj Maharaj has used the word where it beats. Where it beats means instead of searching for heart elsewhere you know it is somewhere in the chest.

You suppose that there is a Divine light there. You suppose, you don't imagine, you suppose. I think the concept of supposition also should be explained to you clearly. Those of you who know this mathematics theorems, you suppose something and then at the end of it you prove that. A supposition is invariably a thing that is proved. Imagination is something that is not necessarily proved. That's why the word is very very clear that is you are almost sure that it is there and then you suppose it and then you prove yes it is there by your experience. A supposition is a very positive idea, positive will.

When we talk about this presence of the Divine in our heart, we are talking about the presence of the prana i.e. The Prana and this prana is something that is creating circumstances by which the Divine can exhibit fully in you according to your merits and there are no demerits. Please note there are no demerits in life, everything is merit. Only when we look at it from its utility angle the concept of demerit arises. Only when economics enters into the field of life, then something of a demerit arises otherwise everything is merit. So this particular prana is what we are having, He is in your heart and that means He is capable of expressing Himself fully in you, that's the potentiality that you have got, that you can be Divine. Whether it is Ramakrishna who said it, or Ramana who said it, whoever has said that we can be Divine in the sense that we have got an inherent capacity to be Divine, we have right for that Divinity, inherent right because God is in us. Now what is it that pranahuti is supposed to do here. If I have a right to be Brahman, Aham Brahmasmi is my fundamental right then what is it this Pranahuti is supposed to do? What is happening is, when this prana that is there in your heart is at work, what we have

done is we have created a world of our own, the universe of our own - ideas, imaginations, thinking, which suit our purposes, we have created our world and we have chosen to ignore that prana which is inside and chosen to express our own self. Instead of working for the Divine, we started working for ourselves by peculiar creation of something that is for yourself which is not existent. Your self does not exist, your self is only Divine but we created for ourselves one self and then said it is what it is and what has this done? this has hidden the prana inside, hidden the God inside and said this is what I am. When somebody ask me I say I am K.C.Narayana, I am this person, I am that, I don't say that I am Divinity expressing myself. Divinity expressing itself through me through its capacity and I am here to share with you my love, my concern, my total commitment for the welfare of all. I don't say this, I say I am so and so, I have got this quality therefore either you should accept me or you should not accept me or I say that I am superior to you or inferior to you, I compare myself, I get into the field of envy, I get into the field of jealousy and I either make you jealous or I make you envy or I myself get into that state, this is what is happening. Instead, if you react to me as Divinity itself and I were to react to you as Divinity itself there is nothing but cooperation between us. There cannot be any other problem that can arise between us. So this particular veiling that has happened by putting our self creation over the Divinity which is there inside has to be taken out and that's all sadhana about. All our sadhana, all yoga is meant only for this removal, removal of our own ideas about ourselves to the exclusion of the Divinity. This particular pranahuti that comes, what it does is it strikes a concord between your prana and that Divinity because it is the same nature. Your heart, the Divinity in your heart is of the same nature as the Divinity that is there elsewhere which is common for all of us. Elsewhere doesn't mean somewhere in paramapadam, that's not what I mean. Elsewhere means which is pervading through out the universe without any break. We have broken it and then said this is Narayana, this is my boundary and beyond this is not Narayana. Everywhere it is Divinity, if you can come to that feeling, the problem is solved. So how to feel this? By putting that influx and then connecting you to the Divine, what happens is you start feeling that you are something more than yourself. You then start understanding the limitations of your own creation and then come out of it. So this is what SriRamchandraj Maharaj calls the first influx of the Divine into your heart.

What is Pranahuti? It is the influx of Divine grace into your heart. If this is done and if that link is established between you and the Ultimate which is inherent, which is necessarily there with you which you have chosen to put it under particular veil, if this can be done, what happens is, you start growing more and more according to the Ultimate, less and less according to your creation. So Pranahuti helps you in achieving your goal of oneness with the Divine in every aspect of our life and when I use these words, I am not using it from the advaitic angle or a visistadvaitic angle or anyone of the philosophical angle but only from yogic point of view. At present the problem is 'I am so and so, I have occupied this position, I am related to them in this way, I am related to them in some other way' this is what we know. This particular creation of bonds that we have made for ourselves has to gain a meaning. If it has to gain a meaning, it is possible only when we bring Divinity in the picture and then say that he is also related to me in that way. Many times you know I always thought in terms of somebody else related to me, I do not think simultaneously that he is also related to me in his own way. I don't take the other man's point of view, it always happens. Most of us when we think, we always think from our point of view but not from the other man's point of view. Much of it has been said in the philosophies empathy, sympathy etc psychologists have said. The empathy or sympathy etc things is natural for you once you have got this link because you are linked to the Divine and as well as he is linked to the Divine then what happens is the flow of consciousness is smooth, is straight. We don't strain ourselves to feel sympathetic, we don't strain ourselves. That is why you find people who are advanced in spiritual life automatically either weeping or laughing when another man is weeping or laughing, he can't help it. Everybody's suffering is his, everybody's happiness is his because he doesn't have a self which says that no no you should not do like this, all this etiquettes he will not observe, he will go beyond.

Pranahuti is basically a linkage of the Divine grace with Divinity which is there in our heart. Two similar things joined together and our journey to the infinite is smooth. The question now is, is it all that simple for us to get united with the Divine? Am I fit for this? Any serious person will put this question, Am I fit for this? Am I entitled for this? Am I qualified for this? Do I have an arhat for it? We have been taught so much in religion that all these questions automatically come to us. Religion has said all these things that you must purify yourself and then only think in terms of

God. We don't say that you should not purify, we only say that whether you are pure, impure or anything other than that, you have got that inherent right to be with the Divine because you are of the Divine, you are Divinity itself. Now do I have that right is the question that we are posing for ourselves. You have the right not because you are virtuous, not because you are good, not because you are a person who is living according to certain standards, but all of us are fit for this mainly because our nature is of the same type as that of Divinity. The thought force which is the base of all creation is the same thought force that is there with you and this commonality between this thought, the nature of thought, is what makes us what we call an *arhat*. A plant is not fit for yoga, a plant is fit for bhakti. An animal, a cow, is not fit for yoga, it is fit for bhakthi. We have used them in temples - tulsi leaves or bilva patra, we have been using it as a part of bhakthi. Cows, oxen, camels, horses, we have used in temples, even elephants we have used, we are using, as service to the Divine but there is no chance of yoga there, there is no yoga possible at all. Yoga is possible only when you have thought because Divinity is of the nature of thought, the nature of kshob (basic stir) is thought and it is something that you have got to experience. Now because of this commonality of the thought that we have got the kingly thing in us, yoga/Pranahuti is possible. Since prana is thought, Pranahuti is possible, if we are not prana, no ahuti is possible.

Having accepted that this thought is there, how do we say that Pranahuti or the type of meditation that we are now asking is the correct one? It can be something else also. Kindly note thought we have told is of the nature of Divinity so when you give to your mind any idea other than Divinity or unconnected to Divinity, mind rebels. It is not at calm, it is not at peace, but if you give the idea of God or Divinity to the mind it becomes settled. It is one positive proof that you have, to show that our mind and Divinity is of the same order. You sit in meditation thinking about Divine light in the heart, you will be getting into a state of calmness. Instead if you have got to do something else, mind always rebels. It gets into a state of excitement, it doesn't get into a state of calmness. I am using the word excitement so that you will appreciate. Even in the case of people who do japa or who do puja of the Divine, though relative calmness is there they are in an excited condition, please note it, they are in an excited condition. Those of you who have practiced any one of these things, if you do puja you are in an excited condition, an emotion overtakes you, devotion

overtakes you. If you think about one mantra the excitement takes over but if you just give the idea of a Divine light in the heart or just think about God and then keep quiet your mind is at calm, it is not excited. Kindly also note when you do japa the disturbance outside is also felt but this excitement is capable of suppressing that excitement whereas in the other case there is no excitement therefore you will not be in a position to suppress that excitement until and unless you have got into a state of total samadhi which also is an experience some of you have had. For a few seconds at least, thought becomes zero, thought becomes zero when the mind has got into the nature of silence.

It is not a continuous stillness, continuous stillness is of the nature of the dead. Momentary stillness is what we get or at equal to death or equal to no thought condition is what you get during meditation only for a few seconds in the beginning and its growth goes on and you perhaps can be in the thoughtless condition for an hour or two or whatever it is but even then, please note the excitement of the outside will continue but if your excitement of absorption, again I am using the word excitement of absorption or emotion of absorption is there, you will ignore that but if you come out of that emotion and then just have only absorption you still hear that.

What I am trying to divert is certain problems that you face in meditation. During meditation you have got this problem of gripped feeling. There are certain moments when you feel gripped that you are possessed, possessed by a particular thought. You are in that thought only, you don't come out of it, that thought may be related to your family, it may be related to your office, it may be related to your occupation, it may be related to your brother or sister or your son or whosoever it is, still you are gripped that way. Once you come out of that gripped feeling you will feel that liberation, that feeling of detensioning. This you contrast with the gripped feeling that you have got only with the thought of God which also is a gripped feeling you get for a few seconds or a few minutes. If you compare it then you will see the other one is of a grosser variety whereas this one is of a superior variety. You will find total detensioning in the latter case whereas in the former case there is no detensioning effect but there is a smooth carry over to the normal life. These are all certain practical aspects which I am trying out of my experience to share with you so that you know for yourself this is what happens.

Now because of this nature of mind to be at calm whenever Divine or Divine attributes are given to it as food - the prathyahara being Divinity or Divine food it is at calm. When it is having something else it is disturbed but if you have got thoughts of God or Godliness, let me add that also, thought of the Master and Masterliness, if you have got these two, do not think it is a disturbed meditation. You need not have no thought condition, even if you have a condition of a thought related to Divine you should consider yourself having an undisturbed meditation. Only thing is you have not slipped to the no thought condition, you are still maintaining the duality between you and God. You are different from God, so long as this concept is there you will feel God and Godly attributes coming to your mind. When this particular differentiation is lost what happens is you get into a thoughtless condition. Now this condition of a thoughtless condition arises only when you forget God Himself, please note it, not only you forget yourself, you forget yourself in favour of the Divine in the beginning, and you forget God also, then you come to no thought condition. Those who have expressed this no thought condition, are people who had responded to the Pranahuti and immediately were able to go above at least for a few seconds. This is only a taste of things, sadhana alone will improve it.

Now, having said it let us come to the practical aspect of Pranahuti. Who does what? you sit before a person or you sit as a gathering, the person is supposed to offer pranahuti to you. The question whether it is pertinent or proper for a person to interfere at all is answered by saying so long as he has no selfishness or self motive or importance, so long as he doesn't have it, there is nothing wrong about it. Most of us live in our boundary, we consider our sarira to be our self, we do not think anything more than this. This restriction of oneself to the body i.e. sarira and thinking that it is the atma is possible only when we are still under the grip of the body i.e. the five tatvas, the pancha bhutas are still controlling you and therefore you are saying that I am only this. This is the anatma, we know that this body has not been of the same shape when I was born, it has changed over a period of time, it has never been the same, it has never been permanent, it is also decaying, one day it will go. In spite of this I hold onto this as if it is myself. A person who does adhyatmika sadhana comes to understand this is something that is changing, there is something that is me who is not changing - the consciousness is not changing and that is the atma and this is the anatma. *Atmanaatma viveka* is fundamental to any

person who does any sadhana. Knowing this anatma is one thing; to go beyond this is something else. I know that this is anatma, it is perishable, everybody knows it, everybody who thinks well knows that there is something anatma and something else is real self. The real self again we can say, however anatma this may be I will still say that it is in this cage and my atma has to percolate or move or have its being only in this body. Normally a person does not accept that he spills over his body and then extends elsewhere. When that happens, concern for others is the basic index, which you can judge a man whether he is living in the lowest type of consciousness or has gone to a superior type of consciousness.

A person who is established himself in the pinda or the sarira is a person who is normal, is confined to the pinda and when he goes beyond this and thinks about others and then when he feels and empathizes with other peoples problems, other peoples luck, concern for something more than himself more than his people then he has moved on to the Brahmanda level. A person who has to transmit has to naturally be at that level and he cannot be at the lower level, minimum is that. The best one would be one who does not have a consciousness at all, just like God, total *amanaska*, a person who doesn't have any concern for anything, any attachment to anything, but is just what he is, God being what he is, a person who is at that stage *amanaska*, which is a rare thing, which is a very very rare phenomena. Such a person, the transmission from a such person is of the best type because he has no interest whatsoever whereas in the case of the brahma manaska still there is certain flaw in him. Minimum stage required is that because anything less than that, if a person does pranahuti or attempts pranahuti, what will happen is he will be pouring out his own self on to the others, perhaps trying to show his importance over you, trying to make you a pashu or something like that. That is what is possible, that is what is being done, when you look at it from the concept of leadership, when you look at it from the concept of a political leader or a social leader or a religious leader, it is that type of transmission that comes from them. Every one of us has got a inherent capacity to transmit, please note, because you are prana yourself you will be in a position to transmit yourself. Some people have got the capacity to attract more, some people have got the capacity to attract less, this depends upon his basic capacity for transmission.

Spiritual transmission or a Pranahuti meant for the welfare of the another person's spiritual yatra is possible only by a person who is a brahma manaska i.e, whose mind is established in brahm, not in the pind. So a person who is giving Pranahuti to you will be of that order, he will have to be of that order. If he is less than that what is the position, say in Ramchandraj's disciples. So far as the institute is concerned, it has ensured itself, that only people who are brahma manaskas are given the chance of Pranahuti. Several other disciples of SriRamchandraj Maharaj that are there, they have also got so many people to train, in some of their cases they may not be brahma manaskas but you need not shun them, there is no necessity for shunning them. What is working is the grace of the Master, grace of the Ultimate as I told you which is very very eager to pull all of us to a particular order of cohesiveness. The pity of the God now is that all his children instead of understanding the importance of the Divine and then living together have chosen to fight among themselves forgetting Him. So as the father for all of us, it is His problem to bring all of us together, either all of us come together or all of us are destroyed, these are the only functions. I personally do not think about the negative thing. I always think that all of us will come round and then will love God and we will love each other, this is a positive approach and I think everyone of us here should also develop only such positive approach. No negative approach, we should not have that. So because of that love of the Divine to see that all of us come together, even people who are having their manaska/manas only in the pind, if they have got a love for the Divine, love for God developed to such an extent, it is possible they may also serve but it would be left to you to feel for yourself whether such service is being done or not because you yourself know whether something is happening to you or not. The proof of the pudding is always in the eating of it. Nobody need tell because you will definitely come to the conclusion, if this man is not capable of doing, you say he is not capable of doing or at least he is not capable of serving me. So the Pranahuti is possible in an effective way only when a man is at brahma manaska. We are not here to judge others therefore we don't judge others but that is what it is, you will see for yourself.

How is it done? Unlike hypnotism or mesmerism, we don't talk, we don't use our words but thought is there. What is the thought? The thought is that this person who is striving to see the Divine or seeking unison with the Divine may he also

succeed. This is the minimum thing that you should have. I use specifically the word may because that is what comes to most of us but may has got this difficulty of a wish, it's a wish. Pranahuti is not a wish, Pranahuti is a will. If you distinguish between the words wish and will, I don't know whether how many of you have at any point of time tried this. Will is - this person who is sitting before me *is* developing this particular characteristic is a will. *May* he develop this characteristic is a wish. So when you sit in meditation particularly the cleaning processes also, if you will that the dirt and disease that you have got is being washed away it gets washed away but if you sit in a pious attitude then say to the Divine, may your grace wash me of all these things it is still only a wish, it will not succeed. Will succeeds, sankalpa succeeds. Master's grace is flowing through me is a positive sentence, it is cleansing me is another positive sentence if these two you have got, it will get cleared. Master's grace is flowing through me, may it clean me, it doesn't help, you have not willed it. It's only in the realm of wish. This is one of the defects of bhakthi cult because we do not say that this will happen, we always say may this happen by the grace of God, we got into that particular mould, bhakthi has diluted yoga. While it is absolutely essential that you should feel a serf before the Divine, you are devoted to him all the time, it is absolute must there is no doubt about it but your actual process is always willing and not wishing.

Similarly the man who does Pranahuti to you does not say 'may the grace of the Master flow into him and may it cleanse it'. No, he does not say that, if he says it, it will be most ineffective. He will say that now by the grace of God this man is being blessed with the Pranahuti and he is getting cleared of the following defects which he complains of and you tell him. What is it you tell him? 'Sir, in spite of my trying to meditate, in spite of my sadhana, in spite of my doing everything that is in my hands to do somehow or other, I feel that the thought relating to such and such thing haunt me'. That is your problem putting it very very clearly. Now this person says, 'No, No, it's alright you think about the Master everything will go'. Suppose he says it, he is not giving any remedy to you, he is only sympathizing with you, he is kind to you. Please note it he is very kind to you but he is not discharging anything, it is just like a person you know who feels sorry for certain things of somebody else's needs, he is incapable. A person who is capable, what he will do is alright sit down let us attend to this and he will give a thought and he will request you, think that this

is going, think that you are getting rid of it, he will say that and he will also will that particular defect is rectified and it works without words, he does not talk, you do not talk, we discussed earlier but then this particular thought works. It works because it has got a Divine will supporting it. You are doing this service to the other person not out of any consideration but as a duty that you have to discharge to your brother. Since you are doing it, God is so happy with it, he actually supports this particular idea and then you are rid of it subject to the conditions of your karma that is there, that aspect of it is always there. In case the karma is so strong that it still persists even then the effect of it is not had to that extent, it is reduced considerably.

So Pranahuti is an act of will, it is no jaadu, it is no miracle. It is an attainment, yogic attainment of a particular order, a brahma manaska can do this with the support of the Divine grace. If any other claims are made to Pranahuti by any person, he has not understood it at all. It is a thought force, a thought force of your brother for the betterment of your condition which is not motivated by any of his selfish desires but is strengthened by the support of the Divine will. If this is understood then you understood Pranahuti then you can go to a person and then say 'please give me a transmission I will get rid of this problem'. you can see for yourself.

Now, incase of transmission also, when we talk also there is a transmission which is going on but it is the grossest type. When the voice is very very high and all that, it is the grossest type. So much of force, materiality is behind it. Sound is materialism it is matter only, it is energy, it is matter, you hear it, behind it is just very whispering type of thing is also there. Sometimes we touch and give transmission. Sometimes it is absolutely without any movement of his limbs, any movement of his body he will simply transmit, a transmission from almost nothingness level, it is a very superior level. Why I am trying to say so much in detail about Pranahuti is, Pranahuti can still happen without your being aware of it. You might have gone to a saint, as a matter of fact they say about Lalaji Maharaj i.e. the Guru of my Guru - people go to him with some problem they say this is what I have, this problem I have, he will simply say "achcha" and the man is relieved of it. What has happened? He is no jadu, he has exercised his will within that particular one second for giving you the relief that you are seeking and there the matter ended and the other man got the relief. This can happen to you now also, there may be some people to whom you go

and you will find that he seems to be doing miracle. He does not do any miracle, there are no miracles in life, everything is highly scientific, everything is according to certain rule, certain law, there is nothing of an adharma in the universe. When you are talking about a miracle, please note you are talking about adharma something which does not conform to laws, any person who says that there are miracles and therefore he is God he is literally talking nonsense. Miracles are not there. You may not know the law that is a separate subject. I do not know many laws, I really don't know how this wireless sets work, it works. I can understand a line here being put and then it passes through that, it appeals to my mind but when you say you talk here and somebody else hears it somewhere else, it appears a bit odd. How is it possible? But there is a law for it, I don't know the law but there is a law for it. Similarly for everything that happens in the Universe there is a law, we may not know that. There is nothing like unnatural, Nature does not permit unnaturality, everything is nature only. So those people who say that there are miracles therefore it is something that is superior and all that are only trying to tell there is possibility of an adharma and absolutely there is no possibility of adharma, adharma is not possible, it is not there, it does not exist. The dharma chakra may not roll, that is a separate subject. Rtam, the cosmic order and the dharma - they are irrevocable, they are there, they will always be there. So in this case of Pranahuti also, it is according to a particular law, the law of the prana, the law of the thought, it works. It works mainly because you love or your inherent nature is to love, it is my inherent nature to love because that is the nature of God who is in everyone of us. Other natures that we have got is what we have added for ourselves, they may not agree but love will always meet. That is the logic of Pranahuti. It is the love of God which you have got, I have got, that makes it possible for me to work with you, you are no different from me, as a brother you are no different from me as even a person also. As you experience, your body consciousness does not restrict you, then definitely you see other people as ourselves, you are not different.

Vyavaharika satta is different but the Paramardhika satta will always be there that governs. Vyavaharika satta makes me feel that you are different, for all purposes you know that you are different from me but paramardhika satta is there. A person who has put in some spiritual life will never say the other man is different from me. That is the initial sadhana, the result of the sadhana that he gets. You are

nobody different from me. Your suffering, your problems, your aspiration, your inhibitions are all mine and therefore when Pranahuti is being done, literally please note it, another very very subtle point that what the person is trying to do is to clean himself. He is not cleaning you, he is cleaning himself, you are an extension of him and there is something that is not required, something has to be cleaned he will clean it just as I will try to clean dirt in my hand, I will try to clean dirt in your hand. I try to clean the dirt on my soul, I try to clean the dirt on your soul. That 'your soul' is only for the purpose of vyavaharika satta, I am using that word, but actually when the work is done it is only my soul. I am trying to clean myself, you are no different, you are me, you do not have a separate existence, I do not have a separate existence, there is only one existence *ekam sat* - only one existence. So Pranahuti is a very very logical, very very rational concept and its practice was there in our earlier days up to Lord Krishna and when bhakthi came, this particular thing was lost sight of and people started telling you, be devoted to God and all that instead of helping amongst themselves.

A universe where every one of us helps each other is much more beautiful, much more according to the desires of God than all of us trying to look at God. So the ultimate purpose of sadhana is not to look at God in one corner of our house all the time looking at him but looking at each other and then trying to see the beauty in all of us and then trying to say this is the great world that God has given us. So the pranahuti makes it possible to penetrate into each other. I penetrate into you, you penetrate into me. It is not an interference, please note it, it is penetration for purposes of improvement, for the sole purpose of improvement, and here comes what we call as the control. SriRamchandraji Maharaj says that through Pranahuti nothing except spirituality can be done. Suppose I try to interfere with you and then try to make you either my slave or ask you to do something at my behest etc things that type of control, it is not possible. He has put that particular control over it and then said this can be used only for spiritual purposes. That control he has made, made it very specific on this and I think few people who tried on this had to leave it because the other man immediately knew that you are trying to do something with him.

How do you feel the transmission? So much we have said, how do you feel it? It is felt as jerks that something has happened, some jerks felt in the spine or in the

body somewhere. It is felt as spandana i.e. something is passing through you as waves passing through you. It is not at all felt but at the end of the meditation you feel calm i.e. you had something with you, you come to the feeling that you have something with you which is God, it leads you to that calmness. So transmission is felt like this or may not be felt at all as I told you, but if it is felt or not felt you can examine your state of mind at the end of the transmission as to what exactly it is.

This is what is Pranahuti in a limited way but the capacity of Pranahuti to improve your quality of your spiritual life is very very great. The person who is attending to you is offering the ahuti to you, is trying to see that you get a glimpse of the Ultimate consciousness. You feel the glimpse of Ultimate consciousness of a total Nothingness – Tam, it is beyond satchidananda. It is neither sat nor chit or ananda but something more than that. It is beyond all conceivable thought and then when he does it for you, when he gives his connection for you and when he puts this influx into you, what happens is, the transformation automatically starts. It is just like the power that is in you is getting attracted to its source. It knows it's source, it wants to get back, so what will happen to you would be, normally if you practice you cannot resist the call to get back to the Divine, you feel your source.

EFFICACY OF RAJAYOGA

Dear friends,

Happy to meet you all. Happy also to note your concern for progress in the spiritual aspect of our life. There is the mundane aspect, which is overwhelmingly becoming important for us, so much so we tend to neglect the spiritual side. It is necessary that we should proceed on both the fronts equally well. Nobody flies with one wing, no bird can do that nor can we totally succeed with only materialistic approach. So, I should congratulate you for this much of viveka that you have got, namely that there is another side of our life, namely the spiritual aspect of our life. People tend to use yoga even today in many places for material benefit only. They will ask me whether it gives you breath control, blood pressure control, sugar control or many other diseases with which we suffer. These questions are better presented to doctors rather than to a spiritual person, though it has been a habit for some reason or the other, people tend to ask such questions. They belong to the physiological plane and better attended to by the doctors who know more about it. Incidentally many things can happen, when you control the mind, the body also gets some amount of control. Yoga also has been confused with lot of exercises, physical exercises. They do good, they are supposedly doing good to so many people about which I am personally not aware of, nor had I at any point of time any inclination to practice any one of them. So I will be the least competent person to talk about that, though at the schools, I was taught certain exercises and a good sports man myself and there the matter ends. I never took it to be a way of controlling diseases. This is enough as an introduction about other aspects of yoga.

We are talking today about the efficacy of Rajayoga. By now you have been introduced to the subject of Rajayoga as a means of utilizing the thought force in us for union with the Ultimate. Ultimate here means the cosmos, the entire life force, the entire energy. Some people prefer to call it Divinity, some people prefer to call it God, I don't mind any definition you give for it but there is a force above, we are not independent, we are interdependent - this is one fundamental truth that we have to learn in life. No person, however big he may be and however small he may be, can claim to be independent. We are dependent upon others, we are dependent upon the environment, and we are dependent upon the society. There are various

relationships and the matrix is really very very complicated so if any person says that he is independent, we don't agree to it. The life force is there in all and in each one of us whether it is a plant or an animal or a friend or a foe, it doesn't matter much, the same life force is there. There is a fundamental unity amongst all of us. Saints called it God; some other people may call it by some other name, it does not matter much. God has neither a form nor a name, so call Him by whatever way you like. It is what He is. He is just what He is. THAT. That is That. That's all. Om Tat Sat. That's all. There is nothing more. All other things are our relationships which we feel, as we feel to so many people so many relationships, again go on changing our relationships with them, again re-changing them. Attitudes do change towards every person. A person who was a friend yesterday becomes all of a sudden somebody neutral tomorrow and day after tomorrow perhaps enimical to your interests. These things do happen, relationships vary, but the essence is always there. The essence of communication that is there between you and me is irrevocable.

We always move in the same wavelength of Divinity, there is one thing, superficially there are differences. Rajayoga aims at arriving at that thought, which is there at the base. This thought which is there which is not coloured with anything else. It is we who colour the thought, the thought by itself has no colour. Consciousness is always pure and simple, it is not tainted, it is not vitiated, it is in no way affected by anyone of our relations or emotions. So what happens during our meditations is, we try to meditate on the Divine light without luminosity, as the method is. Divine light without luminosity is an impossible idea. We can understand light with some luminosity. We can think about some intensity of the light, we can think of so many things, color of the light, we can see the smallness of it or the bigness of it but light by itself without luminosity if we can think of, you would have reached the highest stage of consciousness but it is an impossibility. Mind is not capable of comprehending that idea.

The very purpose of this system of yoga is to make you understand that Ultimate is something that you will never know. It is beyond your mind, your mind cannot reach that. That is what the Vedas have said '*Na tatra vak gacchati na mano na vijno na vijanimo*'- you cannot go there, you cannot reach that. It is far beyond. Whatever you think it is something other than that. NETI NETI. Whatever you say it is not that. Something beyond, something beyond. So this beyond-ness of the

Divinity is what we are trying to have access to, because you have that in your heart. The mysterious thing is, that which is far far beyond our comprehension, is so near to us in our heart. It is beyond our comprehension but it is easily comprehensible by our feeling. You can feel it but you can never know it. If you try to know through logic, you will never know. *Nahi nahi rakshati dukrun karane*. No vyakarana can help you, no grammar can help you, no logic can help you, you have to understand only through your feeling. God's language is feeling, God's language is in silence, not in words. So long as it's a word it is already distorted. Whether it is our Vedas or whether it is our Bible, it does not matter much, they are distorted. The original thing is the feeling, the feeling you have. That is why the call of God is *Nistraygunyo Bhavarjuna; Vedha trigunya vishayaaha nistraigunyo bhavarjuna*. You have got to go beyond, the point is God is beyond the Vedas - the word. The essence is something that defies any structure. Any structure you try to give for God is something that is limiting God and chaining God in bondage. That which is free can never be bound, God by definition is free, energy by definition is free. We can bind it in the form of electricity, in the form of magnetism, in the form of light, in any form that we like, but energy as such is something far beyond this. So this is the feeling that we have got to have.

So when you start meditation in this system, the first thing that happens to you is that you become aware of the vibrations of the Ultimate Consciousness. When you have your sitting, some of you will feel vibrations, some of you will feel calmness, some of you as usual feel enormous noise outside and inside. Noise outside you cannot help it because it is there in the road. Noise inside, it is your complication. You have got so many feelings, you have got so many attitudes, you have got so many thoughts, you have got so many responsibilities. All of them will come to you one after the other. You try to sit down in calmness you will find all these things coming together. You engage yourself in some task, all of them seem to disappear almost because you are task oriented. Since you are task oriented, your mind is only on that. When you try to empty yourself and then sit somewhere, all the thoughts will come to you, bombard you and that is the nature of vacuum, please note it. Vacuum is such when you try to have vacuum in some place, all the air around you tries to enter that. You must be knowing the famous experiment of trying to heat up a tin and then as it throws out the hot air goes out, put a cork and

then the shape of the tin is lost for the only reason air wants to enter, it has no chance of entering into it and then the can becomes totally twisted and wrinkled totally out of shape. Similar is our mind when we try to keep your mind calm, what happens is all thoughts will come to you. It is not thoughts which come to you, they are thoughts which are there in you which are trying to go out, which want expression, which want attention. So many things which you forcibly put down and were attending to certain other things, they kept quiet. When you are calm, all of them will come to you and then they want precedence to be established 'Now I will try to come, no no I am more important'. So many thoughts, some exams may be there, some promotions may be there, some responsibilities of going to the shop may be there, may be you have got to get certain things for your children, may be you have to attend to your parents, may be you have got something connected with your house, so many things. Everything with which you are connected comes there at that time, you really get confused and then prefer it is much better to have one word by which I can go on reciting, that seems to be much more easier because then your mind is given an attention, an object - you have got some toy to play with. It can be Om Namahshivaya or Namo Narayanaya, it does not matter much. Or O' Ram or hey Ram, whatever you choose. Your mind is going to a word and then it is definitely absorbed in that because it is given a toy. In the other case of meditation where you are asked not to think of anything and think about a Divine light which you cannot think of and then you get confused, because the mind gets filled up with all thoughts, it just rushes in. Now we say to you at that time, try to be as indifferent to it as possible, don't give attention to it, treat them as uninvited guests. Easily spoken, easily said, it is very difficult when actually you practice. I won't say it is too easy, I won't say it is too complex but first you have to learn this, learn to ignore, learn to ignore many things because you know that is not what you are seeking for. For that you have to learn two attitudes - one is you have got to be attentive and secondly you have got to be alert. Alert to the moments of silence that comes to you, attentive to the moments of silence that comes to you. It is just like a person who waits in a bus stand for a particular friend. He is to pass by that place and so many people go in the road, so many cars go, so many buses go, so many taxis go, and you are not going to attend to any one of them. You are waiting only for your friend and your mind is only for him. It is attentive towards him and it is alert for his presence. You just don't bother about anybody else. Similarly here, when you are in meditation

please develop this attitude. If you develop this attitude you will be in a better position to meditate for long.

Now I am asked to talk about the efficacy of this system. The efficacy of this system is, first two things have to be taken into consideration. One is your own effort and other is the help of the Master in your meditation. I can say with enormous confidence and practical knowledge about it, that this is the only system where we give the assistance of the Master throughout your progress. This does not start with a course and end with giving a mantra after some time nor by prescribing a method at a particular time but it is a continuous life long association that we seek with you, because you are seeking life long association with the Divine and the Divine must help you throughout. We ensure that you feel the presence of the Divine till the end. This is felt by the Pranahuti, which is an experience that you will go through and you will know the nearness of God. Everybody has told that God is in the heart, everybody has told that there is no exception to this but to make you feel that calmness even momentarily was something that was not there in the earlier periods. Here, because of the influx of Pranahuti, you do feel that and it is for you to feel and practice. So that aspect of it is to be taken into consideration while we discuss the efficacy of Rajayoga in this system.

If you take your heart into consideration, this is where most of our feelings are. Thoughts of course may be even at the buddhi level but at the manasic level all our feelings are there. Manas is at heart, buddhi is connected with the intellect. Actually we have got the intellect - the buddhi, manas - I think I will try and keep this feeling aspect, ahankar - ego feeling, ego I would replace it by 'I', I feeling, and chitta - because there is no equivalent word in English for this so far as I know. These are all the four components of our mind. This buddhi is connected with our school subject such as $(A+B)^2$ - all such knowledge you can put it straight into that because there is no consequence, there is no feeling connected with it. It is something, some mathematics, 1234 - whatever it is you know that, you don't know that. People perhaps now a days recognize people only with this capacity ignoring other three. The self-respect aspect of it, this has come here actually self (ego). Then the manas is predominant feelings of yours that you have. This is what is guiding us. It is only for satisfying the parents' interest that we go for some course. My father wants me to become an engineer therefore I become an engineer. My father wants me to go

to a doctor so I go to a doctor. Why do you do this? My wife wants me to do this. Why do you do this? My husband would like that. Most of our actions are governed by these. If you see these, our feelings are directed towards the lower portion. Lower portion means actually physiological drives of food, water, shelter. Our thoughts, our feelings are invariably connected with all these things, either one of these things. If you just can check up your present state of mind, your thoughts will be connected only with this. For getting food you do a job, you have to do. Everything is connected with these four.

As on date majority of us are governed by these and perhaps will ever be governed by it. There is no way out of these things because so long as life is there, principle of life is that of urges, there is no chance of getting out of these things. Animals are condemned once and all for that position. There is no way by which they can change their cycles. When it becomes hungry, it just finds its prey. It has to go and finds its food there is no alternative for it. When it is thirsty, it will go to the nearest possible source of water. When it is on season, it is on heat, it will definitely find its mate. There is no way out of these things. There is no chance for an animal to come out of it. Human beings are the only persons, only animals where we are given an option to control them. We know how to control hunger. You feel hungry but then you wait for the dinner, you wait for the lunch. Your mother says it takes some more time for your food please wait. We wait, we don't grab it. If you then note whether that is so in your case and if you are very honest about it, I am sure there must have been occasions when you must have pinched at something out of the kitchen - may be a fruit, may be something else, something edible stuff, if nothing else the pulses going straight into your mouth - the animal has not left us, please note this. It is that state of mind which you are trying to control, it is that impulsive state, impulsive nature. Animals are propelled, impelled, compelled - there is no alternative they have to behave like that. We need not behave like that, God has given us that much of liberty, that much of freedom, but we do not exercise that. Culture, education, social development, all these things you can see are the parameters by which we judge whether a person is advanced or not advanced. We apply these meters, what is his behavior? A tribal fellow how he behaves? A cannibal, how he behaves? A socially developed person, how he behaves? i.e. man has been persistently making efforts to control these urges and then arrived at

certain ways of living, which he calls cultured ways. Don't behave like that they say, you are animal don't try to be like that. While that is so, in majority of the cases people have followed, now present day civilization seems to be moving in another direction of trying to have as much as what we want to satisfy these urges. I don't want to go into value systems because that is not the topic. The topic is how are we going to control these things? However much we try, there are occasions when you fall for these and of course these you just can't help it. Water is something that you will be forced to take and perhaps there is no difficulty in taking it and this one also, kama and krodha, you know you become slaves to it. That is why extraordinary attention has been given to it in tradition and they say you must know how to control these. Consequential feeling that you get is, when you are asking for some drive satisfaction, you find others also are striving towards the same thing and there is a conflict and it leads to rage, anger, confrontation. When more than one person tries for the same object then naturally confrontation and that is what we generally express as krodh. One is the kam, another is krodh

So these two things are the essential factors we have got to control and they seem to be inbuilt in our animal nature. All my previous discussion is only to point out that we seem to be conditioned by these two things almost. Animals are conditioned we know that, we also seem to be having no option over this. Other systems of yoga have tried to totally abolish these things by whatever means it is - suppression, oppression, by way of privation or deprivation, you can use any method by which they try to see that you get away from the family, go away to forest, go and stay in some mountains, get far off from the man, don't get into the situations, try to be away as far away as possible but this system is meant for a grihastha, for a man living here, a family life and these two things are the most important drives that you have got to attend to and you will not be in a position to suppress it, you are not supposed to also. So we always ask here try to learn moderation. Let the impulsiveness go and let some sanity be there. The institutions of marriage were established only for this. Social solutions like the institutions of justice were maintained only for this, so that we won't come out. What are the individual solutions for this? To conform to the social institutions. You know better what our reaction to social institutions is today. We are trying to question every one of them. We don't want to stand by the judgment of some judge who says you are at fault,

even when he says that it has been established this fellow has murdered Rajiv Gandhi, he would like still an appeal to the President. Nobody is prepared to accept it. Principles of justice is being questioned. I am not going to the minor details. I am talking about a major details of only one incident, you can add hundreds. Our individual positions are such that in our own house, for no reason we fight with our brother, for no reason we fight with our sisters, for the sake of some object, for the sake of something which you think you deserve more than he or she, all our fights are coming from this. Principles of education unfortunately are founded on this. We have got somebody who is first in the class and then somebody who is last in the class. Whoever has given us that right to distinguish them I do not know but that is what education is. Every one of us learn at our own pace. Incidentally that is the reason why we have got a school, which says that is the school for slow learners. We would like everybody to be treated on par. The grace of God is equal on all and there is no question of superiority or inferiority. The problem is connected with basic instincts. How best can I over take the other man in killing him is what we are trying to justify by saying 'yes he is the first man, he is the last man'. That is the reason why you have got the word in the marketing today 'he had a kill today'. What is that word? What disgraceful words we are using to say that we are cultured. So these two things are the fundamental points. On this there is no solution in the tradition as to how to do it. They told so many things. They said be in good company, be in good thoughts, trying to be with only good people, try to do only good things, try to learn some moral stories, try to live according to those expectations. All these things we have heard but then man has been more intelligent than those words which express some sanity. We have found every way by which we can deceive everyone one of the Panchatantras. All our Ithihasas have lost their value, all our Puranas have lost their value, nobody wants to follow anyone of them. We have become intelligent, our buddhi has gone far beyond. Agreed, there is no doubt about it but what is the solution, still the problem is there. The problem is sought to be solved by the principle of moderation and for that we have got to lift this mind which goes to the lower mind, the thought force which flows down generally goes steep, some effort has to be made to go up.

Tradition has made so many efforts of education and other things. In this system through Pranahuti, the first effort that is made is the flow of consciousness to

the lower mind is sought to be diverted to the upper portion. This is the work of the Master which he does, *which he does*, you can be rest assured but you are given two things to do. You are asked to meditate on points A and B about which more details will be given by our brothers. They are two points located in the chest. There are two points A and B on which you are asked to meditate and if you meditate on these things as prescribed, it is our experience that our impulsive tendencies come down. This is the positive assurance that we give in the system namely that if you meditate on these two as prescribed with the help of the Pranahuti that is already done, in this system you get the advantage of control over the impulsive tendencies of your basal stuff, the drives. Once you control the drives or once you can put it under some reasonable control and get rid of the impulsive tendencies, you know you have won three-fourths the war, the war of control over ourselves because that is what exactly is our problem. If you look to yourself and see what type of thoughts that come, to you they are invariably connected to those four as I have already said but it is also true that you have thoughts of aspiration.

Fortunately God has given us a mind which aspires, aspiration is a word that is applicable only to the human level. No animal can aspire for anything, it has no capacity to think. Even in certain forms of thinking that is there in some animals like chimpanzee or a dog, they don't aspire for anything. We aspire, what is the first aspiration we have got? First aspiration we have got is sharing. This as an instinct is already available in the case of lions and similar prides. They don't eat the food alone, they share. There are animals which share food, there are animals which will not share food. Sharing is not a principle that we accepted as aspiration just like that, there are animals at the lower level but instinctively they will feel it. I am not talking about the mother's love which is common, mother's instinct is entirely different but this instinct of trying to share food with others is what we have learned from some animals. That is the reason lion is a king of animals, there are many more powerful animals than the lion which can kill the lion also but this is the reason. Here the first principle is sharing and this we have developed as an aspiration and what is it driving at? It drives at trying to view what you think you should have, the physiological drive of hunger is sought to be moderated. You first give your children then you take, then you give elders then you take. You don't take directly. A

civilized society is one where the food is shared first with children then with elders then with oneself.

So the principle of sharing which we have learned from animal instinctual level, we got it as an aspiration and we said in this land when somebody comes to you, you treat that person as an athithi and give him food first and then only you take later. A value which we seem to have almost forgotten today for whatever reason it may be, that is what it is. Even relatives are not welcomed and thanks to certain amount of westernization, do not go to a house without information and we say if anybody comes to you without information treat him as a God. You can see the difference in value points of the two societies. One society does not want a person to come without intimation. Another society says if anybody comes to you without intimation treat him as a God. This is another important thing that you should be very very careful in meditation. In meditation what happens is you get certain thoughts totally uninvited, you have got all sorts of thoughts coming to you and all of a sudden some thought comes to you. That thought is God and Godly but we are the first persons to miss it, we always miss the athithi, uninvited guest is God always.

It is from the adhyathmika point of view, our people have brought in the tradition to the mundane level day to day life they brought in the concept of athithi because the athithi comes to you more in meditation than elsewhere. There are more sparks of the Divine during meditation than you can think of or you can dream of because God loves us so much that he is always yawning towards you. He would like to enter into you and the moment you create a vacuum He is prepared to fill it but then we are so attentive to the other things like our going to the market which takes precedence over our attentiveness to this. That is the reason why we say please be attentive and alert, athithi can be recognized only when you are attentive. There are umpteen number of stories of people when God has personally visited them and this man has said 'no no I have got something else to do' and he forgot, he never attended to them and it happened to be the wives of some saints. A lady received a guest, the God Himself who comes, she does not recognize Him as such because he came uninvited uninformed, he came and then it was left to the saint to recognize later and poor man he said 'you are more lucky than me you have seen the God and I have not'. The stories go, these are all common knowledge you should be knowing. My point is the sharing as a principle develops.

Unless this sharing develops, you will not be in a position to develop tolerance. This is another great virtue of this country which we are maintaining and we shall forever maintain, because this is consequent to that and this comes to you only when you learn to share and not behave impulsively towards certain things. This becomes natural once impulsive nature is reduced. A brother of mine was asking, some of us are prepared to share, some of us are not sir why is it so. I said yes, control has not come. Impulsive nature makes you hold it, you don't want to share, and you would like to save it. Impulsive nature alone is the principle for saving, you would like to have it tomorrow. Saving is a very very obnoxious idea in spirituality that is why Prophet Mohammed said please do not bother about the next day, God is there, He will give. He was wise, and that's why I think he also said don't try to lend money, he said give it if you got money, give it, don't lend. Lending was not permitted by him because who are you to lend. Whose is it? It is His. It belongs to the cosmos, nothing belongs to you. Everything belongs to the universe, nobody has got a right to say this is mine, because your existence itself is transient. Now, that we will come to later and naturally along with it comes service. So these two principles of spirituality will develop the moment you try to be attentive to the upper portion of your self, the aspiration portion of your self. This is the first thing that comes to you in this system.

Now when you sit in meditation thinking that there is Divine light in the heart, as I told you, you will get lot of thoughts, but then, when you learn to be attentive only to the Divine light and nothing else, everything else fades out into nothingness. They don't have any impelling nature to attract your attention. That leads us to understand what exactly I am, who am I. This who am I question is one of the toughest questions to answer. If any one of you can help me with the definition of what you are as you understand, I will be very happy. You can at best tell me your name, you can give your physical description, your status - financial, official, relationships as wife, husband, son, father, so on and so forth. Kindly exclude these adjectives for yourself and then tell me what you are. You are none of these things, right? I have at least three names, one name is Narayana, but the other two names are also given to me. Most of us among Hindus we get more than one name. Physical descriptions - I am not the same physical body from childhood. You can't give that, your weights vary, complexion varies. If you see all these things, can you think of yourself other

than these? And all these things are transient, all these things are temporary. You are a son one day you are a father today, grandfather day after. What are you? What are you? In relation to somebody you are somebody. What are you? This is the first and the foremost question that a man faces in spiritual life. Who am I? And if by God's Grace you have already got into the principle of sharing and service then you will know that I am a person to share, that I am a person to serve. Other than these two things there is nothing else that is permanent with you. These two things are permanent with you from your childhood. You are somebody to share and you are somebody to serve. Who that somebody is, you can call yourself by Narayan or Adinarayan, or you can call purushotham, you can call Govinda, it does not matter much by what name you call yourself but your essential nature is one of sharing and serving and that leads us to a metaphysical concept about which I will not be in a position to talk much.

God in essence and God in manifestation. God in essence talked briefly earlier saying that there is no way of knowing Him, He is beyond all understanding. What is God in essence? We said we don't know, Divine light without luminosity we said we just don't know. *Na Tatra Vak Gacchati Na Mano Na Vijnano Na Vijnanimo*. This is what He is. God in manifestation it is you and me, it is this stream, it is this mountain, it is this river - we are the manifestation and we are Gods in expression. And what did God do first? He did first *Purushamedha* as we call it. The *Purushasuktha* of the Vedas is the most important one, the first one that is stated namely, God has sacrificed Himself to come into manifestation. It is God who sacrificed Himself to come into manifestation. He ceases to be His essence and He wanted to be His manifestation and we are all He and the principle here is He wanted to share, He wanted to serve.

Sacrifice is another aspiration we have got. We have got to sacrifice. Mother sacrifices, instinctively you know that mother sacrifices lot of her interests for the sake of the children. Imitating the mother the father also sacrifices, he learns the value from her. It is the mother who tells, you have got to attend to the child more, it is time to educate, it is time to give him food, it is time that you should go and do something for him. It is the mother who teaches the principles of sacrifice, which is reason why the Vedas always used the word *Mathrudevo Bhava*, please note it. For no other reason we use that word. This is the reason why she gets a precedence

over the father. She participates in the Divine function of sacrifice first, and then she teaches that lesson to the husband. Now, here God in essence, God in manifestation having the principles of sharing, serving and the third principle we have got, sacrifice. If we learn these three things in life we have learnt almost everything of spirituality. If we can behave like this it's enough but then what stands in the way? What stands in the way of our doing it? Why is it we are not prepared to part with money, a few rupees that we have earned today with others? It is because we have not learned to serve, we have not learned to sacrifice, we have not learned to share. We think it is ours.

The possessiveness is one of the things that we have learned unnecessarily and that is the nature of a tiger and not a lion. Lion kills its prey and then throws it off and then goes after eating it while the tigers save it for the next day. Please note this fear of not getting food tomorrow is there more with the tigers than with the lions. I am comparing both the wild animals, there are few more satvic animals which I can bring into the picture but then I want you to understand even the noble animals are those which share, the ignoble animals are those which try to save it and then after all it may die then it goes waste. These values we have forgotten but they are spiritual values, they are not social values, they are entirely different. Social values, I have told you already marriage institutions, they are different, spiritual values are different.

So now what stands in your way is your self and once you know there is no such thing like self and you are only a relationship, a bundle of relationships, you will not try to own anything. The *sat-asat* viveka automatically dawns on you. This is the nature of the first knot. There are 13 knots in our system as depicted by SriRamchandraj Maharaj. The nature of the First knot is trying to distinguish between what is sat and what is asat, what is permanent what is not permanent. I try to come to this point through a non vedantic method, because vedantic methods are there to teach this but I don't believe in that because for practical people we want to know what exactly the problem is.

Everybody knows we are not going to live tomorrow, thereby we don't grant ourselves non-existence, we don't. Once you know your relationship, sit in meditation and then see what you are then you know there is only one friend for you and that is God. He is with you, the only friend. All other friendships, all other

relationships are transient. He is the one with whom we are born, He is the one who will continue to be there even after our death, because energy doesn't go anywhere. There is only change in the form of energy but then nothing happens, the energy itself is there, you are going to continue. In what levels you will continue is a separate issue, but then we continue, because matter can never be destroyed, energy cannot be got rid off. You are energy, so you will continue to be there. So those people, present day, present morality which is governed by the thought that after our death nothing is going to be there and doesn't matter much whether I exploit the other person or kill him or do whatever I want with him; is wrong, because he is going to continue. You cannot help it; it is in the nature of energy to continue. Matter can never be destroyed, energy can never be destroyed, it is there, it is bound to be there, it will have its own effects. What it will be? On that there can be various ways of looking at things but it will be there is a fact; to this extent you cannot deny scientific approach. So what I am trying to say is, this person, this energy which has been there with me will continue to be there with me forever and this is the governing principle of sharing. If I don't develop the sharing principle I am not going to be in tune with it and why I am not able to share is because of my selfishness, self-centeredness, thinking that I am more real than the essence, the essence is more real than me. Once this satasat viveka comes, the first knot dawns and then your yatra starts. You start moving further; you start moving further as to what exactly it is.

All right I am not permanent, there is something that is going to be permanent, what exactly it is. Then you start tending to develop, once this sat-asat viveka comes then certain amount of detachment starts, till the time no detachment is possible. Detachment for us really means attachment to the Divine, you tend to know more and more the sat and you tend to know less and less this asat i.e. detachment. Detachment with the asat and attachment to the sat is the basic way of movement in spiritual life. We move towards what is true, what is permanent, what is impermanent we try to give as little importance as possible. In the language of SriRamchandrajji Maharaj we do not develop undue attachment, due attachment is what we develop. Treat everything on its merits, not with any extra relationships. Relationships are what make your self as I told you. Because of those relationships, you have got this undue attachment. You forget your relationships and treat yourself

as the one who is connected only with God and nobody else, the truth alone will stay and then you have due attachment. Many abhyasis have been asking me, Sir, please tell us what is due attachment and what is undue attachment. Any attachment that you have got with reference to any relationship that you have got is only undue attachment. The only due attachment that we have can have is with reference to sat, the truth, the principle of Divinity in us. This is a condition and no amount of my explaining this system will make you understand what it is. So this leads us to the first knot, first is sat-asat viveka and then you also understand that you have got to have only due attachment.

You know the transience of your self and various colors, various expansions are felt, in all these things you will find again certain things, you feel that you seem to be nearing it with that condition of sat-asat viveka, nearing it, you seem to know that there is something like sat and asat, nearness. This is the word in sanskrit we generally use the word *samipyatha*. We seem to be moving towards that feeling, it is not as though we have established there. We seem to know yes there seems to be something like this. Then we enter into that, we enter into that state, you are more established here. You definitely know that this is permanent, that is not permanent. Then that comes under *salokyatha*, then we live in that world, start moving. We become similar to that, that condition itself is yourself, you feel that you are that, nobody is attached to you, you are attached only to the Divine, you are entirely one. Then you have got the laya, mergence. In every feeling you have got these four states; If you are attentive to your sadhana, you will find in every state that is going to be this and later. You will be feeling nearness to it, you will be feeling and then you will be feeling you are entering into that; you start feeling the breeze of that, you start experiencing that, that is perhaps while you are that's the world. If you want to put the grossest of analogy; if you are getting into an A/C room, as you enter it, you know you are getting into a cool place, when you settle there, you really become cool, as you enter it you feel it the nearness to it - this is *salokyatha* and then you have got the *sarupyatha* where you become similar to that, your nature itself becomes that and then the mergence. This mergence is a mergence not to be lost here forever, but to move on, we should move on to the next condition. Each laya takes us to the next stage and that is the one of the toughest problems we have got here and that is why so many people who are viraktas, who have become sanyasis,

who have gone to forests, who have taken to so many avadoot conditions are stuck up in laya. Laya is really interesting, you feel one with it, you don't like to leave it. Laya is the condition that we would like to hold but layas are at different levels. Different levels of laya and each one would like to hold on forever there. You are comfortable there but then here in this system through Pranahuti you are pushed out. This is one of the experience of majority of abhyasis who will say, Sir, yesterday I had a most absorbing condition, today I am again disturbed. Yes, you are bound to be disturbed, you are not allowed to have laya there. If you have got laya that means you got stuck up. If you get feeling of mergence and stay permanently in that state that means you got stuck up. Journey is infinite, the yatra shall go on, it is ananth, therefore Master pushes you out of that state.

So after the first two states of viveka and vairagya, the next thing is as I have told you, the problem of self gets solved. You now know it doesn't exist, you also know that none of it is yours then what happens next is you start knowing your interdependency, with which I started the talk. Interdependence with Divine, the essence cannot exist without the manifestation and manifestation cannot exist without the essence, is the knowledge that you get. You are Divine, because you are a part of manifestation and once this awareness develops inside, that is, swa-swaroop gnana develops, the amount of purity that you would like to have will get established more and more, not that you did not earlier. You should have purity earlier, but then here you will not allow yourself to become impure under any circumstances, because you are afraid that you are making God impure. Your impurity is His impurity, your defect is His defect, your lapse is His lapse. Therefore there cannot be any such things with us. Perfection becomes our way, whether it is in office or in house whether it is in the street or in your prayer, perfection is yours. You feel the interdependency with the Divine. That is the reason why many people got stuck up when they went to the second knot because it is purity, simple purity and when you maintain it according to the tradition, this gives a reflection of the 5th knot. 5th knot itself is the reflection of something else above, so what happens is *Aham Brahmasmi* feeling becomes more and more predominant. This thought becomes very very predominant here. You feel that you are the Brahman, you are, but then you are not because that stage is far off. Because of the reflected thing, the purity here is such, the reflection also is such, the absolute reflection if you can

maintain that. The swa-swaroopa gnana which means the interdependence with the Divine becomes established in your heart and you become more and more responsible to the manifestation than what you were earlier, because of detachment, because of the principle of knowing what is self and what is not self was there involved in the first knot, you were not all that careful about many minor details. You used to neglect certain things. You used to say that these things are bound to happen like this, now you will not allow such things, purity will not allow such things, it will tell you everything is to be perfect. That is why people who are established, even like Ramana Maharshi and others were able to say that everything is good. First he left the house, took the renunciation very early in life and then finally said when somebody asked is it necessary to renounce he said not necessary. He had to come to this conclusion because he knows that his condition compelled him to say something against what he himself practiced. What I am trying to tell you is the nature is such, the nature of the knot is such.

Secondly the self comes to know that though the eternal or the energy in itself is dependent upon it for expression, still it is secondary in nature and that is primary in nature. Energy is primary in nature than the places where it is expressed. The fan where the electricity is getting expressed is inferior in status to the very nature of electricity itself, it is very obvious. Similarly, we as individuals are fans, we are giving the breeze to others, we are capable of giving this because of that electricity. Electricity by itself cannot give breeze to anybody in this world, it cannot. Energy by itself cannot give anything, only when it is expressed it can give and it is expressed like this and this has no business to say that I will give breeze only selectively and that is what we do when we say when we are expressing the Divine and when we say 'we, our people and other things' we want to give breeze only to those people and nobody else and that is the extraordinary selfishness of this fan. It somehow develops an identity, somehow, maya, it is ignorance. Once you know that you are dependent upon That, interdependency develops into a feeling of dependency, from our point of view. God naturally feels dependent about us, otherwise He will not ask us to assemble here and talk. It is He who is talking amongst ourselves, He is asking us to know what he is trying to do because He cannot do anything, but dependency from our part is learnt only when we come to the second knot and this leads us to the straight path or rather a steep path towards devotion. Without

knowing your dependency there can be no devotion. Your lowliness must be understood before you can think of getting devoted to somebody. I am devoted to my father, I am devoted to my wife, there is enormous difference between these two words. One is definitely far superior, another is only an equal, equal coparcener actually. I don't know why English got into that dirty position of saying that I am devoted to wife. You are devoted to parents, you are dependent upon the wife. So the dependency can give you two concepts whether devotion or coparcenership. I can be equal to God or I am dependent upon God, these are the two feelings that you get. When you use the word Aham Brahmasmi, it is the coparcenership that we are talking about, I am equal to Him. My wife, dependent upon me. I am dependent upon him, he is dependent upon me. She is dependent upon me, I am dependent upon her. In devotion I am dependent only on Him, He is not dependent upon me, I am not even aware of that. To move into the realm of bhakthi, you must understand that you are low, lowliness of your being must be understood. Without knowing your lowliness, you will never be devoted. We would like to have barter with Him, equal. I pay this, you pay me, I will do this, you do that. Whole of Mimamsa suffers from this. Mimamsa, which is nothing but Vedas, yagnas, yagas, suffer from this. I do this, I offer this you better give me this. I do this aswamedha, you better give this, I will give this purushamedha, you give this, barter, business, that is the level at which Vedas ended. That is the reason why Krishna said *Nistraigunyo Bhavaarjuna* because these things are connected with a barter level, God is compelled to obey what you pray for, He has to grant. That's what the tradition says, I am not here to question it, I am only questioning the attitude towards God. So long as you have got that attitude, it is only an equal position. In equal positions, you will end up only with Aham Brahmasmi. Aham Brahmasmi is a state of mind where you would like to say I am equal to God. You are, none of us is less than that. It is God in expression alone who is here. There is nothing here which is not Divine, there is nothing here which is less than Divine. Yet, this divinity that is in expression that is in manifestation is dependent upon that divinity which is there above, far above, which is the essence. When I say above, I do not mean that you have to go to spatial level, above means something far beyond, far beyond. I am not looking at the sky, far beyond us. So once this dependency is understood then only your devotion starts. This devotion starts here first, first is I would like to have some wishes granted. You feel the dependency for granting of certain wishes. I would like somebody to get

promoted therefore I pray for that, he is my son or he is my grandson doesn't matter much who he is or even for ourselves. I have undertaken this business, I would like to have profit of this, so I pray, pray to God. So dependency can be confused with a barter. Majority of our *stotras*, what our religion has given us are only prayers seeking some relief or the other from the Divine saying that we are dependent upon you. "O God you have got to grant me". As against it, you would have noted already, our prayer says, "we are yet but slaves of wishes putting bar to our advancement; thou art the only God and power to bring us up to that stage". We would like to go beyond the stage of wishes, we would not like to be confined to wishes. We know that our wishes are due to our relationships, we know that our wishes are due to our own actions, we know that, we come to know that and that is the reason why from knot 2 to knot 3 it is a steep position. Second knot to third knot you have to understand these things. You will understand that whatever you are going through, you are going through because of your own action because whatever you deserve that alone you get. You will not get more than what you deserve, you will not get less than what you deserve. God as a *samavarthi* comes to be understood. God as an omniscient, omnipresent, omnipotent being, everybody knows, there have been talks about it. God as justice, *samavarthi*, the person who gives balance, maintains the balance of this existence has to be understood to understand devotion. Till that time our prayers are only petitions asking for petty things. Real prayer is one which is like the one we have given namely Master has given that - we are yet but slaves of wishes putting bar to our advancement. We are not asking God here to satisfy those wishes. We are only saying that you are the goal of human life, we would like to come to that stage. We want oneness with God, *laya*, to be in tune with the energy, to be in tune with nature, that's what we are asking for. We are not asking for anything less than that. We are not asking for some petty things because those things are due to our own. The fifth commandment 'Be Truthful. Take miseries as Divine blessings for your own good and be thankful to God'. You read this commandment, the interpretation given by SriRamchandraj Maharaj, you will then understand your true nature is to be dependent upon the Divine and then whatever He gives you, you accept it and whatever He gives is according to our own actions. It is not an arbitrary God who gives us 'you take this, you are my man I give you more, he is not my man therefore I am going to deprive him'. God is not like that, God is justice; there is no partiality in the kingdom of God. No person is going to be

treated with lenience simply because he says SriRamchandraj Maharaj is his Master. It will not happen, it shall not happen, if it happens that is not the truth. It is our sentiment, which makes us feel now and then because we are dependent upon him, several things that happen to us are good. It is our sentiment, it is not reality, it's not the truth. We will get what we should get, we will not get what we are not supposed to get. Karmaphala is total and this system totally believes in the unquestionable principle of karma, theory of karma as properly understood. It is not the karma, that it is God has given me this punishment. That karma is not what we are talking about, that karma is prerogative of other religions. In this land we believe that God will give what is just. If you have done something you will get accordingly, *praptham*, whatever we have done, equally we get. So this principle has to be understood, that will be understood only when you know that God is a samavarthi. So our petition-mongering mind is accustomed to asking all sorts of things from our bosses for nothing, the same thing will not apply here though we will try to apply it here. That we try to apply is a fact, every one of us tries to apply this. It's a pit fall in sadhana, we will ask for some relief. We will have some problem, some physical problem, you would like to go and then say 'Narayana you say that you are a person who have been practicing this, why is it you have got so many ailments?', because I must have deserved. When this question was put to Lalaji Maharaj, founder of our system, when he was suffering from enormous pain in stomach and his own disciple was working on him massaging him and he shed tears seeing the suffering of the Master and Lalaji Maharaj said 'if I want to I can get rid of it now but I will not because God knows what is best'. That is the state of dependency, that is the state of devotion, that we are supposed to maintain always. This is the one of the highest states that we will be moving towards. So bhakthi is not to be understood with praises and flattery. Flattery neither does good for the flatterer nor the flattered, it doesn't help anybody but we think so and we are happy with flattery because it is so musical to sing those lines. Several saints have sung, I have nothing against anyone of them, I like them also. Their songs are very popular today and it is the song that is popular and not the devotion, please note it. What is more popular is what is appealing to your ears, the music is more important to us, the raga, the tala, those are much more important than the content, leave alone the God. Thought content which refers to God is the third factor. What is engrossing us is this. 'He sang very well sir, a beautiful bhakthi song', but it is not bhakthi song, it's a song, it is a good

song, put it that way it is fine. So this devotion comes very very difficult unless you know this principle you will never be devoted.

Next state to which we move on in our state of mind is total dependency on Divine. Somebody accuses you in the street for nothing, you do not know how to react to it; he accuses you for no fault of yours. What will you do? We will say something in return or you will say this is will of God. Would you say that it is what you deserve therefore you got it? See the difference in what I am asking. I may just ignore this. Put it the other way, you are going in the street somebody in the bus spits on you; as usual in Hyderabad now a days still old city that problem is there, you got to be more attentive to the fellow in the bus than yourself. What is your reaction? Would you take it to be something that God has given you? I will give a small story of a person who has lived up to that expectation. A great saint Ramanuja was there, he had a disciple who is far more intelligent than Ramanuja, who is much more well versed in scriptures than Ramanuja. Fact, agreed facts, there are no differences, both of them went to present saraswathi peetam which is there in Pakistan and then they permitted him to see one of the commentaries on Veda Vyasa's SriBhashyam. They gave and allowed him to see Vedanta sutras and then the commentary given by dravidas there and the king said 'I will not give a copy of this to you, you cannot obtain a copy, you have to go, you can read once no second time', that is the condition and Ramanuja was not *ekasanthagrahi*, his disciple was. So he said 'I will make good your defect so I will read this let us go'. So he was dependent upon his disciple to tell what is there in that commentary so that he can write his commentary. The concept of interdependency that we are taking about just now was the matter of issue. Is the self, dependent or independent, the issue is whether the self is dependent or independent. If you say it is independent it borders on Advaita. If you say it is dependent it borders on Dvaita. It is mutually interdependent is the philosophy of Ramanuja. The interpretation had to be given. He made it appear, Ramanuja interpreted, according to the anecdote, made it appear as if the self is independent and his disciple refused to write because he was under instructions earlier saying that if what I say is not in tune with my philosophy, you need not write. So he simply obeyed his Master, he said I will not write, and Ramanuja got wild and then kicked him, literally kicked him with the foot and this fellow fell and Ramanuja walked away and after about some time he comes back to

find this gentleman still lying down and his disciples come and other disciples come and tell 'we told this fellow to get up saying that you are dependent upon him for the entire information, about the subject and you are more dependent upon him than anybody else and you kicked him out and we told him we will follow him rather than you' and he said 'who am I to say anything about it, my master knows what is best for me' and when Ramanuja says 'why you did not get up' he said 'you have thrown me down and it is for you to lift me up who am I to get up where is my existence'. This is the narration given in tradition you may accept it or you may disown it, but what I am trying to tell is the psychological aspect of it. What is the state of mind? come what may, the decision of the Divine is final, I will not make any effort absolutely saying that I have nothing to do with anything else, it is He who does everything. This is the state of surrender about which every alternative person talks now a days. State of surrender is one of the toughest we can ever think of, because that is the state of total negation of yourself.

Now coming back to our subject of meditation what is the state of mind there. This is philosophy, fine, I have explained the philosophical aspect of it. What is the state of mind? thoughts are bound to be there, thoughts of sat-asat viveka were there; thoughts of vairagya were there, thoughts of interdependency were there, thoughts of devotion were there. Now what is the type of thought here? What is the type of thought you are going to have? A state of mind when there will be no thoughts. A surrendered person has no thoughts. How is it possible? Is it not contradictory to my system of Sri Ramchandraj, who says that thoughts are bound to be there till the end? He says that thoughts are bound to be there till the end and I say that this is no thought condition, the reason for that is you must understand what is the nature of thought. When any idea, any concept, is not in tune with the Divine, it gets thrown out, that is the origin of thoughts, origin is when it is not in tune with Divine. When a thought is not in tune with Divine, you become aware of that. It can be disturbing, it can be enjoying but then you become aware of that. When the thought is something that is totally in tune with the Divine then you become totally unaware of the existence of the thought, not that the thought is not there, thought is there but you are not aware of its existence. The existence is the essence itself and when it is in tune with the essence then it merges into it and this is an experience that you will be having on first day onwards. You will be writing as no thought, it is

not no thought that you have got, the thought that is there with you becomes in tune with the Divinity and therefore you are not aware of its existence. Non-awareness of the thought is entirely different from non-existence of thoughts; please appreciate the difference between non-awareness and non-existence. Thoughts do exist but then it becomes in tune with the Divine and therefore you are not aware of it and such moments are moments of silence. When you are meditating you will find that there are moments, some seconds, fractions of seconds or minutes while your mind goes almost blank which we generally tend to call absorbency. Absorbed, the thought got absorbed into the essence. The thought is there but it got absorbed that is why we use the word absorbency, we don't use the word concentration. So this thought, our thought which was devotion, when it matures, what happens is that God alone or the essence alone becomes most predominant and then you become one with it and when you become one with it that is the state of saranagati or state of surrender. That is how it is experienced in meditation, in action it has to be shown and that is possible only through manana. All these conditions, you must note you will not have it permanently and you will have it only during meditation unless you remember the nature of those thoughts during the other times during the day. That is the reason why people who have got high states of consciousness during meditation tend to lapse to the lowest levels perceivable and this lapse is unpardonable. What is granted you should own, you cannot squander. What is given to you during mediation is what is granted to you and we squander it and without any compunction and that is the worst part of it. As I told you, if you are established in second knot in purity, and through devotion you move on to the higher plane and always be dependent upon Him, you cannot help remembering constantly the Divine and when you remember the Divine constantly, purity you cannot avoid. Purity in body and mind and in every action of course. Purity and Divinity go together, they are alternative words. The questions of people who say that 'I sit and do prayer without taking a bath' or when 'I come without cleaning my feet I would like to sit', all these ideas will not work because they are all sloth, they all are matter, they are laziness, which will not be permitted, which is not permissible. If you remember the Divine constantly, you cannot have sleep, people who complain to me of sleep are people who are not aware of Divinity I would say, because how can you sleep before God, you cannot but then this great country has given us the notion that in sleep God is going to be with you because He is the essence. It is He, You are He; therefore He

is there in your place. In one of the Upanishads they say what happens to you during sleep and then God as a watchman guards us. Who keeps you going?, who keeps you going during night when you are asleep? not you, not your wife, not your children, not your parents, who is keeping you? He is the one watchman who is there. If you note that, would you come to the level of a Banasura try to have a watchman of a Siva? You will not, you will not sleep. These are the conditions that you develop as you move on to the stages of surrender.

So from surrender you move on to the plane of ether where balance is there. Equality is maintained, you are balanced. The whole approach of Rajayoga sadhana is towards this balance. A balanced approach we can come only when we know that everything that happens to us happens because of our actions, we are protected by the Divine day in and day out, we are aware of it and we live according to that and these are all made possible by the constant pushes. Instead of getting lost, you require a push and then that push is given through Pranahuti by the Master, because surrender is another place where laya is capable of keeping you in state of surrender always, you will not go towards equality. Surrender by itself cannot be considered as the final state because we have to move towards equality, balance, samatva, then only you can say that you are representing the Divine, you are a manifestation of the Divine, the samavarthi. You have to become a samavarthi, balance in our approach, these are the two wings with which you are going to fly. These are two wings you have got, one is materialism, one is spirituality, both the wings you are going to go together, each according to our capacity, each according to our karma but according to our destiny, namely to satisfy the Divine crying for human transformation. Such is the human transformation that is possible in this system.

These are all the positions of the Pind desh here (ref. Path of Grace). This system talks about points which are above. Upto this even in tradition we have got. This is Atma sarira, then this is brahma sarira and beyond that nobody talks. In this system we talk about the conditions of sahasrar and beyond also. The sahasrar is reflected here (top of the head). There are 5 points in between; there are 3 more behind which takes us to central region. Regions which are behind the sahasrara were not mentioned in tradition earlier. Nobody has mentioned it. The details with which the transition happens during this Pind desh was mentioned by Jnanadev in his own way in his commentary on the Gita. Jnanadev has written Jnaneswari, a

very very popular book in the Maharastrian life. Jnaneswari mentions that. One or two saints of south have mentioned certain points up to sahasrara, the paths are a bit different but the conditions are same. Why they have chosen that I have no idea because I learn them only through literature, I have not practiced any one of them. This one I have practiced, this much I can tell you these are all the feelings we get. I have learnt by practice that unless you do the manana you don't own it. In the beginning I used to think that by thinking about that condition it will be enough, no. We should be doing the manana, constantly we have got to do the manana aspect of it, we have got to think about it, we can't just take it for granted because these are all the conditions that have been given to you and you have got to own it. It is just like a person who is taught SA RI GA MA PA DA NI SA, the octaves are taught. Then one has to go and practice, similarly manana one has to have it, develop it. Until he does, he will not be in a position to have it.

So in the presence of a Master you may feel certain things but on your own when you start feeling it then you will become confident to talk, yes I am what I am and you will see the change in yourself. How much of a less of a beast you are and how much more of a man you are and how much of a sharing that you do which is the principle of Divinity. Divinity is nothing but principle of sharing, please note it. Sharing is the principle of Divinity, it is with us, all of us, we want to share, many of us want to share but circumstances compel us not to share, because we fall victims to that, selfishness. And even then, when sharing you would like to share among your own people, that is another nasty habit we have got. We develop this habit. I was amazed in one funeral when the dana had to be given, they were only searching for the relatives to whom they can give the dana, they were other people who are eligible for it but they were not prepared to give, because why should we give so much of money for him sir, they asked me, I said so much is your sacrifice, so much is your service. I did not try to talk much because these are all points which one would not like to discuss, one has to grow, one has to grow to that level. It happens in some cases in this rites, in funeral rites, in sraddha rites, you have got interesting problems, you have got to give some gold to some people you have got to, there is no alternative to it and when you give, you would like to give to your own people. That 's the misfortune, why this misfortune, because, our self has not grown beyond the relationship, about which I talked. You don't want to be your self, you want to be

in relation to some body so and so, that is the unfortunate position. We don't want freedom we want bondage, we like bondage and so long as people like bondage, there is nothing wrong about it, I would like them to have it also, let them come to a state when they know there is no use in that.

WAY OF LIVING

SRI RAMCHANDRA'S COMMANDMENTS

You have by now seen the 10 maxims or commandments of Sri Ramchandra. The crux of the issue is we know what is good, we do not do what is good. When we try to give our mind or intellect or reasoning, use any word you like, more importance than to other faculties that God has given namely feeling, love, attachment, empathy, this problem generally comes. There are historical facts that over about 5 to 6 thousand years or more, we have been somehow giving too much importance to the intellectual or the mental sphere and slowly we are getting away from our basis i.e, Nature. Instead of being one with the Mother Nature we have somehow chosen sometime in history a concept of conquering Nature. Instead of being in tune with Nature we wanted to conquer it and there arose all our problems. This problem was not there earlier, because behind every force that was there, the early man was able to see, the vedic seers were able to see, something which is definitely good and which is in order. Even when he praised or adored Natural forces he was not adoring the Natural forces as such but was trying to see what is the good they were doing to him. When we worship Sun they knew very well what Sun is, but then they also knew without him they will not be in a position to live and therefore they granted him the status of God. Similar is the position with the trees, which they knew is very important for their existence, for natural living, similarly about the rivers, similarly about the mountains so on and so forth. Somebody from the west who was not able to think all this well early and all of a sudden sometime in the middle of the last millennia or the present millennia, the fag end of which we have come already, started their theory of exploitation of the natural resources and consequently exploitation of other human beings also and they taught us the philosophy that perhaps you are very very pre-mature set of fellows worshiping this or worshiping that. They could not go to the basis, understandably, because their thinking pattern is such. It is our misfortune that we have started accepting it as correct and for about 250 years of slavery or perhaps a bit more, I think, we have finally come to a stage when we have got to adjust. We know in our minds that this is right, we are not able to accept it because the language of feeling is almost totally forgotten. Everybody knows some English, some French, some German, some Sanskrit, some Telugu, some Hindi, some language or the other we seem to be knowing. They are

all ways of expression; ways of experience or the imperience somehow is lost. The natural love between the father and the son, the mother and the son, father and the daughter, the natural love that is there between you and me somehow got eroded for considerations of what we considered or what we have been taught to consider as good namely opulence, comfort, not bothering about another person, living for oneself, stand on your legs - these type of logics have come and we tended to accept it.

The whole system of Sri Ramchandra tries to restore us back to that fundamentals of trying to live with Nature, trying to be in tune with Nature. We are expressions of the Divine is a word that we have accepted at the mental level. Thanks to the renaissance period of the last century when the great Vivekananda came forward and made this statement, yes, most of us have started remembering our original moors our original traditions most of us have. Many other systems have explained it also, each one in their own way contributed to our understanding of it but behind it is the call that again is generally getting forgotten because we get into vedanta or philosophy rather than the practice. An intellectual thing can take you anywhere, anywhere in your imagination it can lead you to any place but feeling is lost there. Information doesn't become knowledge that easily first, as we have got lot of information in the library, to read and understand it takes some time and knowledge to become understanding it takes an enormous input. There is lot of effort we have to put in between these two. Simply because we know something I don't think we understand that. The most difficult thing to understand in life is the word sacrifice and I am proud of being an Indian knowing the value of sacrifice, but sacrifice is a word which will not go along with individuality. If you talk independence don't talk about sacrifice, they are mutually contradictory, they will not go together.

A society based on the value of independence is bound to fail and that is what our asuras were supposed to have had. What type of stories we have got, I don't have to repeat all of them, most of you know all that. In sacrifice lies the value of Divinity, the Sun burns himself from morning to night so that we continue to live. Sacrifice is the basis of Divinity - when anybody says that you are a Mahatma or you are a Divine personality, he is only trying to tell you that you are capable of thinking beyond your selfishness and trying to do good for others. Only when we talk in terms of selfless service we talk in terms of attributing Divinity to him. Gandhiji is a

mahatma for the only reason he was able to sacrifice so much of his personal life for the sake of the nation otherwise he will not be. There are so many, it's only an incident, one example I gave, there are so many people whom you can quote. There are perhaps many more whom we don't know at all, it is not necessary that all Gods should be known also. That is why the number has been put at some staggering 360 crores so that you do not have to count. One or two you will definitely start counting. Who are they? When you put the number at 360 crores you will not bother to count. The simple reason behind it is, there are so many.

Every one of us have got the capacity to become the Divine and how to become Divine is this system. The system of Sri Ramchandra's Raja yoga is not meant just for being getting some satisfaction, some peace of mind. No. How to live up to our potential of being divine? That is our potential, human is not the potential, many people talked in terms of human resource development. I am ashamed to use that word in this country for the only reason I have been told from the beginning that there is a divine resource that has to be developed. So let us develop the divine resource, human resource will come along the way, it is just like one more qualification that we get, let us become human at least I agree, temporary goal, but our goal is not that. Our goal is to become divine, the divine resource has to come out and we are capable of doing such sacrifices, we are capable of doing something very very good to others, atleast we can think good of others. At present we think good of ourselves, from this level let us come out of and think good for others. How much you can do? Later on that starts, first of all let us start thinking something outside ourselves.

It is time to think in those lines, because I will tell you two small examples, they are actually incidents that have happened, I was reminded about them yesterday. One of my distant relatives, happened to be a cousin actually, became a CEO by 34th or 35th year. Right on the top he was, he gave a ring to me about two years back, 'uncle I have reached the position my father and mother have been pestering me for this type of position I have got it now, what next? can you tell me what next?' the question was something over the phone, I couldn't answer in detail so I said, when I meet you next time we will have more occasion, time to talk about it, don't worry carry on. After about 8 days, I received the message that he committed suicide and his only reason is, he has not found a purpose for his life. He had no

purpose because he has reached the pinnacle, he got the maximum position that anybody can think of. He committed suicide. There was another incident yesterday, one of my friends, old friend met me after 25 years, he came he was talking to me about his relatives, his cousin actually, this boy belongs to the brahmin community, he married a kamma woman, so far there is no problem. The problem started; it seems one of the conditions for the marriage is that they should not have any children. This fact came to the knowledge of the parents much later and it seems they see once in about 8 to 9 months, they work in two different places in USA far far away perhaps Kanyakumari and Kashmir. So he was telling 'what is this Narayan what am I to do, this is what is the position' I said it is their life they have chosen that independent life, you and I are talking about interdependence, they are talking about independence. So the values are entirely different, unless there is a change in the value system you will not be in a position to communicate to them and they will not be in a position to communicate. We can talk but we will never communicate, exchange of words is always possible, exchange of words doesn't mean anything, we never learn anything from that. So what I am trying to impress upon you is, so long as we are going to live for ourselves, we will lose to have meaning for our life itself, the meaning for life lies only in living for others. If you are going to live for yourself there is no meaning at all, you will get into that frustrating mood, really nobody knows what exactly it is. One more thing also I have to tell you because it seems that when she comes also she will not make him coffee which he likes because she likes tea and so there is a big quarrel every time they meet on this issue of a coffee and tea. I am not joking, this is exactly what yesterday my friend told me and I am just repeating to you because this is the way in which we are going, the amount of tolerance, alright you have coffee I will have tea at least that is a good understanding. No, not that way I come once in a way to meet you therefore you should take tea and he says once in a way you come, you better take coffee where is the end to this? this is a very very funny situation to which we are going and why I am giving such a big sort of an introduction to the whole subject is, let us learn first of all to live in tune with Nature.

Nature teaches you certain things, so the first thing, the first commandment of Sri Ramchandra starts with "Rise before dawn", why should I? Why should I, tell? Why not I get up some time in the afternoon? Sometime 12 o' clock in the afternoon,

what is wrong about it? The reason is, when you want to participate with nature, nature starts activity at that time so you also start your activity at that time, before that time you be in tune with Nature. To be in tune would be to follow and that is much more superior. You may perhaps rise a few minutes later or earlier but Sun will rise exactly to the same second according to the calendar, you can see, there will be no change. So there is a meeting place between activity and inactivity, the night was inactive the morning is active. You may put this question to me sir, how do you say that, nowadays we are active the entire night. Yes, we are active we have killed nature, that's why it is so, we have deliberately killed the nature so that there is no difference between night and day. Yes, it is very difficult for you to teach your children as to what is night and what is day. If you are just going to show, going to any metropolitan city, where you will find every time light because it has been my very tough experience to explain to my granddaughter what it is to think about darkness in the night because every where there is light so when I say that nights will be dark, she says no its not dark it is blue, I said no no it is dark then she said no it is blue, so one night fortunately in Hyderabad we have got so many days when there is no power, power cuts so it was easy for me to go and say now you see what it is. That way it is also a blessing now and then you lose power at least we can teach certain concepts otherwise it is impossible to teach that concept. How to say that nights are dark? In a situation like this how do you say that. We have deliberately killed and those of you who know a bit of Ramayana should remember that when this Anjaneya entered the Lanka in the night it was all bright so he was confused whether it was morning or night. It was one of the greatest confusions at that time, I think we are in no better position than that today. I don't want to make the conclusion that all of us are asuras but then by and large that seems to be the position. It is a miserable state of affairs in which we are now but if we want to restore ourselves to balance, first thing is be in tune with nature, night is inactive, day is active.

Your heart is the place where there is both activity and inactivity, it beats, there is one off period, there is one on period. Similar is the night and day, so he says to you that you get up early in the morning, meditate at that time. How long, how much, is secondary issue. That it is one hour or half an hour or 45 minutes or one and half hours each person decides and in a modern world like this since you cannot give too

much time, SriRamchandrajji Maharaj has fixed the time as 1 hour, he says you take it as 1 hour as the time. It is fairly arbitrary, there is nothing very very unquestionable axiom about it, nothing, you may be sitting for 45 minutes, you may be sitting for 1½ hours, it all depends upon the time but for a busy person to give more than that time is not possible. Those of you who have done some sort of a worship, you should have seen the amount of time we take, generally about three to four hours we take to complete all your things, as against it you restrict it to one hour before the dawn itself. That is very advantageous because we have to go to offices, we have to attend to our work, so do it early. If you do it later you will not be in a position to do justice to both. I am aware of very many pious people at various levels in government service of which I was a part till recently where they say sir, So and so has not come, why? Because of a puja in his house sir he will be coming very late, at what time he is expected? May be around 1 o' clock or 2 o' clock. This is a daily situation because everyday there is some puja or the other, something or the other happens. I am not here to judge their ethical standards. No I am not here to judge that but I can only say it has affected their work but if you don't want to affect your work and also be happy, the better way is to get up before dawn, do your puja early.

Sit in the same place for the only reason vibrations are always there. You carry the vibrations in the same place and that's how we start the day but people who have got questions about the tradition they say trikala sandhya. There is something like morning prayer or morning sandhya, afternoon sandhya, evening sandhya, I don't know how many of you are aware of all these things but most of the people who try to do all the three at least gave up the afternoon one very early because it was impossible to leave office at that time to go and attend to that work at 12 o'clock. Of course the purohits have done it to the extent that they were capable of. People who did not have any other avocation except doing priestly work, they have been practicing but by and large for the common man it is out of question and the common man for the reasons which we don't know even coming from greater traditions has moved into the service sector. The reason for that was the alleged poverty, alleged poverty is what made our ancestors move down to jobs, jobs with the westerners and thereby in a sense participated in the betrayal program of the independence of the country. It may be very bitter to hear all this but that is the truth. The truth is by joining their hands we have sacrificed our life and we have come to this position.

Had each one attended to his job properly this position would not have come but then they were told that they were poor, as against people, ancient saints who said that poverty is by choice. Why do you want to be poor? Because, only under those circumstances I can think about God, why do you want miseries? That is the circumstance under which I can think about God, that is the famous story of the kunti herself. As against that value which was there early, we have compromised enormously, we means our ancestors, we are part of them and they were part of us so this is how we have deteriorated. Whatever it is, it has happened, you cannot reverse, you cannot get back, so what is the best way out? If you put that question, best way out, this is the answer that my Master gives you, namely you adjust, you adjust your timings in such a way that you meditate in the morning. You go to your work but then when you go to work, think whatever work it is, think that it is the Master himself is doing and there he is bringing a very big concept of Bhagavad-Gita into practice. In Bhagavad-Gita you find it in second chapter you will find that Lord Krishna clarifies the point, think that I am the doer, not you, you are nobody to do, I am the person to do. If he is the person to do, our efficiency levels will be at the highest because God cannot be inefficient. God by definition cannot be inefficient so whatever is our best potential will definitely come to the forefront if you think he is doing it, so during the day you follow this. Afternoon, you are not going to meditate, it is out of question because your office is there but since you are going to do the entire day all your activities thinking it is the Divine that is performing you will not have the necessity of doing it at that time, it is an alternative that has been given. The third one is, in the evening He modifies the sandhya. Of course the sandya if you have studied well has got a mantra to this effect but least understood. I would not like to go beyond a limit but then if any one of you is interested I will tell you what exactly is the thing that was given. They said that, you have to think that all my activities have somehow caused impressions in me, somehow good, bad, indifferent, some impressions have formed. So it is my activity, my thinking, my attachment, that formed these impressions and therefore it is my duty to get rid of it, so we clean our hands, we clean our face, clean our feet, similarly clean our heart also this is what is asked to be done in the evening cleaning process. Again, before you go to rest think about God and go to rest. Why? Who takes care of you when you are asleep, it is God who takes care of you, the oldest truth of the Vedas is this. In the night we are in the company of God when we are deep asleep and that is why most

of us know in this country that we don't disturb people when they are sleeping because he is in the company of the divine, you have normally no business to disturb him. So through the night you go through rest, again activity starts, that's how the first commandment goes.

You can go through the commandments that are there, the books are available the commentary also is there. What should be the type of prayer that I offer? Should I ask for something of a relief from my problems? Should I ask for some relief for somebody who is suffering in my house? Or should I ask for something else? So when God is there to ask we don't ask all these things we ask only for our being one with him. A question may arise whether it is not human nature to think about others. Yes we do, it is not human nature that as such that makes you think. It is the attachment that you have developed that makes you think as such and that attachment has been given enormous importance compared to another fundamental logic, a very fundamental truth of science, that 'as you sow so you reap'. It is a fundamental truth but whenever we think in terms of God we wanted exemption from this axiom. This is an axiom 'as you sow so you reap' but whenever the concept of God comes, we always think in terms of seeking exemption from this under some rule. As a government servant I would like to put under this rule so and so please give me some exemption, it happens. It has been our habit, from which time has it been our habit? Selfishness is a point that we have got of the animal nature because it is a preservation instinct. Selfishness is another word for preservation, you want to continue that's what you call selfish, you want to annihilate then you won't call it selfish. Nobody annihilates himself for selfishness, but then the human nature should be in accordance with the divine which annihilates itself, every second it burns itself to see that I live. The one Suryanarayana that all of us are aware of, goes on burning incessantly so that I live here, that is the type of demand of God. These attachments that we are saying that are ours actually are not really attachments. When you go deep into it finally I would like somebody to be happy, yes I would like to. When your house burns except for a mother nobody bothers about the child, they run away. So all these talk of trying to do good for somebody etc., you can understand for yourself what it is, why should I make conclusions I can only tell facts, this is the fact. That is the fact of life, we would like to save ourselves, basically that is an animal instinct, nothing wrong about it because we are animals,

everyone of us is an animal how can we say we are not, we are animals. Actually we are naras, a small level above vanaras, in the vanara you have got a tail and we are nara, we don't have. This nara has to become one who can think and that is a manava, a man who starts thinking is a manava, a person who thinks for the good of others is a manishi and a person who goes beyond that is a kavihi. Not every poet is a kavi, kavi is somebody different and he is capable of seeing where ravi cannot see. That means he is capable of going beyond the limits of Nature, limitations are not there for a kavihi and he is supposed to be paribhuhu and he is supposed to be swayambhuhu, so many adjectives have been given in the Vedas for that. It is very difficult to grasp the concept of what is the extent up to which we can grow but the misfortune is we tend to live at the animal level, it is true and most of our prayers are dependent upon that animal level. So it is for each one of us to know whether we should restrict ourselves only to the animal level or we should move beyond that. While it is a fact in day to day life we do pray for all these things, our approach to God should be always, in our meditations, for our spiritual upliftment, not for the relief. I may have some problem, you have some problem, my wife has some, your mother will be having some, something like that, it is natural for you to ask, you will have to grow out of it. Incidentally now this problem has come I will tell you one small incident, few days back I received a letter from another gentleman. He was to have his first child and there was some labour problem and this happened in the U.S.A, not here, so this man was already a practicant of this system so he sat beside his wife and then I think touched her body or something like that and prayed for her relief from this pain or whatever it is and she did have a good delivery and the problem is over. This man's problem started now, he started writing to me sir you asked me to think only in terms of the ultimate I did it like this what am I to do? I said you already done it then what is the point, every person does it and you also have done it, grow out of it.

One thing is to know where I am, one thing is to know what I should aspire for, so what I am asked to aspire for is the 2nd commandment, what I am, I think everyone of us know what we are, then why talk about it. This is too obvious, the 2nd thing is too obvious for all of us, when you have got a head ache you will say at least let me not have headache during meditation, at least this prayer you will have. You will not yield so much to the divine to say that he will know better, no. You will at

least put some amruthanjan here or a zandu balm there or some other brand, these things do happen. If you are a bit more religious you may go to some vibhudi, you may take some sripadarenu or you may take some tulsi teertham, do something, you will do something or the other to get rid of it. There is nothing very very great about it, very abnormal about it, every one of us would do it because it is a natural instinct. We have to come out of that natural instinct somehow and let us have an aspiration for that. When we ask God let us not ask for these things, these things we know how to get rid of them, at least, thanks to so many doctors now they will sort out most of the problems. We should aspire for spiritual upliftment. Begin your puja with a prayer for spiritual upliftment and rest not till that is achieved'. Rest not means, everyday if you are saying I will not rest till that time, it will not work, it's a life time approach so we must go on doing this puja only in that way seeking for One, that is why the prayer says to you 'Thou art the only God and power to bring me up to that stage'. This is the one of the most challenging things for us and at the same time one of the most unique prayers we have got. We are not asking for a status less than that of God, less than that of divinity. We would like to be one with the Master, His status shall be mine because we are He, we are no different from Him so don't ask for a position less than that, ask for a position equal to that. In the end of course you realize you don't exist, He alone exists that is a separate issue. Ultimately you don't become that, only He becomes you but that is a separate subject but the fact is we are asked to pray for that. That is the challenge, that is the possibility that we are talking of. We are not talking in terms of being just disciples or devotees or slaves. That is granted in the beginning itself 'we are yet but slaves of our wishes', that we know. That is a very very polite way of saying that I am a slave of my animal instincts, slaves of my wishes. Suppose you just change those words 'wishes' and then put 'animal instincts', it applies better it makes more sense to understand but then my Master is always polite so he has given in that way and this is one of the prayers He got from the divine and therefore he gave it as it is.

The 3rd commandment says, oneness with the Divine, complete oneness. That means so long as we are selfish, self motivated, we are thinking about ourselves, our goals and our petty ends, you will not be in a position to become Him because he does not distinguish between one and the other. All our conflicts arise mainly because of individualities and personal goals, conflicting goals actually, very

very conflicting goals we have got. Therefore somebody becomes inimical to you, you think it is but nobody is inimical, we think he became because his goals are just in the opposite direction to ours, we ask something he asks something else. So in the whole process it becomes very difficult to move on unless we start yielding to that and if you yield towards the divine the chances are that you become one with Him. As I hinted already, you don't become one with Him, He becomes one with you because you are His expression. This is another vedantic problem in Vedanta, the problem always starts with saying that atman and Brahman are the same. It is the Brahman which is the atman and not the atman which is the Brahman, and then aham brahmasmi has been very very badly quoted out of context. If you read the original vedic thing it does not mean anything, it means only when I have realized that I become this, the concluding part of the mantra but interpretations will always be there. Mind is capable of playing and it plays, if there is one thing that is still left with us of a monkey that is the mind. You are able to get rid of the tail alright but then the mind is playing jokes and it is playing monkey everyday. It plays all sorts of monkeyishness and we have to control that, we can't suppress it because it is something God has given so we have to control, bring it to a state of balance.

When this type of oneness with the Divine is possible? Or when is it possible for the Divine to become one with you? When is it possible? Only when we try to shed off our unnecessary load. Too many attachments, too many prejudices, too many opinions towards several things, most of our discussions are meaningless discussions. I don't know whether you had funny discussions but I did have, so I can share what I had. You go to a cricket match and then see some fellow playing, somebody bowled and somebody played, ok, matter is over, between them it is sorted out. We start arguing 'had he played like this it would have been different, foolish fellow he did not know, no no he played very very well'. Next fellow says something, third fellow says something else and you get into terribly heated argument about the whole thing and the evening is over, we have forgotten to see the match also. In the whole process of one stroke the match is lost, I don't know who wins there but we have lost the game. This is what our arguments are, most of your arguments if you can see, this is how it ends. The system of education that we have got is one of competition instead of coexistence, instead of co-operation, we have unfortunately opted for the western concept of competition. Krishna and

Sudhama both were disciples, they never lost their self in competition. Krishna passed out very early, Sudhama came out much later but nobody said that this fellow is inferior or that fellow is superior. They always said he is a person who has studied under the same teacher and therefore venerable. The only person who unfortunately upset the cart was Drupada who misbehaved and therefore the whole of the Mahabharat was there, part of the Mahabharat is part of that story. Now one person saying that he is superior, had he also maintained the same principle as Sudhama and Krishna, the problem would not have been there. Competition is the beginning of all trouble. All of us are made by God and according to his design. The rose is as beautiful if not more than a lotus, let us not go on comparing them and then contrast and fight. So this one upmanship is the concept that has been given more into our head, as I have already mentioned in Mahabharat itself it is there but more into our head thanks to the west because they wanted to bring some difference between us and they started saying this fellow is superior that fellow is inferior. Those of you who know a bit of social psychology know there is a community called Mundagmar in south New Zealand, one more is called Arabish, the Arabish fellows live in plains, the Mundagmar fellows live in mountains. The arabish fellows in the classroom who were given an exercise of mathematics, now whoever had completed were asked to lift their hand, somebody did very fast and then lifted his hand, in Mundagmar community they refused. This fellow has completed his exercise but he did not lift his hand, when asked why, he said let everybody pass then I will lift, when asked why, he said because we have to live together in the forest, you can fight in the plains we cannot fight in the forest. If you fight in the forest amongst yourself you will definitely be killed by some animal, in the plains we can afford to fight. So the beginnings of this type of competition comes only when you are affluent and when certain other values take over. We don't have to, we don't have to go on arguing, somebody had played you see the game and then go. No, nobody would like to, people would like to get into troubles. This is a general feature, I agree a general feature, today we have to unlearn quite a lot. The process of spirituality is mostly unlearning, not learning, we don't learn anything in spirituality for that matter we only unlearn whatever we have learned. Whatever samskaras we have got we would like to get rid of them, get rid of them and you are liberated, we are back to our original place. You learn something then we are lost in samskaras, one more samskara you have got. You start arguing your philosophy is superior to that of mine, advaita is

superior to visistadvaita, visistadvaita is superior to dvaita, dvaita is superior to advaita, you go on arguing there is no end to this, because a person would like to be one upmanship. I am just up, I am better than you, why should you be better than me, why not all of us be equal, no. It is acquired nature. You see children they don't differentiate in the beginning. All children are innocent, they join together, they play well, of course they argue, they fight among themselves, they immediately compromise, everything is done. As they grow you will see the thing, they take uncompromising stands. In the early life they are all compromising on all levels and as we take on a silliest thing also they will be uncompromising, they will not compromise on this. So this is an acquired trait, it is not a natural trait, natural trait is to coexist, be in peace, be in peace is the natural trait, be in conflict is what you have learnt through civilization, eternal conflict for no reason what so ever. You may think that I am unpatriotic but then I will quote one small incident as to why we are fighting on borders really one does not know why, because those glaciers will never go nor that fellow is going to sit there but still we go on arguing and the same thing is what Bertrand Russel said. He said you people all the time tell tolerance, why don't you just keep quiet on this issue. If that fellow were to take manmohan line or macmohan line, whatever line it is somewhere in border and it seems they are fighting over a place where nobody will go at any point of time in his life except these unfortunate soldiers who have been posted there to fight, very very unfortunate souls. Why they are fighting there, nobody knows and he said why are you fighting on all these things, small things, it doesn't matter much, why do you fight and then for having said it some big agitation was there and he was thrown inside the jail. Poor fellow Bertrand Russell has to go through miserable life for having said something like this. I don't defend him nor am I in total agreement with that logic nor am I opposed to the defense policy of the country but what I am trying to tell you is, this is what we have acquired. Finally if you look at it, the whole thing happens to be some sort of a small fight on very small issues. Most of the difference of opinions we have got are only silly difference of opinion.

Plainness is something that is in nature, it's plain. When you are angry be angry, when you are loving you love. When cyclone comes it does not distinguish between the places, it simply comes, when floods come they don't distinguish he is a good fellow he is a bad fellow, I will drown only this fellow, I will not drown that fellow,

no such thing is possible. It is plain and we through our artificial means have started controlling our feelings to such an extent that many times we don't express our true feelings. Finally the personality, the persona being understood as some sort of a mask has totally covered your soul. People know only personalities, nobody knows the soul but our souls are one, we are one with each other, there is no difference between you and me. It is the personality that is giving a conflict and persona you know is a word that is coming from the word mask. It's a mask, I have a mask you have a mask and this is what is fighting. Basically internally I want you to be good and you want me to be good. I want to be kind to you, you want to be kind to me, basically everybody has got this feeling. People are now afraid of touching a person, this has happened in the west much earlier, this is happening in India now, in some places at least. Somebody gets into an accident and if you touch him you are in troubles, if you touch that fellow you are in troubles because he says had you handled me better I would not had this problem, he goes to the court and then you are lost. For having attempted to do something good, you are getting into troubles. The personalities are in troubles now but basically the instinct is the same, there also they want to do some help, do some good to others. If 30 years or 40 years back or even about 50 years back, if you try to help somebody he used to accept it, today they will ask you the question why is it you are doing this. As a matter of fact I found this question in the institute also, many of the participants put this question why is it you people are doing this free, why is it. I want to be good, that's all, I have no axe to grind. I want to say something which I know, if you are kind enough to come and hear me I will tell you, you don't want to hear me and go alright you go, but then why is it you are doing is the question I could not understand. We will also show you the papers there are earlier batches of people who put this question, why is it you are doing this, what is it you want to do. We only said we want to be brothers, at least we want to tell you that we are brothers, whether I behave as such or not it depends upon my behaviour but at least I want to tell you. That's my intention, I have no intention to tell anything wrong to you. I have benefited from my great Master which I wanted to pass on to you. Please see what it is, if you can follow it, follow it, if not, very good having spend some time with us let us be happy. This is what I have been telling but then that itself is a big problem for us to defend, it has become very big problem now and then it becomes, why do you waste so much time? I don't waste, I spend, I usefully spend. When I communicate to you, I consider this is the best time

that I spend. A few good words to others is what we can do because all other places it is selfish motive that is guiding us. I am not doing any marketing here, because by marketing I am not going to get anything. By marketing a system like this, what is it I am going to get? Because a stage has come when people started questioning genuineness of selfless service itself because it has become so alien to us now in this present atmosphere it is very difficult to convince people. This has started, I think in several walks of life it has started actually, when somebody is prepared to marry without a dowry he is asking a question, who is this fellow, there must be something terrible deficient about him, otherwise why should this fellow marry like this, he seems to be well qualified and all that. Genuine goodness is being questioned now, that is the dirtiest level to which we have fallen now, thanks to your competition thanks to what every word, we have got. A stage has come when we should come out of this at least. Let us behave as personalities capable of being divine, we need not yield to this much of animal instinct. Animals we are, there is no doubt about it, who is not an animal? There are many qualities that are in us which cannot be so easily got rid of, they are animals. That is the message actually given to us by some of the stories on Indra, they were just trying to tell you that even if he is a God, he can become animal, the possibilities of a person of a high rank falling low is what was hinted at. We don't have to accuse anybody for that but the possibilities are there because it is always there, every person suffers except that is our basic, base actually from which we are growing.

The next commandment talks to you about being truthful. There is one thing very interesting you must have noted about the whole commandments. You do not find one sentence which says you should not do. Not a single commandment is there which says you don't do this as against other commandments of other religions where they say you should not do this, you should not do that, you should not steal somebody's property. you should not take away another man's wife, all sorts of things. This is what the commandments are there in the Bible and so also in Koran. As against it, here as according to our tradition, it's the question of the Satya that matters. Rtam and the satya are the two concepts which are very very unique to our system, this land actually. Rtam is natural order, there is a universal order, you disturb any one of them the whole thing collapses. There cannot be any change in the planetary positions, the way in which they move, the path in which they move,

you just disturb one from the other you are in troubles, you are in chaos. Just what can happen to you is something nobody can imagine. If sun were to rise just a fraction of a second later than what he is supposed to, then we are in real troubles we really don't know what will happen to us, so that is the natural order. On the natural order is dependent upon your truth because that is the truth. Truth should always be linked with the Rtam. Rtam, Satyam - they are interdependent. By following that order in my life I maintain that order, by that order I live, this is what you are supposed to remember everyday at the time of eating food. There is a mantra for this which says that because of the truth, the eternal dharma that is there, the rhythm that is there, I am able to practice the truth and because I practiced the truth the rtam shall continue. Any change in this is likely to lead us to disaster and that is what is happening today with your ecological imbalance. You try to touch this, you misbehave with the nature and it starts giving its own results. You get akala varsham, you get enormous heat, all our making only, nobody else has made it. Now you come to know after enormous amount of misuse of nature, you come to talk about it today and the joke of it is, the people who have polluted started telling us who are just now learning to pollute, that you should not pollute. They are the fellows who have polluted, whoever asked them to do that. So this is the problem between the developed and developing countries. They disturbed it so badly they are now telling us now you should not do because they know now what the problem is, this we knew from the beginning. Recyclable energy systems etc things that now we are taking about really funny for me to hear. Our fellows knew it much earlier all these things, they knew, they never wasted anything but today we are again learning all sorts of things. We seem to be learning, really we are just only remembering or recall. Something that is buried deep in us is being recalled now. So this particular nature, be truthful is not a question of just speaking truth in this system, speak truth is not this, it is be truthful. Our true nature is that of being divine and we should be truthful to it. The call is that you should be divine, you should live for others, you should sacrifice yourself, your values should be of the higher order, be in truth, that is, be in that condition which God has asked you to, be truthful to you nature. We are descendents of the Divine, we are expressions of the Divine, we are manifestations of the Divine and that is our right to uphold it. I don't have to become devilish, I need not. The charm of the system is that we are asked to be one with the Divine. You are one there is no doubt about it, only thing is we are trying to put it low

saying, no, no this is not the practical way of living, the practical way of living is to kill the person first. Whoever is opposing you, don't be one with him but try to exploit him. If he is very mild try to make best use of that fellow, this is what we have been told. A situation of trying to exploit, that is not our truthful nature. Be truthful, truthful to our real self, one with the Divine, that is our condition, then, everywhere it will be only peace of mind, every where it will be only peace otherwise there will be only conflict. When you are not true to yourself then there will be conflict, all wars are attributable only to that. Exploitation is not the way to live, cooperation is the way to live. Exchange of commodities was what, beginning of economy. Today it is not exchange, unfair deals, actually it is the middle man who makes it, who never does anything that is productive. He is the fellow who is making maximum out of it. Our economy is such a wonderful economy, it is a British economy. They never had any resources, they never had any market, the funniest fellows in this world are these Britishers. They never had anything in their land, they never had a market. So the market is elsewhere, the raw goods are elsewhere, this fellow exploited. It is a very very funny situation and it has become the model, so what type of models we have got you can see for yourself. So be simple, be truthful, be truthful to yourself, be truthful to your nature, it's not difficult to follow that actually but it appears very difficult to follow because if you take it as truth speaking then it will become troublesome. Be truthful is easy to follow, truth speaking is really tough, then you will get into real trouble. So understand the commandment well so that you will be in a position to live comfortable in a modern world otherwise you will get into enormous confusion, you really don't know what to do afterwards.

When we are true to our self, the next easy thing for us to follow would be that we come to know that we are expressions of the divine and so are all others. So the much talked about concept of fraternity which is based more on business transaction today, where you have got Rotarian brothers, you have got Lion brothers. Rotarian brothers I could understand a bit, lion brothers is difficult for me to understand and so many other brothers are there. We also call ourselves brothers but the real brotherhood comes only when you know the common origin. When you know the other person also has come from the divine and is an expression of the divine, then we will be in a position to treat him as a brother. But do you know the present day world of competition, a stage has come, how the brother feels, suppose a person

who has got very good IQ, may be 200 or something more than that, the other fellow may be moron in the same family, he is ashamed to call him a brother. The parents also don't like to own that fellow, they also put him inside and then say don't come out. Somebody is visiting us so that is your room, you go and sit there, they lock. So that is the level to which our so called competitive spirit has taken us. Previously this type of problem was not there, say about 80 years back or 90 years back, when we read the stories of several families, even when the eldest brother is an imbecile he is the person who was respected. He was an imbecile, no doubt about it, but then they respected him because he was somebody elder and each man tried to help the other. Suppose a person is a bit better than the other he was very happy to help the other person. Giving and taking was so easy and natural then. Now there is neither giving nor taking. Taking of course is there in the sense of exploitation, giving is not there. We have, we have our own words, we have got our own dictionaries that we have developed, new dictionaries can be easily written today.

So to know the other person as a brother itself is a big problem, and that becomes possible only when you know you are coming from the same source. So without this union with God, without the simplicity and plainness that we develop and we feel the presence of divine in us and we know that we are the expressions of the divine, it is very difficult to accept the other person as a brother. You will not, not because we were not capable of it earlier. We were capable of it. We were having a civilisation based on that but the present day civilisation which is based on exploitation, competition, conflict, comparison will not enable you to think in those lines. It literally prohibits you from behaving like that and you have got an interesting answer for this from the so called religious people or traditional people who say that "*vaadi karmandi idi*". It is his karma that he is like that what is it I can do. That is not, that was never the philosophy of karma in this country. The karma as I told you earlier, it is natural principle of "as you sow, so you reap". This was the principle of karma in the simplest of terms but we are supposed to help here. It may be true that is his karma but what is your karma? What is your swadharma? Your swadharma is to help, your swadharma is to be divine. What is your swadharma? Not to exploit others. Our swadharma is one to help and once you help that man also will get some relief. You also will get relief that is a separate subject but then this particular concept has gone totally and one should not feel sorry if our parliaments and

assemblies are loaded with such imbeciles; because that is the only place where finally they could land. Since you did not allow them to enter your offices and schools; they found their way to the assembly. Let us not feel bad about it. It is we who made them so. If all the thugs and gundas have joined there, it is by our choice. We have made them enter there, they became the street rowdies first, dadas, what else could he do? He had atleast muscle, so those people who did not have muscles they are separate set but people who had muscle, no brains, had brawn that was capable of doing several things. They got things done, they are able to get things done which you cannot. If you want any admission to any school in a particular area, the best place to go is not your district educational officer or director of school education or the minister. Catch hold of the local gunda that fellow will get you the next day the seat. This has been my practical advice to many also and they all succeeded in getting seats. The easiest way is to do that. because they will get it. If you want to go to any cinema and you don't get ticket, tell that fellow he will get it for you. Why unnecessarily waste your time there. That is how they became leaders, and then they are leading our nation and we are being led. So nothing wrong about all that but then that is not brotherhood. Had you been kindly to him, had you only spend a few hours more with him, he would not have become that. I know many of these politicians, internally I know how nice they are, externally how bad they are, both these things I know, both the things are there. They cry, when we say a few good words they cry.

So brotherhood has become a big liability. Everybody talks brotherhood, it is very easy to say, but who is a brother? One who can share, is it not? Share means what? Divide! What a definition we have got! From share to divide. You share food, sit along with me take a few biscuits, I do not count how many biscuits you take, how many biscuits I take but then no, that is not the concept of brother. I have got four, you have got three therefore cut it into one by two and then eat it. Previously a person, they say that this fellow is not capable of living on his own, let us give him something more, I am capable of living on me therefore I won't take it, I don't want it, be happy. No, that is not our concept today. Even when I can afford to live on my own on a much better scale than the other person, I would like to have my pound of flesh. This is the degraded level to which we have come. All this because we don't understand it is divinity who is expressing. If only that is there, I think we would have

given every person his due. Naturally a tree which requires manure will be given more manure, a tree which does not require that much manure will not be given that much of manure. What is great differentiation we are trying to make? Each according to the need, each according to its capacity. All these concepts are lost. As I told you sharing has unfortunately meant divide, so really one does not know why the dictionary should have two words one is share and another is divide, one is enough why have two words. Your dictionary can be shortened but then that is the level to which we have come to.

The most funniest aspect of it would be, if you have gone to any dinner to any marriage now a days, previously dinner means people used to serve in the plates and all that, that culture somehow is lost. Now it is kept somewhere, some common plates are there and you have to collect it and then go. They expect some 500 people or 1000 people there but then we also know that some persons somehow take more than their quantum and after sometime you will find that, that plate will be empty so people will start rushing to that preferred item first. For what reasons we do not know we rush and then take their pieces, so literally what is happening is nobody wants to share even in those circumstances. Each person sharing, no, no sharing, only exploitation. Who is smarter here? So remember the dogs and remember these men, the beautiful analogy comes to you. You can paint, if you are a painter you can easily paint. If you are a poet, you can write. So sharing is lost, fraternity is lost. It is not lost today only, it has been lost long long time ago, they have never been achieved. Vali and Sugreeva are there, Sundopasundas are available, any number of examples you can go on giving. Fraternity has always been an elusive affair, and you will never be in a position to accomplish it unless you know that you are divine and the other person is divine.

There are three principles which the French Revolution has thrown out; Liberty, Fraternity and Equality. These are the three concepts thrown out to the modern world by the French revolution. All the three are spiritual values and they do not stand in the secular level. That is the reason why we are not able to achieve any one of them. We gave a distorted version for it and then stated that equality before law, and not that all of us are equal because we are all children of the divine. So we misinterpret it to mean that it is equality before law. Is there one universal law in this world? No. Each country has got its own, perhaps each state has got its own, and

each locality will have its own. The law will be variable according to the goonda that is available. The enforcement people who enforce law, they decide as to what is law. So similar is the fraternity, it is a spiritual value. Only when you know you are coming from the divine, we will all be equal. Where is fraternity, you tell me? In which place is it available? The one place where it was possible and was practiced earlier was the family system, in a joint family system like ours in this country. Elsewhere in the world no such experiment was done, nobody knows what it is and today family as an institution is perishing. People have finally come to the stage of living together. That is the west. The latest western style is living together, no question of marriage. At any time you can walkout. Some people say why all this, even this why? So they are independent, so family as an institution also has perished. So Fraternity where are you going to have? How do you express fraternity? What is the way? What is that the French revolution has been able to achieve? All the three values that the French revolution has given which are unfortunately only at the spiritual level have been brought down to secular level and the experiments are failing. We are only posing ourselves that we are the biggest democracy or somebody else is doing something else. It is all a big drama that goes on. All of us are equal but some of us are more equal. How contradictory that sentence is obvious to any person who is capable of thinking but then that is well accepted norm in any administration.

So spirituality alone is capable of making us live upto the level of this particular standard of fraternity is what I am trying to stress and that is possible only when you know your common origin and common origin can be known only in your heart, not elsewhere. Only when you know that God is there with you, you will be in a position to concede the point that God will be there in him also. If God is there only in some temple and I am the priest for it, definitely it is my God and is not your God. He is mine, I possess that idol, I possess that temple. There are people, wise people. If you go to Travancore, the Padmanabha temple belongs to the king, the Travancore king owns the Padmanabha temple. It is a part of his palace. You cannot enter there unless he completes his worship first, he is the first person to come. After the king goes, then you can go, otherwise you cannot go inside. There are certain rules and restrictions etc. things that are there. This is so everywhere, the dharma kartha has to come first then only you can go. Or some Jeeyar swami will be there he has

to come and then only you can go. Something like that will always be there, somebody possesses God. When it is something like an external thing it is possessive, if it is something internal everybody possesses his own God so I do not have to fight with you. I have my God with me and you have got your God with you. Unfortunately or fortunately God is one, we know definitely, yes! we are from the same source. All people who worship different types of deities, I do not think they have got different Gods in their heart. There cannot be a christian God, there cannot be a muslim God, there cannot be a hindu God, there is only one God. So we come to this commonness only when we go beyond the level of religion itself. Then only, it will become possible. So religion has to be transcended. When? How? What history is going to do let us watch and see. At present we have seen religions have failed. Whether it will be transcended or not is what you have got to see. It is a matter for us to observe. Some more years we are going to live so we will see, what is going to happen to it.

Once we know that it is something that everybody is our brother etc things, the point raised namely that we try to be one up and feel bad or good about somebody etc things. We start thinking that somebody has done harm to us or somebody has done good to us. So long as we have got the concept of somebody is doing good to us, it is ok. We may not be very grateful to him but we will never be ungrateful to him normally. When a person does good generally people don't acknowledge it but I must tell you an interesting joke which I had some 20 years back. I was with some minister then talking to him and he is known to have founded many educational institutions etc. things in west godavari district and so many allegations are there and so many praises are there. Somebody was telling him 'Sir, so and so is accusing you of such and such thing'. Then for a moment he kept quiet and then his reaction was I have not done him any good then why he is it that he is abusing me? He ought not to. That was his experience. What I am trying to tell is even when you do good, somebody may still accuse you. I don't want to go into merits or demerits of that, it is the statement only that I am just telling.

So we try to be grateful normally to a person who has done good. When somebody has done harm to us, we try to feel bad or certain times when we think we are capable, we would like to take revenge also on the fellow. In this process what happens is we develop more samskaras, we gain more impressions. The worst

point that comes to you as a practical person who meditates is, when you try to take revenge on somebody or try to do something against him it haunts your mind during meditation. It is the worst naraka that you can go through. Personally I have learnt this lesson and therefore I pass on this message to you. People did harm, true, that is what at least on that day I thought. I never thought it is a part of my karma that I should have gone through, no it was not. So I used to feel that we must do something back to this fellow. For no fault of mine this fellow has done like this therefore I should do like this and it disturbed my meditation so badly and I was not capable of thinking about God at all, I was all the time meditating on this fellow. See the devil has become the object of meditation rather than God, so in your own interest we should not have anything of this negative attitude in our mind. In our own interest, not for anybody's else. Whatever you want to do, you do. Like nature, if you want to slap, you slap then and there itself, there the matter ends. If you want to meditate over this and then plan an action against him, then it is definitely getting into hell, it is nothing other than hell to which we will go. If you want to experience hell try to take revengeful action on somebody and then meditate then you will understand what it is. It is the worst that you can ever think of. Ignoring is also not that easy because your ego is hurt. While I will not say that you please ignore, it is easy to tell from a platform to tell several things, it is all right but as sadhaka I will not be in a position to tell that. I will say you ignore but you cannot ignore, that also I know. By continuously thinking about the divine, on the divine light, at least making an effort you are capable of forgetting this. There are two aspects of it. One thing is to forget and another thing is to forgive. Forgetting is a natural process, God has given that capacity to us. We forget almost 90 percent of the things we forget every day, it is a God given gift. If we remember everything we will be in torture, enormous torture but forgive you know is very difficult, it is very difficult. Unless you grow to the level considerably in spirituality, it is very difficult. Even there it is possible, still to retain this feeling. So it is the yielding to the divine alone that enables you to finally forget, erase it out also. Unless He owns you up you will be owning your samskaras. There will be traces of it. As I always call the vasana will always be there. While the samamskaras may be washed out, the vasana will definitely be there. This is a problem for us, very difficult to understand that because he says here, be not revengeful for the wrongs done by others take them with gratitude, taking it as gratitude as divine gift is a real tough job to practice.

Intellect will enable you to get away from God. Buddhi is the basic trouble. Mahat is the one that links us with the divine. Buddhi will segregates us from divine because the intellectual aspect of it is based upon the following. The sense organs, the motor organs are the inputs. Through this we get information, all information. Whether it is your perception, whether it is your inference, whether it is your analogy, all knowledge is based upon only these sensory inputs and this is what is processed by the mind. It processes information etc. this is what is looking down. What is looking up is the Mahat. Mahat looks to God, Buddhi looks to the world. That is why in the gayatri you have got a word *Dheeyo yonah prachodayat*. No buddhi. If you bring buddhi there, you are lost once for all. Buddhi is capable of distinguishing, cutting, analysing, analytical mind is possible with buddhi. Aesthetic mind is possible only with Mahat. Any amount of your dissection of frogs or flowers will never make a frog understood by you nor a flower understood by you. You can definitely say what parts that contain etc things, all the things you can add. A flower is appreciated as a flower only by a poet. A Kavihi alone is capable of doing that, one who is having empathy will do that. One who has got intellect will not be in a position to do that and this I started with in the beginning. Empathy is the feeling, that language we have forgotten. To be in tune with the divine is what we have forgotten. We are more in tune with the nature. We are analysing more and more of nature. Analytical mind is what has been given enormous importance. Any amount of your intellectual conviction about any one of these things will not help you. You have to yield to the divine. Yielding to the divine is yielding to your Mahat. It is again a principle that he has given. It is the one which begins the entire thing. The purusha and the prakriti, the first product of which is the mahat, then only the remaining things come. It is the Mahat that has got to be in tune with, that is the original vibrations, that is what you feel in this system of meditation. The transmissions given are all only from that level. Now revengeful we need not be. We can forget. All right sir I have forgotten all these, what does it matter. Many times you may not be.

I will tell you my famous example that I always quote. If you go in the street and still that Hyderabadi culture is still there and somebody will be going in the bus and then he will simply spit on your face from the bus and it will come to you. It may be on your face in which case you easily wash it off. It may be on your shirt then it becomes expensive for you, just not water something else has to be done. So you

cannot take any revenge on that fellow. What will you do? You cannot run after him. You are in helpless situation where you are victim but you can't take revenge but you will never forget that fellow. You will be going on raving against that fellow, in the road, in your office, at home, next day also. Till you get one more insult, this insult will be persisting in your mind. You must be very careful; if you are going nearby a bus, one should watch what will happen because you really do not know who is there inside. It happens, you are in a situation where you cannot take revenge, you may rave, you may go on crying, you may shout. The same position, I told this example which much more humorous, but most of the employees working in government offices or else where, they have got the same problem, every day they get some problem. They cannot take revenge. They simply had to swallow it and come and they sit and rave in the seat, sit and talk to his colleague who may not go and inform the boss again, they have to be extraordinarily careful to whom he is talking. So these are all things that happen but what is most important for us to understand is, it is very difficult to do but it is easy when you yield to the divine. When you know that the things that happen because of divine gifts, God knows what is best. Tough, it is one of the toughest commandments to follow. Not impossible but fairly difficult, I should concede the point that it is fairly difficult. Having gone through stages definitely I can say it is tough and most of the time when you are able to ignore that also, to forgive becomes a real problem. So you remember it, you remember the insult and the vasanas are there the moment it comes. That is why our people from the beginning have been asking us to be away from such environment. Please don't go into situation like that and then get into troubles. Be away as far as possible and it is only the cleaning process that finally will throw you out of the situation because this is the samskara that you have made, the vasana that you have made. It has to be washed out by you and it takes time.

One of our pet subjects in our country is as to what satvik food we should take, what rajasik or tamasik food we should avoid. Finally it made even Vivekananda complain that this was kitchen culture of ours. He made this statement in a humorous way; he did not mean anything bad about it. What he was trying to tell is that don't make much fuss about who is serving it or who is making it. As you digest it, it becomes part of your good food, because the satvik food is one which is taken with a feeling that it is a prasada. The concept of prasada is very common for all of us

and traditional homes you know; in no traditional home they eat food without offering it to God. Without naivedyam they will never do; they will not take it. Today we have no time to think like that. I was telling you in the case of marriage, so is the position even at home and fast food centres have become so very common today you really don't cook at all at home, so there is no question of somebody cooking and somebody eating. We eat something in between but whatever it is, whatever we eat at least my appeal would be at least think that this is what God has given you for that day and then be happy to eat it because most of us while eating go on shouting at the other person talking some nonsense etc., this you should avoid. At least at that time you can think about God and then simply eat, enjoy your eating atleast, if nothing else whatever little we have. SriRamchandrajaji Maharaj tries to bring in another concept here. He says that every second some cells are dying some new cells are being born and so when the new cells are having this type of power to support, the divine power to support, you become more and more satvik and you become more and more divine. This is one more concept of SriRamchandrajaji Maharaj which he brings in here and then explains. I think it is something that is everybody, every person, irrespective of whether he follows Ramchandra he does not follow Sri Ramchandra, he can easily practice this. This is one thing that we can always practice without any difficulty, nothing very difficult about it to follow and it does good. At least it makes you digest your food well, minimum health requirement is satisfied. Second thing that I personally found is it definitely transforms your thinking, you start thinking differently. These changes come to you over a period of time, nothing comes overnight. Today I have taken like this, tomorrow morning I will test, you will not be in a position to test like that. Over a period of time you will succeed in this.

Among the last commandments you have got, what is the purpose of life. All these things we should do why? We mould ourselves not to become pious ourselves, that any way we have to, but others may develop piety and love. You become example for others, for simplicity, for naturalness, for goodness, for help, for being a brother, all these things become possible for you to tell the other man without opening your mouth. You will be in a position to influence them with your behaviour. He is a different person - is one particular goal that we can definitely keep for ourselves and then live upto it. Mould yourself in such a way as to develop love

and piety amongst others. My way of looking at it has been always that this is the goal of life. If there is one goal about which I am very clear, it is this one goal that is very clear for me. We should live in such a way that other person develops love towards God because love towards God means love towards all. The world is definitely a better place to live. When all of us love God and mutual love is there and mutual dependency starts, we become interdependent not only amongst ourselves, but with God in every sense of the term then life is definitely much more worthwhile to live than the present day of strife, conflict, war unnecessary bickerings, all the time mind being in turmoil, allowing ourselves to be exploited by all sorts of fellows. These things will not happen once we mould ourselves in such a way. This is one of the greatest commandments. This is something that has been common for the Vedic period, common for the Buddhism. The concepts of maitri, the concepts of prema all these things are dependent upon this, this is the practical way of putting it. Develop love, develop friendship, all these things but we have to mould ourselves for that. Moulding is a bit much more difficult than the other things because when you mould yourself, you become an object of attention if not adoration for somebody else and what a beautiful world it would be when all of us are equally lovable. Some of us are more lovable today I agree, at least to some people. If all of us are lovable to each other, I think world could be the kingdom of God, which really it is. It is a kingdom of God today but then we made it a kingdom of asuras that is the trouble, so let us turn back.

All said and done there will be certain lapses in our behaviour due to either animal instincts or due to human considerations or other reasons, many reasons. Then before going to bed, pray to God, feel bad about what you have done, repent for it and then don't repeat it tomorrow. Repent it and take a resolve not to repeat it next day because most of us know how to repent but none of us know how not to repeat, next day morning we do same thing again. We repent, in all our humility we cry before God, please excuse me for whatever I have done etc. things. Excuse upto that extent it is fine, you repent, seek excuse but no decision to resolve not to repeat it. So that is another aspect of it SriRamchandraj Maharaj stresses it here, resolve not to repeat it. That is a very very significant point, practical point for us to note because most of us know, when we go to bed most of us pray. Normally coming from any fairly good family he will pray before going to bed but then for what?

Duswapnam tashya nishyati that is all that majority of people pray for that they may not have a bad dream. A funny prayer that I just was trying to tell you as to how we look at the prayer. So instead of asking for *duswapnam* to be eradicated, pray to Him that I may not get up tomorrow morning as a bad fellow. *Duswapnam* let us have, it does not matter much. Anyway this is how I could share my thoughts on the commandments given by the Master.

STAGES OF PROGRESS

In the traditional systems we have got three centers below the heart level - the Muladhara, Swadhishtana and Manipura. They deal with the physical, vital planes of our being, pranic and vital planes of our being and enough literature has been written on that. Rev. SriRamchandraj Maharaj makes a very very significant deviation in his system by starting the progress only from the heart. He is just not bothered about the remaining portions and he says that the movement has to be done in the heart.

If you understand a bit, you are not a slave of the body, you are not a slave of the sense organs, you are not a slave of your prana, but, you are a slave of your ideas about the body, you are a slave of ideas about your prana, you are a slave of your ideas about the vitality. It is these ideas that are affecting us, this is unique to the human plane. Animals have got all these three but then they do not have a mentation, we are the only people. So he gives us the credit of starting the sadhana from the heart and doesn't bother us about the lower centers that are there which, every civilized person, educated person, a moral person would have anyway got out of reasonably and is trying to get out of it, that is what motivated you to come here.

The diversion of the flow that is there to the upper portion, is generally experienced very early in this system by people. Those who are sensitive are very very clear about it, the less sensitive they are perhaps not all that clear but anyway they acknowledge the vibrations. If you concentrate or apply your mind on the vibrations, you will have only the Omkara nada. That is the first condition of ajapa that you will be having.

Ajapa is not an unconscious repetition of a mantra that we have learnt as tradition teaches us but is an automatic sound that we hear in the heart first, in the upper portion of the heart. Rev. SriRamchandraj Maharaj goes to the extent of saying that, that is the fundamental index to note whether a man has moved to the upper plane, that is a parameter given for us to watch. This can be watched by your own experience. In the very first instance we say that we feel the vibrations, some people feel something of a heat, something of a sound, some push here and there, these are all the various ways in which it is experienced and that is the experience of ajapa.

The L to U is the first transition that should happen i.e. you must find your mental vrittis not going to the animal and the baser levels and as far as possible plying at human level. Why I am using the word as far as possible? We are all grihastas, we are committed to household life and we would like to lead a life which is useful to society in which we are born, we have got to contribute as expressions of the Divine for the better feeling about the presence of God; we have got to do that. We must enable others, as the 9th commandment says, to feel that piety and love towards God. Our behaviour should be such and that is possible only when you live as far as possible at the upper level.

Does this happen to you or not is the question and we have given you the answer it does happen, but more depends upon your own attempt. Something is done, it is like hatching - the egg must have life then hatching gives it the heat and then you have got a chick. Neither the hen by itself nor the egg by itself can do anything by itself; nothing will come out of it. So this fomentation or the heat that is given is the Pranahuti aspect of it, and the other one is your own effort. There must be a life in you, an aspiration in you to become better than what you are. You can't throw the load on others nor can somebody think that he can make something out of you. Nobody can do anything with you unless you are willing for that. If this aspiration is maintained it will be good, but how to get that? I want to serve, but I am not able to.

Now what happens is when you come to the knot 1 and 1a, located in the heart, they are twin points, they are knotted together and one is connected with the Viveka and another is connected with the Vairagya. Now at one stage we are talking about the grihastha life and simultaneously we are talking about the Vairagya. It may appear a bit odd, it is not odd. What we are trying to do here is, instead of a negative attitude towards the world and say that I shun it, we are asking you to develop a positive attitude towards the whole thing and then love God and His expression. So our attachment instead of being to our people in the sense of exclusively our own people, we are asking you to develop that attachment to the Divinity. The famous illusion theory is there where you have got one line and you think that's a big line put a bigger line by its side then this becomes smaller. That's how we develop the Viveka. So the bigger thing to which we get attached is the

Divinity, the smaller thing which we would like to get less attached are the problems of life.

Problems of life are personal and unique perhaps to each person according to his samskaras and there is no point in comparing that aspect of it and there can be no bodhayanti parasparam on that, except as to how you are able to solve a particular problem, somebody may share, if at all there is some similarity but each is unique to itself and no comparisons subsist. So we come to a position that bondages which we have chosen by which I mean apart from your own birth which is your choice. I will not digress there but then other things - your friends are your making, your wife is your making, your children are your making - these attachments are your own, nobody else has thrust them on you. Since these attachments are there, you get to know later that somebody has behaved or misbehaved, he has lived upto your expectations or anticipations or he has not, then you get a feeling of conflict, feeling of disappointment, all these things are there in life, each one is disillusioned after sometime. Slowly the friends drop off, surely new friends crop up just to fill up the gap but then you come to know that there is no other friend, finally you come to a stage there is only one friend and that is God. You try to pray, you try to pour out yourself before Him in your own prayer room, you definitely say this. There is no other friend with whom you can confide. There are many occasions when the husbands cannot talk to their wives and the wives cannot talk to their husbands freely. They would like to but they cannot. The same position is there between the son and the father, daughter and the father or the mother, between brothers, between sisters. Barriers are there; these barriers are basically things which push us to understand that these are all transient. Nothing is permanent, there is only one thing that is permanent and that is the feeling of the presence that there is somebody inside my heart who hears me, you try to develop intimacy with Him. That is the Viveka then the Vairagya, these are the two centers, these develop but then nobody gets stabilized there.

People go to the smashan - all wise, when they come back, perhaps one or two among them keep the wisdom of the transiency of the world and life. The remaining are lost either with their buffaloes or donkeys or men or horses or cars whatever it is. It requires a Kabir to maintain the serenity, composure, the balance while going to

the smashan and coming back from it. That is the example given by Rev. SriRamchandrajaji Maharaj.

Now, you would like to be that, how can I do that? Here comes, because of the flow of thought from your lower portion to the upper portion what happens is, there is some vibration in the knot 1 itself which naturally happens. If it does not happen, in this system you are assisted by the transmitted power of the trainer to move to that level and from then onwards move towards next knot. Once you are stabilized at the Viveka and the Vairagya level reasonably, not totally, because if you get total Vairagya then the chances are you will not continue with grihastha ashram.

There is a peculiar method in this system that a person is allowed to move on to the higher plane of consciousness though his experience in the lower plane is less. This is similar to our system of education where a person who gets perhaps about 40% or 50% marks is promoted to the next class asking him to learn the remaining portion of the 50% later because that is anyway covered in the next class. This unique feature of pushing a person out from one knot to the other is a significant contribution of Sri Ramchandrajaji Maharaj to the field of spirituality.

Earlier, *Bhidyate Hridaya granthis, chidyante sarva samshayaah*. You have got to break open the knots whereas in this case, in this system, no knot is broken, they are loosened. They are loosened to allow the flow of consciousness to the upper side, to enable to move on. Such an enabling gives you the vibration at the 2nd knot, which is located in the right side of the chest as against the left with which you start with the heart, exact locations you can see the book (Path of Grace) itself. Here the first thing that we understand is that the consciousness transforms itself to one of an awareness of the interdependency we have got with each other and with that of the Divine. You know that we are not separate.

The individuated consciousness at the lower plane of consciousness in the heart is already got transformed by its movement to the upper plane and the development of the viveka and vairagya develops into an awareness of interdependency between all the people and more so with the force which is above us. We come to know that there is something above, very consciously we come to know about that. There is some binding factor for all of us though we seem to be separate. All human beings are united, for that matter all pranis are united. Some

other saint went to the extent of saying that all existence is united, he could see even in the pashana the souls, he found they are also an expression of the Divine and then you have got similarities of expression in the vedic period of Isavasyam and all that. Isavasyam idam sarvam, everything is encompassed with the Divine. Yes, we feel that we are dependent and we also feel that He is also dependent upon us. I am as much required by the Divine as He requires me, this is the feeling that we have got and that is the real nature of our self. We have come here as expressions of the Divine knowing full well that we are going to express Him. If God wants to express anything here, He can do it only through us. If all of us were to take to sanyas and then get back to our source, there is nothing for God to express. He will be a barren God. He requires us as much as we require Him and that is the reason why Divinity is prepared to help us. Why Divinity should help us? Why it has been always answering to our prayers? If you put this question, He wants us very much, the Divinity wants us, and there is no other way by which it can express. So this is the condition at the second knot.

Then you come to know, He is not all that dependent upon you as you are on Him, He seems to have alternatives. If you do not fill in the gap, He can find somebody else to fill the gap, but you are not able to do that. In spite of our creating 300 crore Gods, we could not help having one God above all of them or seeing that one God through all these, that's a much more mature way of putting it. We have got about 360 crores Gods, but each one of them represents only the Ultimate for us and only people in this country can understand that. No other person is capable of comprehending this. We are a set of unique fellows, because of our karma we have got this type of understanding but you come to know that He is not all that dependent upon us and you understand I am more dependent upon Him than He, and that is the beginning of Bhakti.

People who would say that they start sadhana with Bhakti are really talking something off their hat. The stages of progress demands that you should go through these stages, an awareness of transiency of life, of temporariness of life and dependency on God has to come first then only the question of Bhakti. Love develops; Bhakti is another word for that between two persons. You must be aware of the sentences that are said 'he is devoted to the family' i.e. he attends to the work of the family with such an amount of devotedness as if, if he does not do it there is

something which is likely to befall. A man is devoted to his wife, the woman is devoted to the husband, you use the word devote, love, similar relationship with God is what we want. There is no sense of expectancy between the husband and wife everyday to love each other. There is no sense of expectancy between the head of the family and the family each day. 'This is what he is supposed to do, this fellow is likely to be useful to me at my last stage' – no, I don't think any parent thinks in those lines but he loves because it is natural for him to do. That type of feeling will come when you know that we are all interdependent. Interdependency leads you to the feeling of devotion and love and we are supposed to move on to that plane. Whenever these things do not happen we have got to go through the help of Pranahuti.

Now, coming to the other aspect, by the time the first knot is crossed, you have already got a discipline, you tend to follow certain routines of sadhana. What could be just compliance to the letter of the book, whatever book it is that we have got, in the beginning becomes natural tendency for you to follow. Yama, Niyama these two things are a must. You must know, in order to achieve certain things, you have got to do things which are conducive for your progress, avoid things which are not conducive for your progress. This is what is meant by the dual term yama and niyama. It will be taking too much of time to talk about what are the yamas and what are the niyamas that have been prescribed but then you know that there are certain do's and certain don'ts. In our system we ask you to follow the 10 commandments knowing full well you must be knowing that these are all connected with several stages and you cannot follow all. Know one thing, the interdependency of nature compels you to pray at the morning. You would like to be in tune with the nature, you would not like to be variant from it.

When the problem of life takes a turn and we understand that there is some discipline that is required and then we follow that we also see that there are enough things that we have to put up with and the grihastha ashrama is the best training ground for spirituality. In a grihastha life, we have to develop a fortitude, we have to develop a patience whether you like it or not because we are living together. We have to put up with things, we have to compromise, we understand the interdependency, we also understand love, but we also understand one more thing called Uparati - A vedantic but still meaningful word, which means that I take things

as they come. Titiksha is another word that we have got - forbearance. Forbearance and fortitude are essential for development of spirituality. The flippant remarks come down; you tend to mellow down, you tend to start thinking about things much more patiently. Your basic animal instinct has not changed yet, there will be occasions when you will be shouting, there will be occasions when you will throw away things, break things perhaps break heads of others also. With the development of Bhakthi, while these things still subsist, there will also be a prayer to the Divine saying that I have done these things please excuse me, please forgive me. I try my best not to repeat this but then we repeat. Promises are never kept even to God for that matter.

The transition from interdependency to Bhakti is a very very tough process and it is a gradient you have got to climb. This gradient requires a twist has to be done, this push has to be done by a person who knows how to do that and then once this is done and then you move on from this plane. So the movement from 2nd knot to 3rd knot, from interdependency to Bhakti itself is an enormous tough job because most of us who go to temples, who think that we are devoted, who feel that they are doing the meditations properly, people who think that they are worshiping God well are only trying to flatter God and not be devoted to Him. Flattery is one thing that we resort to i.e. we are still at the level of appeasing somebody to get our things done, we are still transacting at the level of equality. 'I give you, you give me'- that is my temple Tirupati. You do this to me I will put that money to you, I will perform this you perform that, transaction is at equal level, not at the dependency level, the Bhakthi has not developed. For all purposes socially it is agreed, I am not going to contest any one of these practices. My point is only stressing this much, the transaction level is one of equivalence and not one of being less than the Divine. Perhaps we are trying to be smart with Him because we like Him to give us about 10 lakhs of profit so that I may give 1 lakh of profit, so 1 lakh you find all of a sudden in the hundi. Submissive level has not developed, why it has developed like that would be a matter for them to bother about it, for a spiritual person he is not bothered about that. We know this much, we transact with God mostly at the submissive level and that is why we consider such a concept of God cannot be considered as the Ultimate concept. It may have its own value, we are not going to deny any one of those things but most of the people think that from bhakthi to saranagati also is easy. It is

not so because the next quality, greatest quality that we have to develop is shraddha or faith. Until now the concept of faith has not come. We know there is a transiency of nature, we know that we have got to somehow or other get disinterested with these things, we also know that we are dependent and interdependent, we come to know that we have got to yield to the Divine but where is shraddha?

One of the most important ingredients of spiritual life is shraddha. Shraddha would mean, first of all do you have the confidence that you can know? Faith in yourself, faith in God, faith in the method, all these three things come here, without it you cannot understand much of faith. You should have faith in yourself or confidence in yourself, you can use that word if you want, you should have confidence in the Master or God, you should have confidence in the path that you are following. All these things get more and more regulated when you move on from 3rd knot to the 4th knot. The transition is relatively easier compared to 2nd to 3rd because there is a gradient there where as there is no gradient here, it is almost an equal plane and once shraddha develops, you will be in a position to move on to the higher plane.

I have been deliberately avoiding certain concepts. The bhouthika sarira with which we start has got the prana sarira also i.e. inside that is the prana that is moving around. That prana consists of 5 different types of prana we are aware of - prana, apana, vyana, udhana, samana., these things move inside our body, in the sense they are capable of determining our boundaries. A body is one which determines our boundary, beyond this we do not go. It is inside, encased in physical body itself. Similarly are our feelings i.e. the manasika sarira also is inside our body because up to that is the lower consciousness as we have seen. These are the lower planes most of which are had by the animals.

The journey started with the manasika sarira of trying to go up and then you started aspiring for something else – vijnanamaya. We started moving on and then we started with vijnanamaya, we came to first vijnana that is transiency, second vijnana - we are interdependent or dependent upon God and third one is one of dependency, total dependency of being a servant of the Divine for His purposes and when we come to the fourth we say yes we are now moving on to the higher plane with confidence. Can I now move on to the higher plane? You seem to have developed a confidence there, till that time you don't have a confidence at all, you seem to be a slave of circumstances. I am yet but a slave of my wishes putting a bar

to my advancement, that's how the prayer goes. So this prayer level, this level of being a slave to our own wishes is something that we have got to transcend and that is possible only when we say, thou art the only God and Power to bring us up to that stage. That is the faith in the Master, that surrender to Master has to happen. Surrender has got several ways. People think by falling at the feet of somebody you have surrendered, it is not true, or we go on crowing that we have surrendered.

Prapatti is another word that we have used but then that is not in this plane. Here it is only saranathva that moves you. Tradition has mixed these two concepts so badly. The saranathva enables you to develop a confidence that the Master is there to look after me - one is that you should fall at His feet or seek surrender, another is a feeling that he has accepted your surrender. We may go from one God to another God, infinite number of Gods are there and we have found in the puranas those people who are put to difficulties running from one person to another person, nothing new, that is a familiar theme. If you have got some problem, somebody has cursed you then you go to this person, you go to that person, he says I cannot do, go to him. All sorts of running after people seeking refuge, similar is our position. Whom shall I ask? Ultimately it is only God we have to ask but then do you have that confidence that He will take care of?

The famous story of Gayopakhyaana has always been a bit problem for me. I have not understood much, anyone of you can throw some light on the subject. He is a great devotee of Krishna, commits a mistake, the first person to whom he should have gone is only Krishna and then say 'I have committed a mistake excuse me I have surrendered to you long back' but then he knocks at all other doors. That shows the deficiency in the lack of surrender there and that is the lesson that was taught in Gayopakyana from my point of view, from the point of a sadhaka that's how I look at it. Any lapse on my part I would like to present it before the God, before the Master in my night prayer. While going to bed, while complying with the 10th commandment, I would like to place it there instead of placing it to all others because that is the place where we can get refuge. The question is do you have that confidence.

You develop a confidence when you move from 4th knot to 5th knot is what our experience says. It becomes easy for you to practice that commandment. Till that time what shall we do, it will be a ritual. Rites and rituals are nothing new in

spirituality or religion, this is a ritual. The relationship between the stages and the 10 commandments is explained in the book *Imperience Beckons*

Now up to this we have come to the self, what was something connected with the annamaya kosa that is the bouthika, prananmaya kosa, manomaya kosa, we have said all these three levels are already passed by the humanity and we start only from manomaya onwards to vignanamaya and then to anandamaya. Now when you reach the 5th knot you are reaching a state of anandamaya. It's a state of ecstasy, state of evenness, a balance, no thought condition and all the time happiness and that becomes a trap. We think that itself is the end, we would like to stay there, what else do I want? I want the ananda, I got it, what more do I want? This is the reason why saints and sages of the past have never gone beyond this because they were happy with it. Few among them ever thought of going above and that is a very very arduous process of trying to go from 5th knot to 6th knot because it is a very steep climb, all this time we have been going through a zigzag method.

In tradition, instead of this zigzag we have got from anahata to visuddha straight, it's a straight line from heart to visuddha. First climb of 9" as it is put, dasangulam 10". This is dasangula that comes, this dasangula is toughest, while the next is much worse. The next is much worse and that one we have got to go only like that, there is no other way but in this system what happens is the flow of consciousness is diverted through the two sides of your face to the kanta chakra from the higher plane and then there is a gradual movement to the upside. Lest you get stuck up at the 6th knot, we move on to the 7th which exactly is the replica of 1 and 1a, the same viveka and the vairagya comes in a different way here.

Now, we moved on from the Atma sarira to the Brahma sarira. You are no more confined to the body, the pinda does not hold you. The experiences of our living beyond the pinda is what you get even when you are at the lower planes when you are meditating. You get the tidings of that much earlier may be even in the 4th knot you start feeling that you are expanding. Your common experiences are that many people have reported to us that they have found there is no body consciousness. They say that we do not know where we are, we seem to have expanded, we are not able to localize, I am not able to feel my legs, I am not able feel my hands, and my jocular way of putting it always has been perhaps you are suffering from numbness because that's also a time when we do not know what you

feel. Is it numb or have you grown? it's a question of viveka. You know that you have grown then you know that you have grown, otherwise you know it is something else physiologically.

So when you grow into the Brahmanda sarira, these concepts become much better and discriminative intelligence becomes refined and that leads us to the next stage you have got one of dependency, which you have experienced in knot 3 gets reflected here as prapanna - prapanna gati. Bhakthi leads to prapanna gati 3rd and the 8th knot approximately always go together. The finer shades of these things come to you when you practice but then from that state onwards we move on to the next stage where you feel that you are the Lord. You feel so much in tune with the Master that you start thinking that you are the Master Himself, that's what we call a prabhu gati and then further on you move. You come to know that you are not the Master, you come to know that you have got the same qualities, isvara gunas you seem to be having, that means you are able to move around the universe in the astral plane, feel everything there. Now here that is the basic trouble, traditionally people who have felt it have always fallen they left their yoga because they thought they are equal to God. They behaved funnily also, 5th knot onwards they behaved funnily, various people have fallen at various levels. The reason for falling is, you feel that you have got the same powers but you do not understand the restraint that is required. A man who is more powerful has to have more restraint. He can't use it, he is not supposed to use it indiscriminately according to his whims and fancies. When he does it, a Ravanaasura would be there or some other asura would be there, but they seem to be inevitably accompanying. The system gives you a protection; the Master uses your powers as if it is His own, for His purposes but you are kept oblivious, unconscious, unaware of what is happening to you. This is the greatest protection in the system that you are not allowed to have any knowledge of any one of your capacities. That is the best way by which any Master can protect us lest we fall. That would be the worst thing that can ever happen to us, having gone considerably to fall again. You know, the more you go the fall will be much steeper. You really sink, a man in the first step will only lose 6 inches perhaps for the step, a fellow who went on the top of the staircase if he falls he falls straight down breaking his bones and you know what has happened in the case of those two great jaya vijayas who were protecting the vaikunta.

It moves on and then you do not come to the conclusion that you can do whatever you like but you understand the lower condition also of being a prapanna and then you are a prabhu and prapannaprabhu gati also is there. These are all the states of consciousness that were described by Rev. SriRamchandraj Maharaj between the ajna chakra and the sahasrara which no other yogic literature anywhere in the world has ever taught of except for some reference you may find in jnanadeva, nowhere else you have got this. There also jnanadeva talks enormously about the kundalini only, he doesn't talk anything else. As a commentary for the Gita, the jnaneswari says something about it but doesn't say fully about it. Here we have gone through these experiences, we can definitely say yes this is what it is. By the time you are crossing the kanta chakra itself we know, if you have really crossed you know that you got rid of your sleep. One of the indices of knowing that you got into this 5th knot itself is that you will be in a dreamy state, dreams are more. When you come to the 6th knot what happens is you see the others but there is no impression that is cast on you, samskaras do not get formed and every person and every experience is treated as a shadow. Of course, shadows are creating samskaras today, thanks to your TV's - enormous shadows, virtual images capable of creating enormous samskaras in you - plus and minus - they cast impressions on you, because they are playing at the bestial plane of pornography and violence. These are the two things that I generally see whenever somebody tunes on, these are the two things that are there day in and day out projected but they create very very strong impressions. It is wisdom, it is viveka not to open it. We can always say the Socrates was always capable of putting down all these things and walk as a saint in the morning, but Socrateses are not common. Unless we have got a feeling that we are uncommon beings there is no point in comparing with such souls.

So the prabhu gati and then the prapanna-prabhugati are the stages where you get to know enormous things about the world all through shadows. You find you are active somewhere else where you are not, you feel the expansion, you get a very very faint reflection of that in your consciousness and nothing more than that is granted here and then we move on to the Sahasrara.

Now between these two - Ajna and Sahasrara - a significant location of point has been made of Chit Lake where your thoughts come. I do hope that the person who talked to you about the point A must have told you that any idea that we have

got finally emerges from this place, that is the place where you get to know about the thoughts. Whatever thought you think, it comes there and then that is the one which creates your destiny. Similar is the position of the chit lake, it is some sort of an inversion at the higher plane where all the thoughts are there and from there only you are going to get all the thoughts and we can clean that up to see that certain amount of tranquility is given or obtained by the aspirant but then this is not resorted to everyday for the only reason it is not all that easy to tackle that. It is turbulent in our minds, unless the mind is already disciplined to some extent through yama and niyama, it doesn't make any sense to touch it, it is just entering into the stormy waters of the ocean, you can't cool it down. The diversion of the flow of consciousness to the atma chakra and the trying to lift you from the lower plane to the upper plane takes care of the control of the chit lake automatically because these are the two things that disturb us most. If this disturbance is reduced, the disturbance in that sea can be reduced and then any suggestion given right there is going to help us out here. Ananda as I said ends at the 5th knot, chit ends here (refer book Path of Grace) and then simple existence moves on. When you meditate you neither have chit nor the ananda but simply you are meditating and that is the sat. All the three put together is your sahasrara – satchitananda, you have got to move on. Tradition says this is the final limit, beyond this you do not go but Rev. SriRamchandraj Maharaj says you have to go still further. The thought can come to a stage, satchitananda can come to a stage of just not knowing what is the Reality itself, come to a stage of not knowing what it is, because you seem to be struggling with these three concepts again and again. There seems to be no way out of these three thoughts, the whole existence comprises of these, we come to that conclusion and they have come to that conclusion. With assiduous practice they have come to that conclusion but Master says this condition is a refuse of Reality. Reality is something more, consciousness per se if we move on, non awareness of existence itself, how it will be? How will it be? If you ask the question how it will be, how can you understand unless you are there. Up to this we are able to move on with the mind, this talk was going on, struggling after the ananda struggling with these concepts but now we come to a stage where no concept seems to work, that is the realm of God - the mind region starts as He says it. Upto shikara it is heart region, beyond that it is mind region, mind region of God - not ours, where exactly is the scheme of things, a blue print of our existence, it's in the mind region and by

definition God's mind is something that you will never know lest you become God yourself. Nothing but one of dependency trying to say yes, I am here. You are aware still, awareness of dependency is still there. Saranatva is gone. Though saranatva is a next knot to 3rd, the 4th one saranatva is gone, confidence that I have been accepted also is gone but dependency is continuing because these two by the time we cross the 5th knot surrender has lost its value, by the time we reach the chit lake we have already lost even the remaining remnants of the prapannagati also which is only a reflection of the surrender. Saranagati is lost, so surrender is not the primary thing there.

Devotion, it is our duty to be devoted, that is the feeling that you get. Why should you be devoted? So that I may get some promotion, no, so that my daughters marriage is performed, no, it is my duty to be devoted, it is our primary duty to be devoted is the awareness of consciousness there. You move on, you move on further then this feeling gets rarified, all of a sudden you are faced with certain amount of splendour. Splendour is one of the difficult words to translate into our language. I have been struggling, any one of you can help me in this, splendour, they are all the origins of the Being itself. Now coming from the Base, suppose we look at the Reality per se, it is of the nature of the consciousness, you have been told. That consciousness has become matter much later, first it expressed, it came out, it came out with multiple colors. Now multiple colors are only gross reflections of the seven colors, the seven rays are out each one giving us a particular hue of consciousness. The experiments on the colors and the types of consciousness variations have been done, they have no value here because you don't see it with that intensity. There is a faint reflection of that feeling, all these things moves on, how it will be, it will be very difficult for me to say now but I can tell you one thing - happiness, joy, bliss, splendor put together all of them, that is the feeling you get there, it is impossible to describe. It doesn't end there, the consciousness still is there, the sakshi is still there, reflective consciousness is not there to this extent, but is still there, that also ceases and I am told that we may have to swim there forever. I do not know because I have not seen forever. Up to this I have struggled, something beyond this I will not be in a position to. So, with these few words, I share with you the stages of progress that are possible for you and I want all of you to have it.

So long as bestiality is not going to be controlled don't talk about progress as our Master puts it in the book SPARKLES AND FLASHES. I will share with you some thoughts more, they are not mine, they are Master's. He has given in some nutshell as to what exactly we should do. This is a small phrase from Sri Ramchandraji Maharaj, it says,

What I want is that all of you rise as suns of spirituality, that means the highest stage, but how is it possible? and when that is possible? He answers when you orbit in such a way as your movement be direct. I don't know whether you understand this concept of orbiting directly. Orbit is always like this, how is directly, these are all the enigmas, koans. You understand more when you actually practice because all the time our thought is centered around Him. When your mind is always fixed on Him then you are straight. When you think about His qualities, you are out of it, you are in an orbit. The qualities of God which have been praised by so many ways - sthothras, mantras, sahasranamas umpteen number of ways they are all orbit, outside circumference. You orbit straight only on Him and nothing else i.e. your orbit becomes so small over a point, it rounds revolves around that. When you take a big circumference, big area go on adding space then it becomes a big one. It's a point, orbiting around a point it is as good as almost direct. How to find this orbit how to move direct? By keeping the destination in full view as I just now said we keep the destination. How to remember the destination? By becoming one with it. One with what? not with destination, the concept of becoming, how to remember the destination go on remembering. Let remembrance be your nature, that is what we mean by constant remembrance, constant remembrance of the goal. The next one - and when can a person be one with that? When you lose yourself. When you are lost in remembrance, then you lose yourself. How to lose oneself? By bearing no other thought in the heart than that. And how is it possible? By practice. How practice is possible? Through love and interest, love God. How love and interest can be cultivated? Through determination. How determination is possible? When we gird up our loins to sacrifice our pleasures and to shake of idleness. I hope all of you have got the determination and I wish you all the best.

God bless you all.

MEDITATIONAL PRACTICES

Coming to the meditational practices that we are asked to do, the routines, in the morning we are asked to get up, early in the morning. First and foremost we must get up. Rise before dawn. Cleanliness of body and mind are the two things that must be attended to. I am aware of many people senior people as well as new practicants who try to meditate without taking a bath perhaps even without brushing their teeth. It is a most irresponsible way of trying to reach God, most irresponsible way. Either the greatness of God is not implanted in them or they do not recognise that there is a God to whom they are appealing in the morning. The dawn is the hour of creation. It is the meeting point of activity and inactivity. Tam moves on towards the activity. Night is TAM totally in the presence of the Divine. We are moving towards the activity. The Divine is expressing itself and is coming out. That is the time we take advantage of, because the greatness of the God can be seen only in the early hours of the day and not in the midnight. At midnight we can have the laya. One can have laya, a superior form of worship is possible, but for a person who is living a life of grihasta we see here the activity. Activity starts and we must be in tune with it. To be in tune with nature is our system. It is a natural path. We have got to be in tune. We have got to be clean. We have got to be pure.

Suchi (purity) and Subratha (cleanliness) are two different words. They are not the same. One is purity and another is cleanliness. Body cleanliness is a must. Our attitude should be proper, proper attitude to think about the divine. Without that we will not be in a position to meditate properly and we know that we are not pure in our heart. We know that our thoughts are not pure. They are impious. Therefore when we are trying to place ourselves before the divine in the morning meditation we have got to attend to the meditation of cleaning also. What is that meditation of cleaning. How do you cleanse yourself? He suggested a point called B, most of us are aware of this. We meditate on point B thinking that the impurities are going away in front and from behind it the divine glow is coming. The divine light is coming to the forefront. What is this divine light that we are talking about? It has been made very clear many times that it is a super sensory concept or a non-sensory concept and we use the word divine light without luminosity. So long as we see some light we are trying to restrict Him to that physical form of light, however great light that it may be it

is still a physical light. It is sensory, we have got to go beyond that. So the divine light is coming to the fore front, throwing away all the impurities from the front. This meditation has to be done. We have to do this for 10 minutes and continue our morning meditation, normally not less than one hour duration. Many people try to restrict it to half an hour. We do say start some where, you will yourself be motivated to do for one hour. But then our sloth is such 30 minutes becomes 25 minutes and 25 minutes becomes 20 minutes, 20 minutes is nearer 15 minutes, 15 minutes is nearer 10 minutes, 10 minutes is nearer 5 minutes and then the prayer is over the moment you sit down, getup and go. It's all sloth, giving all sorts of excuses for our laziness, unpreparedness to start the meditation, unyielding attitude to the divine, refusal to be in tune with nature.

Nature is active, we ought to be active. The need is to be in tune with nature. Man has become so much bestial, so much of less than a beast. Because I see all the birds getting up early in the morning and going away. The animals also start their activity. It is the human being, which is a peculiar animal. Humans even have got the capacity to come down to the level of matter and then like a log of wood or a stone he is still in the bed. Even when the world is awake and running he is still in the bed, not active, not understanding his origins. Not understanding his duties. Not attentive to his task. People are doing such things. This must go. This has to change and this will change only when all of us pray for such a change and then we ourselves change. We should change, we should also pray for other people to change then the world will be a bit better than what it is today. So the importance of that is stressed. The purity is stressed and then our cleanliness is stressed. Without these two things don't try to meditate. It doesn't help. Any attempt to pollute God will land in failure. He refuses to get polluted. Ultimately it is you who will fail by such methods. Then Revered SriRamchandrajaji Maharaj says try to find a place in your house where you can sit in meditation comfortably without any difficulty. It can be a room if you can afford, it can be a small 3/2 space somewhere else in the house. But let it be a fixed place where you pray and have your own carpet. Note that everything is and has vibration. People often forget this. And we think that we can sit anywhere. After all we can say that God is everywhere and it should not matter much where one sits and how he sits. That is philosophy. Yoga is different. Yoga demands discipline.

Yoga demands regularity. So regularity in practice is a must. Discipline in practice is a must.

We say sit in any comfortable posture and maintain the same posture. Comfortable posture we take surely, but then we go on changing it incessantly. There is no control over the body. There is no discipline. We change our posture. Try to remain in the same posture. It is very difficult, but when you are asking for mergence, when you are asking for a goal where you will be totally balanced, to maintain balance is not a joke, you have to strive for it. Balance is a tough concept. Static balance of course we can have. We can sit somewhere. Even there we are prepared to, but our body is such it refuses to be balanced even at the static level. We are not doing any gymnastics here. We are not doing any hatha yoga. We don't do such things. To sit like this itself consistently for one hour becomes a big tedious problem for us. That is the amount of indiscipline that has got into us. There must be discipline. This is foremost. Then if we meditate, it makes some sense. Meditation is always for seeking our oneness with Nature. We are trying to feel one with Nature. That is laya is it not? Oneness with God. This is what we are asking for. Our morning meditation should be for one hour for this reason, otherwise we will be disturbed. We will not be in a position to have our thought firm. In the beginning it is only at the 55th minute that we will be in a position to have some idea of what we have got to meditate up on. As we gradually progress it starts even at the first second. Progress enables us to meditate for one hour, though in the beginning people are asked to sit for one hour, we should know that our meditation is less than few minutes. Meditation usually will begin thinking about what we can do during the day? What are the other plans that we have got to do? What are our responsibilities? All these things come to us. The meditation is a must for one hour, if we want to control our thoughts. Later on once we learn to sit for one hour and meditate, it becomes easy for us to meditate for longer hours. Once we get absorbed in his thought, time passes off. I don't ask you to do that, but then that's what happens. Meditation is one aspect of it and the evening cleaning is another aspect. We have formed so many impressions in our heart. We have got various values in our mind. We have given certain people some positive marks and certain other people some negative marks. Several notions are carried by us and they are our own. It has nothing to do with others and the circumstances. The general question is, how is the day? It is

beautiful. The day is always beautiful. It is warm. Either it is warm or hot or cold, it will be according to its nature. We are not the persons to decide. It is as it is. We have to adjust to it. It dictates circumstances. Nature doesn't accept our ways of doing things. It has got its own ways. Because it is the mother. The mother knows how to dictate and how to love. Both the things she knows better. We have unfortunately formed various impressions. All these thoughts keep haunting us. We have to clean ourselves. This cleaning is a must otherwise our mind will never be clean.

How to clean this mind? There is no external way by which we can do that. They said *sravana* and *manana* will be in a position to clear us off these things. That's what they said in tradition. To hear good things, try to be in good thoughts, try to be with good *satsang*, avoid bad associations, try to get good associations. By these methods we will be in a position to control the mind they say. We try, still the mind troubles us the most. The cause for this is our mind only. It is our mind which is the cause for the troubles of the mind. So it is the same mind that has to be applied to get rid of that. We got attached therefore we should get ourselves detached. This is the process that is advised in the evening cleaning process. We have to detach ourselves with a firm will that the impurities are going away. Are we capable of doing this? Surely not. But we have to. We have to carry this load. We are not capable of doing this on our own, we have to understand that. That is where the *Pranahuti* support also comes in the form of taking the concept of God itself as the divine light coming to us. We are linked to it. There are two or three types of methods, in every method we are trying to bring the Divine into the picture and then say we are linked to the Divine. In the three different methods we tell you as how we can get rid of impressions. We try to tell one of the three methods according to the temperament of the person. No one can practice all the three. A person should practice only one and that should be suitable to his temperament. We think that everything is going away in the form of vapour or smoke. When we give this concept we are using the concept of fire. It is the *agnitatva* that is being invoked. It is the God in *Agni* that is being invoked to get rid of these things. He burns it off. Whatever comes to him he burns it off and throws off, this is one method of purification.

There is another method in which we think that it is ocean of bliss in which we are seated and then it cleanses us. Here it is the *jala tatva*, another purification

element. The divinity in the water is being utilised by us for our cleansing. These are all the things that enable us to clean. What are all the things that we use? Because the system is scientific. What are the things that we use? One method is to burn off and get rid of it, another method is to wash and clean ourself.

The third method is the method of light. The light is at the top of the head and then we try to link it up to our system and it cleanses us from the various limbs of ours. Two upper limbs and two lower limbs. Generally we use the method of light when working on other persons. I have used it very effectively with abhyasis who come to me. I personally practice only the concept of ocean of bliss. Generally suggested method by the master is fire. These are all the three concepts that are there. All the three are absolutely scientific. But in every one of them our effort is required.

Since the master's power is invoked, do not think that Master's Pranahuti will work. Don't get into that confusion. No Pranahuti during the cleaning process. We have to by the exercise of our will, get connected to that concept and that divinity. The divine light that comes out is what we use in the morning and in the evening. The divine light is right on the top of our head and it flows through the body cleansing us. It is the capacity of the individual mind that is to be accessed by the trainer to know what exactly is the method of cleaning that he has to adopt. If people are adopting on their own, they are welcome to do. But the point is, it is better to discuss with the trainer and then arrive at the proper method of cleaning, which will be most effective.

There is no other system, which talks about cleaning. One of the fundamentals of cleaning is, we should know that a thing which is already pure, can only be made pure. We should have the confidence that purity is our real nature and the impurity that is there is an unnecessary coating on us, that blurs our vision, that blurs our understanding. It must go. Then only we will be in a position to seek clearly. What is formed on the mirror must be wiped off before we can see in it, the spectacle glass must be clean to see clearly. Similarly here, these are all the avarana, these are all the mala, these are all the vikshepa that need to be cleaned.

Mala is confusions about the goals. Living at the lowest level. Vikshepa is, though we know the goal we have various thoughts which we think are equally good

and the avarana is something that is there, as attachments. When we are talking about the eeshana traya it is the Avarana concept. Please note that it cannot be cleansed off at the mala level at all. More and more sittings are required for such people who feel attached to their own men. This attachment is a karmic attachment. We owe them something that is why they are linked to us. Runaanubhanda ruupena bhandu, mitra, sutha, alaya. These are all the things that come to us because of the runaanubhanda. We owe them. They will stay as long as we are indebted. The moment our debt is over, they will go, however much you think that your son should be with you, your daughter should be with you or your house should be with you, it will find its way. They will go, they will come. That it is due to the karmic factor. One should understand that he cannot wish it away. All that we can do is to arrive at a balanced way of dealing with the things. We need not develop further samskaras. Whatever Runa we had with us earlier we try to clean them off. But then even after the marriage we run after the daughter to the house where we have given them. We are supposed to forget them. They are Dana, but we don't forget them. No Danas are here. That is we try to continue an attachment out of habit. What was a burden on you, you cleared off. But then the act of clinging all these days has developed its own samskara of attachment and you continue to do it, even after you are supposed to have ceased to have any connections with it. Have clarity. Nobody is permanent here. Everybody is transient. We are moving out. One day or the other we are going out. But when you go would you like to carry the load. As Revered SriRamchandraj Maharaj says travel light. Throw off the luggage as far as possible. Travel light is a good article to read, please read Revered SriRamchandraj Maharaj's article. Even when there is an opportunity for us to travel light we like to carry some more load.

Even when by God's grace we get liberated, we want bondage. We seem to love bondage so much that things which we ought to forget, we continue to remember. We continue to hunt after them. Funny are the ways of the mind. Clean yourselves and try to take as many sittings as possible to cleanse yourself. Don't try to avoid. Don't try to avoid the issue of trying to get rid of the burden. You must get less and less burden. That is a must if you want to progress in spirituality.

Cleaning must be done. This is the unique system where we have got the assistance from Master also for this, in indirect way. Not directly. Every act is ours. The concept of cleaning has never been discussed in any other system. Everybody

said that samskaras are there and we should get rid of them. But how to get rid of them? What is the way, nobody has said it. This is the only system where we talk about this aspect.

Avarana, is the one that gives the colourings of the soul as Jains put it and as we know here in our system, when we see the stages of progress we will go through the various colours of various stages. We start with some sort of an orange colour, then we move on to red, then we move to white, then we move on to black or blue, then to the Grey and then to the violet. These are the colours. What are these colours? These are the avaranas. The mala that we have attracted and made it into a paste and rubbed on to our soul. Our soul got affected because of this. These colours that we see are the colours of various levels. This clarity only Revered SriRamchandrajji Maharaj gave, whereas in Jainism they simply said that there is a colour. Colours of souls are there but they could not say why it is so. Several people state several different colours. But they never could understand why it is so. Revered SriRamchandrajji Maharaj said because of viveka we have got something, because of Vairagya we get something, because of understanding ourself, our nature and saswaroopo jnana we get some other colour, because of our devotion we get some other colour, because of our surrender we get some other colour. When we are almost in layaavasta we get a different colour in the Pind Desh. All colours relate to Pind Desh. No colours are available in Brahmand, except at the first stage or second stage no colours are present. Please note that these are the avaranas that are there. What are the avaranas that we have got? Avaranas relating to Viveka, Sadasad Viveka, Vairagya or attachment. Raga Dvesahs are there. They are also having their own colours. Then a person who is pure he has got his own colour, who knows his dependance. But this has to go. His awareness that he knows something is the difficulty here. Saswaroopo jnana itself is an avarana. The jnana should go. That jnana belongs to Him. But we think that it is our knowledge. Similarly devotion, we think that we are devoted and therefore it forms an avarana. Suppose, we think that it is He who is devoted to Himself as Revered SriRamchandrajji Maharaj says, then, that avarana will not be there. That is why all the enjoyments that we say, all the experiences, we should always consider that they are experienced by the Master himself. It is His play and if we think that it is we who are experiencing it, please note that we have got the avaranas sticking on to us still. That is the reason why we see

the colour. When we see a colour we ought to know that it is a warning. That is why Revered SriRamchandraj Maharaj says don't bother about these colours. The reason for that is, if we give importance to it we will stick to it more. But for understanding we say so many things. So it is a warning signal we see when we say that at this point we feel like that.

It is the nature of that particular knot to be like that. Agreed, but then it is an avarana on you. One is philosophical discussion and another is a practical experience. Practically we have to understand that we should move out of it. Philosophically, definitely we say this is what it is. The system is explained that in this place this is what it is. The layaavasta will give this we say. All these avaranas must go. It's a laborious task. These have been earned by us in several lives in the past, the result of several deeds of ours. Everything is resultant of our own action, our own thought. Thought is an action. We should understand this concept also. Thought also itself is an action. So these are all the things that form the impressions and those impressions have to be removed during the cleaning process. It is an active process, very important process and the second most important thing that we have got to practice.

First and the foremost thing, is the morning meditation and the second important thing is the evening cleaning. Now having cleansed ourselves reasonably for the day, then at 9.00P.M in the night we are asked to offer prayer for the betterment of all the people in this world. Our aspiration is to go out of this bondage of the body. Nama and the rupa are the two bondages that we have got. The primary goal is this. If we want to go beyond this, then we have got to have a consciousness of a superior being. If our consciousness is bound to this sarira or the body or the name, then we cannot say that we are going to the higher levels of consciousness or to a consciousness beyond this body. To enable us to go there Revered SriRamchandraj Maharaj gives a method.

In 9.00 P.M prayer we pray that all the people in this world are our brothers and sisters and that they are developing true love, faith and devotion towards the Master. It is not a prayer for us. It is a prayer for all. In the beginning a very routine and some sort of a ritual that we do. It is not a feeling that we have got in our heart. But since we are asked to do we do it in the beginning. But later on it becomes our second nature all the time to pray only for others and we cease to pray for ourselves.

Because the others and we are one. They are extensions of our own self. The Atman has already moved on to the Brahman. Take the connotation given by Revered Lalaji Maharaj. Our consciousness has been all the time confined to the consciousness of the Pinda, to this body and therefore it is Atman. Brahman is the one which grows out of this. A thought, which grows out of this body consciousness is the Brahman. So long as it is confined to this body it is Atman. It is the Jiva that can have the Atman and note one more point, in tradition it is stated that the Atman is an indivisible self and it cannot be segregated. Revered Lalaji Maharaj and Revered SriRamchandraj Maharaj don't agree to this. They say that the Atman is the composite of our Buddhi, Manas, Ahankar and Chitta. This is the significant variation from the traditional systems of Yoga. All these four things put together is Atman and when all these four are related to us, to ourself it is Atman. When all these things are applied to all universe it becomes Brahman. It grows far beyond. Our mental faculties, which are restricted to ourself is Atman. When our mental faculties expresses the concern for others then it is Brahman.

At+Man, Brhu+Man, this is how Revered Lalaji Maharaj has given the definitions which is very relevant for us to understand. Because we have got to move on from the Atman level to the Brahman level. If Atman were to be a solid object or some thing that is placed at this plane and it is some sort of a physical thing it cannot grow unless it bursts itself. It has to die. So when the Upanishads said Atman is Brahman they were only telling that Atman is capable of becoming Brahman. The Mimamsa seems to have given a better definition than the Vedanta. Capable of, just as we are men, because we are capable of being men. Not because we are men at present. We are animals at present. We are capable of becoming men. When we say we are human means, we are capable of being humans. However much animal I am but still I am capable of being a human. That we are capable of falling to the lower level is what our ancients thought. But the misfortune is we are always that. Only now and then we seem to be going to the human level. So this particular thing can happen only because of that prayer which is suggested to us. It speedens our progress. The Pranahuti Aided meditation helps us because the Master has willed such a prayer. He has suggested that to all of us. We are such wonderful disciples. We do not follow what he said. We are very consistent in not following. It seems to be the uncanny capacity of Revered Lalaji Maharaj that he has got so many disciples

who do not obey what he says. He is an exemplary character by himself because he is one person who is capable of getting all his disciples not capable of doing what he says. At least some must follow. This 9.00 P.M prayer is such a casuality but that is the only way to grow to the Brahman level. There is no other way by which we can grow. People may say Sarve Jana Sukhino Bhavantu is not a new concept, Sukhinobhavantu he said. May all people become happy that's what they said. Here we don't use the word 'may'. We say all people are developing. It is a sankalpa that we are giving. It is not the Ashirvada that we give. It's a new concept, totally new concept where we are willing through our will. We want to offer this thought, namely that all people are developing. But unfortunately either we are a victim of our vital instincts or the much lower physiological instincts or the gluttony seems to have overtaken us when we say that we have got to go for dinner.

The 9.00 P.M prayer is a must. When we go to bed we say you offer your prayer. But then SriRamchandrajji Maharaj says before you do that also pray on point A. It is an extension of what you do at 9.00 P.M. At 9.00 P.M you are asked to pray for all generally, but before going to bed we meditate for a few minutes on point A. The same thought is given at a particular location. The Efficacy of Raja Yoga says that, whatever suggestion we give at point A it becomes true and he uses that technique here. The reason is he wants us to move to the higher plane. He wants us to live not just at the level of a manava. Not satisfied with it, he wants you to live at a level of a Maneeshi. Go on to the higher level. That is the aspiration that we are asked to have. This method is not for people who seek some favors, this is for people who can offer prayers for others. You should move on to that stage where you can confer on others this particular thought. We can offer, we should be capable of giving this. We can give only when you have. This is enabled by the 9.00 P.M prayer. To do this again at the position of point A so that it becomes doubly strengthened and you move on to the higher plane. When you go to bed with the prayer that I am incapable of controlling myself, the self has already grown. It is no more with our self that we are praying. I am talking about ideal case. It is no more yourself. It is all this humanity. It is incapable of improving by itself. I am a part of that whole. That is the highest quality of prayer at which we will be ending our day, ideally. This I would say is the method of meditation that we are asked to practice. The smaller ways of explanations are already available in the books. Various talks

that we have talked about, but this is the ideal situation. Your day should terminate in a feeling of total helplessness of this humanity to better itself and seeking the divine help for the overall betterment, not just seeking your betterment. That is why the prayer becomes plural. As Dr. Varadachari puts it, he says in the beginning you can start with I, "I am yet but slaves of wishes putting a bar to my advancement", later on it changes to we. "We are yet, but slaves of wishes". Here the wishes is not just yours. Even when he says singular it becomes wishes only and not my wishes. I am yet a slave of wishes, not only my wishes, my wife's wishes are there, my sons wishes are there, my father's wishes are there, my friends wishes are there about me. They have got various expectations about me. All those things are binding me. I must get out of it. I pray, I am incapable of coming out of it, you better save me. That particular attitude of humility we have to develop. Only when we know the enormity of the subject we will be in a position to develop the humility, otherwise we will think we are very confident to do anything. The prayer also as far as I know, majority of the abhyasis do it ritually repeating it once or twice. We should get into that thought and get lost. Once or twice is remembered very well because one and two we know buckle my shoe. These two we remember and then go to bed. No question of getting into that attitude of humility, no question of feeling the presence of the divinity, no question of feeling the necessity to grow beyond ourselves, no necessity to pray for others or you have some problem. That problem overtakes you during the prayer and then that problem alone is remembered. Neither the God is remembered nor the solution is remembered, only the problem is remembered. This is very unfortunate way of prayer.

Prayer should be one where one should feel the lapses of every other person as his own lapses. If the Nation has failed it is we who have failed. If the world has failed it is we who have failed. Such is the notion of Brahman. A person who lives at the higher consciousness feels so. Fifty years back it was normal for every person to feel for others. Some calamity has happened else where they used to feel, today we seem to be totally indifferent. The problem becomes real only when we suffer, when somebody else is suffering it is not our problem. It is our misfortune that we have got isolated, insulated. Insulated to such an extent that we stink within. Let us get liberated out of this. That we can do only when we can maintain our 9.00 P.M prayer.

Understand the method atleast. Follow the method. We will definitely see how much we have evolved.

DIARY WRITING

You may be wondering what it is there to write in Diary. For any activity there must be a clarity of the purpose for which we take an activity, whether we meditate, we read or we hear, we sing, we play. Similarly when somebody says we should write diary, the question is why? What is the purpose it is going to achieve? I know I have done those things, what is there to note about. This has been the common vein in which people talk, when we talk about diary writing.

Some organized people who would like to see their expenditure tallies with their income and then they plan it that way. They know which are the things they should cut and which are the things they should improve, all these things are general way in which a man plans his expenditure. Most of the diaries people maintain, if at all they maintain, would relate to this aspect. There is nothing wrong about it. One has to be very careful in his planning so far as the financial things are concerned otherwise you likely to end up in unfortunate situations where you may be owing somebody, etc. Which are the expenditures that can be cut, you would in a position to decide and when you require some money you would be in a position to find it. The habit of writing diary somehow has not been taken very seriously by many people, even in ordinary life. They say I know what I get and I know what I spend, what is the necessity for maintaining all this? But those who maintain will be in a position to tell you the enormous advantage they get. They know where they can cut unnecessary expenditure.

Similarly when it comes to spirituality, what is our goal, where are we going, how far, which are the things that can be cut to improve the quality of spiritual practice that I have got, which are the things that are standing as hindrances in our sadhana? These are all the factors, that you will be in a position to understand and then suitably change your practices. Say for example, a person has taken to sadhana because of the natural inclination. I am not talking about which sadhana, any sadhana for that matter. There are certain things which are conducive for it, you will be in a better position to do by adopting certain things. There are certain things which are to be discarded and we don't want it in order to achieve this goal, they are positive hindrances so we should get rid of it. So which are things standings against you, which are the things standing for you, is not a matter of philosophy, it is a matter

of your own practice. Say you get up early in the morning, ok, you are able to get up. If you make a mention of it saying that I got up at such and such time and meditated or I did this japa, I did this sadhana, whatever it is, regularity or non-regularity of that will be seen by you over a period of time. You can definitely say that whether you are regular or not. If you are not regular you will then come to this conclusion there is something wrong somewhere. May be it is due to your watching a TV late in the night or going for a drama, going for a cinema, going for a club, something like that which stands in a way. You might have read more previous night and you are not able to get up early next morning. You will then be in a better position to organize your timings. So far as the practical aspect of sadhana is concerned, this is one of the most important things.

Now, for example just now you were told to meditate on divine light in the heart. Do not bother about the various thoughts that come to you. Do not also bother about the physical discomforts that you may have but continue with your task of meditating on the divine light ignoring the various thoughts that come to you. Easily said than done because which are the thoughts that come to you would be one of the first considerations we should have. Normally we get thoughts which are very very routine, day to day. May be you have to go to the school and you feel that you have not prepared well and you feel that let me complete this meditation, so that I can go back to that i.e. tasks which are ahead. Things you have done the previous day will also be there in your mind. I could have done that better, I should improve on that, I perhaps seem to have committed a mistake in such and such thing, let me rectify it, the program that I have written in computer perhaps is wrong, or the play that I have played particularly the cricket match in which you are involved, you played a wrong stroke and you would like to rectify that by going for practice. These are the various thoughts that come to you apart from the problems that you have got, regarding say, a next day examination. These are periodical things. An examination that is there, a test is there, a departmental test is there, these things are happening. Everyday we are being examined by so many people so we would like to improve our performance on that.

So these thoughts come in the wrong time. When you meditate and later take up these things, it is much better but these things come during meditation not allowing you do this job. So these are all various thoughts that come to you. Why

do they come to you at all? From where are they coming? They are not coming from elsewhere in the atmosphere. They are coming from within and you are face to face with those thoughts, which are your own most of the time. Some of the unfortunate souls may be having thoughts of others also, this is possible. May be because of an extraordinary attachment that they have got to some friend, some other gentleman, the thoughts relating to them may come. More often than not the thoughts come to you relating to your father, mother, their health, their problems, your sisters, brothers, the brother-in-laws and sister-in-laws, all sorts of problems which they are having, with which you have nothing to do still will come. You cannot solve that problem here, still the thoughts will be coming to you. This is because of lack of orientation we have got to our goal. If our goal clarity is there, these things will not come. So if you record your diary all these thoughts will be finding a place in your diary. Honestly record during meditation that these are the various thoughts that have come to me. Over a period of time if you see whether these thoughts are reduced that means your sadhana is progressing properly, otherwise you should concede the point that your sadhana is not progressing properly.

Now, what is the goal with which we are starting? We are saying oneness with the Ultimate, oneness with the Master, it is a very very peculiar word that we are using because we really don't know what is God, nobody has seen Him. We have got umpteen number of pictures, statues, portraits, so many things are there available, each one of them having its own attraction to some people. Some people feel attracted to a Gopala, somebody else feels an attraction to Radhakrishna, the reason for this we do not know. Some people like that and some people like this, somebody else for Balakrishna. All are related to Krishna but different types of adjectives attached to it and each one is choosing it mainly because of his own inclination. That is the type of problem that we have got, that is not the goal that we are going to have. Unless that particular thing is so deeply embedded in you, that you seek only that and if your prayer is of a very high order it is just likely that Divinity may also yield to your request and may appear in that form. Do you understand? It is not that that is the form of divinity but divinity may yield if your devotion is of a very high order, of an extraordinary type, total commitment to a particular form if you have got, divinity may out of its consideration for you, may reveal it but that is not the form

of divinity. Divinity has no clear-cut form, it is formless, nameless. That being so when we talk about achieving the goal, what are we talking about?

So the goal is "O Master, thou art the real goal of human life". We said that one sentence. The clarity by itself will not emerge immediately. What is the clarity that you have got on that concept? What is the clarity that I will be in a position to impart to you on this concept? Seems to be tough but, if you know the all pervasive nature of the Master, God, when you meditate, you feel that, then a meaning develops towards that, that particular sentence gains a meaning. Do you catch my point? The goal clarity comes not in the beginning, the goal clarity comes in the end. Only this much of clarity that we require in the beginning is that God is without any form or name and He is the one who is supporting all of us, He is the one because of whom we are living, this is a basic understanding that we should have. If we have this understanding that it is He that is working through us then you understand that whatever you do should be pious, should be righteous, should be correct. It is not as though ethics leads to God, it is God who leads you to ethics, reality is that. Reality is, I should do good and therefore I will be reaching God. No, you know God is there with you and you cannot afford to pollute Him and therefore you do good. The reason why I should do good is divinity is expressing through me and when divinity is expressing through me, I cannot afford to commit mistakes, I cannot commit foul, I cannot behave ungodly, I cannot behave evil. Many people put this question, in modern days, why should anyone do right? What is the reason why we should good? The reason for that is simple - that we are the expressions of the divinity and divinity is purity, on this there is no doubt. Divinity is purity, nobody says divinity is impure. The whole human civilization has accepted this concept of purity to go along with God so we have no business whatsoever to pollute it and therefore we have got to be living at the level of purity, doing good deeds.

So now what is the human level? What is this human life about? This is the reason why our people have stated that you should practice Satya, Ahimsa, Asteya, Aparigraha and Brahmacharya. These are the five qualities that you should develop to remain as a human being. If you commit any mistake in any one of these things, you have behaved as something not human and unless you live at the human level, the talk of God makes no sense. First of all let us be humans, then we will think about a God. The purity of God, of which we are now cent percent sure when we

start sadhana, otherwise we don't start sadhana at all, purity of God is there, you have got to be pure. Now this leads us further to Soucha, we have got to be clean in all respects. Then you will not start talking about why I should not meditate on the bed, and why should I take a bath and then meditate. This type of doubts will not arise but in the beginning you have got to get accustomed to it. Already some of us are accustomed to take bed coffees, bed teas, these types of peculiar ideas are already there. Once you know you are purity and once you know it is God that has expressed through you, then you will not try to do such things but is such an awareness is coming to you at all? And that comes to you through sadhana, if you yield to the divine you will consistently know your low position of you being a human and the Master being divine. This humility makes you take your sadhana very seriously and then when you do sadhana, these things get to your head. These are all the things that come to you as viveka.

Viveka grants you rigorous discipline of getting up early in the morning, doing the prayer. The ritual aspect of it is one thing, we do it in the beginning as a ritual not because of any conviction, deep conviction of the divinity that is there in our heart but we suppose that divinity is in our heart. We accept intellectually that position and then we start practicing. After you practice for some time, the viveka develops - what is real and what is unreal. What is sat and what is asat. Sat-asat viveka as they put it. What is Sat? To remain pure is Sat, to be present before the Divinity in purity is Sat. To present ourselves saying anyway that we all are sinners, therefore, let us be whatever we are and let us stand before God, that is asat. It is a logic, it is a peculiar intellectual logic which permits you to do all sorts of things. What purity can I have? I am pure perhaps outwardly, inwardly how can I be pure?, The world is such therefore what does it matter whether I take bath or I don't take a bath, all that is important is that we should think about divinity, has it not been said by such and such saint that outer things do not make any sense, all this is not proper viveka, it is vipareetha argument. These are not the arguments which are accepted. You come to discriminate between these two and then your getting up early in the morning becomes no more a ritual but is a commitment towards your sadhana. First it has started as a ritual and then it becomes a commitment, commitment to yourself and commitment to God who is within you. We take a pledge before the divine that we will be pure. Why? Why do we take a pledge like this? Mainly because we

become aware of the importance of His being in us, and then we understand certain things, essentially we try to understand the transitoriness of existence here and the permanence of Divinity that is there. This is not well understood by many people, it leads us to lots of maya vaada. Many people have interpreted it, almost like Buddhists, some Buddhists not the Buddha himself, they have interpreted it as nihilism i.e. this world is not existing. No, the world exists but it is transient. To call it a transient or temporary is different from saying that it does not exist but this mistake occurred, an intellectual mistake occurred and it led to so many consequences about which I am not going to bother here. What you should understand is that you are only a transitory existence, you are not going to last forever, this physical body. What is going to last is the spirit that is in you, which is divinity itself. That is why the great land of ours says that the Atman and the Brahman are the same. Who is inside is same thing as outside, that is the Brahman. The same Brahman is with you, the same Brahman is with me, when it is expressed through you it is your Atma and when it is expressed through me it is my Atma but literally there is only one Atma, universal consciousness that persists always, it perseveres, it doesn't cease. It ceases only when divinity withdraws. So there is no essential difference between you and your brother, between you and the so called enemy that you have got, the so called people who are detracting you, there is no difference. Everything is divinity manifesting itself. That is the permanent, this is the transient, this much of knowledge starts and once this starts you try to know how best you can improve the quality of your existence so that it is in tune with divinity, in tune with Brahman.

Lalaji Maharaj, the Master of my Master, said a very small sentence, a very unique sentence, which appeals to me as a student of philosophy. People have struggled to express the concepts of Atman and Brahman in so many ways in books of philosophy. They have struggled, each one made a good effort but very simple way of explaining was there from our Master who says, Atman is that which moves and thinks and whereas Brahman is one which grows and thinks. The thinking is common for both, the consciousness is common for both. One knocks around and the other one grows. I think you people understand the difference between a movement and growth. Our present consciousness is restricted to just movement, we knock around, we don't have any clarity. When it moves on to the higher plane and when it really grows into the level of a Brahman, starts growing in your

consciousness, then you are encompassing the whole universe but when does it happen? Only when you get rid of your feeling of the body, that you are restricted to your body. So long as the illusion of the body that it is the self is there, you will not be growing. Sadhana enables you to feel the growth in you and you start seeing the entire world as yours. You become first a Mahatma, go on to the higher level, then you also go to a level of Viswatma and after this you get into a Paramatma condition. These are all the various stages which you feel, you start vibrating to the things which are outside. As on date the modern man is condemned to thinking about himself, he is bothered about himself, he has isolated himself so much that he does not feel for somebody else. The natural warmth and love that we should have for anybody suffering is missing today. Some person who is dead, some person who was very old and weak was able to make the Siddhartha become a Buddha, he vibrated to the problems of somebody else. He started feeling for somebody else's suffering. Today we have got ourselves condemned to the condition of bothering about ourselves, we do not think anything other than this. That is mainly because your consciousness is restricted to your body. This consciousness which is restricted to your body is really a consciousness that is pervading the entire universe. We are one with the universe, that is our destiny. The destiny is to become a Purushottama but today we are condemned Jivas. This is the position but what do you note in the diaries? You start feeling that I seem to be something which is beyond, I seem to be expanding, I do not feel the presence of myself-the body, I don't feel the body consciousness, it has become so light, I seem to have crossed the borders and boundaries of my existence, this is one of the experiences you get. Any person, who is doing sadhana properly, will get these experiences. If you don't note this, you will be missing enormous points. When you become light, when you become something, you feel like growing to the level of Brahman, however limited it is, you may not be total Brahman but you have moved on. The individual existence is capable of merging itself into higher consciousness. This has to be noted. If you have not made a habit of writing diary from the very beginning, you will not be in a position to note it when it comes. This is my point to you because diary helps you to become sensitive. When you start noting down, this is what I have done, this I ought not to have done, this I think I should do more, if this is the way in which you write about your sadhana, it becomes easy for you later to recognize the influx of the Divine which actually pulls you out of your consciousness.

If you don't learn your alphabets properly, I am sure you are not going to understand any literature. So also if you do not know how to write diary and if you don't start writing diary, the chances are that you will miss the finer aspects of your sadhana. Why should I at all know? What is the need for me to know? After all I will be what I am, even without writing diary I will be that. As I told you in the beginning, you will be in a position to rectify your mistakes, you will be in a position to strengthen your efforts. You will feel certain times you have deep inclination for meditation, certain times you do not have any inclination at all, you don't want to do it. Those of you who have been studying literature or playing games know, that certain times alone you feel like playing, certain times you want to take off, you don't go.

The necessity for perseverance is there and it can be accomplished only through diary because you can point out your own lapses to yourself and only when you are confident about somebody else with whom you can share your diary, you will be in a position to share it with him and take further assistance from him. There are many many things you will not be in a position to say openly. Your defects are such you are not in a position to tell anybody but you have one friend, God, to whom you can tell. It is much better to put it in writing, this is what I have told Him, that enables you further to feel that this is the thing which you should get rid of. You will make a determination to get rid of that. It can be desires of various types which really obstruct your sadhana but if you make a note of it, you try to come out of it, the diary tells you this.

Now, I talked about the goal and I also said that we are not very clear about it. As far as the levels of human life, we are not living at that level. Now what is it that we should do? Then we say immediately the Prayer says since you are not able to live at the level of human being, we say 'I am yet but slave of wishes putting a bar to my advancement'. We say this very very clearly. It is your own obstructions, your wishes. Which are those wishes that are standing against you? Diary helps you to analyze it better. Few minutes you take it to record, will tell you which are the wishes that are standing against you and what you should do to get rid of it. Determination alone gets rid of these things, it is a sankalpa that is. Now, this is where this particular system, the value of the system is there. Traditionally when people said that wishes are there and you have got to control it. There are so many drives that

are to be controlled. What they said was you do this Japa, you do this Tapa, you do this ritual, you go on fasting, all these things were given. Why? So that they develop your will, your sankalpa bala, it increases your will power. If you can be without food for 24 hours, that means you have been able to control your urge to eat. It is a drive, food is a drive, it drives you to action and you are able to control. Animals will not be in a position to do that, animals don't have a capacity to control their drive. When it feel hungry, it will definitely do something to get its food. It does not bother about the rights or wrongs, all these things are not there in animal, whereas here we have taken decision to control ourselves from eating, why? So that it develops the will power, not that it pleases God. Of course, you should be pleasing God when you develop your will power. So the development of will power is something that was stressed most whether it is tapascharya, or it is Japa, or it is Upavasa, or any other ritual connected with it, these are all connected with only this particular aspect of it to develop. How is it being done in this system? You are there, you are determined yourself to reach the Goal and the Master's support is there through Pranahuti. Now, the need for this type of support may not be felt every day but you feel after some time that you seem to have got stuck up. If you see your diaries, you seem to have got stuck up somewhere, then you require the support. As on date there is no other system in which you get this support. Here there is at least some other person, who is going to assist you in solving this particular bottleneck that you feel. How is it being done? What is sadhana? Diverting our attention from ourself towards God is sadhana. So this particular thing is what he also exercises, his will and then both of you will be in a position to work better. Do you understand? Now, whether have you found the need to go to a person, 'I think it is a time for me to go to another person to take assistance' How will you know this? Otherwise it becomes a ritual. You may be going to a person once in a week or twice in a week or once in a month, if you are nearby every day, and if you are far off once in a year. That is not the way to do sadhana, sadhana is to be done in a very very conscious way. We have got to make a note of what are all the feelings we have got? Where we require the support of the somebody else? Only then we have to go. Now, this support is not necessarily to be sought everyday from somebody else, this support of pranahuti is there with you from the Master all the time once you are connected, it is there, but still an extra attention may be required and then you seek the help of the person.

To know the need for whether you are stuck up somewhere or not, diary is a must. The same thought comes to you again and again, may be even the thought of the Master that He is the saviour of all. This thought, if you go on getting only this thought forever, that means you got stuck up somewhere. The reason for that is if you start a journey from Hyderabad to Delhi, if you see same scene again and again, that means your train has stopped, it is not moving. Similarly in your consciousness if you get a same thought again and again, it is the Master always but Master as what? Master as the person who clears your doubts? Master as a person who is going to help you in your promotion? Master as a person who is going to help you in the marriage of your daughter or brother? Master as the person who is the saviour of your soul? Master as the person who is my beloved? I do not know Master nor I know myself is the condition. These are all the conditions, various conditions you come across. Final condition is really you do not know what you are, you really do not know what God is. By definition He is unknowable and by having an almost sayujya with Him you also become unknowable. So both of you become unknowable, the whole exercise looks meaningless but that is a long way off, it has nothing to do with diary. What happens is in these initial stages, we get stuck up and to know that you are stuck up, you need a diary to note it. Otherwise, I have got a standing way of looking at things that if you ask any person how was your meditation or how was your studies? Let us not bother about meditation, let us talk about how was your office? You will say, fine. What did you do? Nothing, what do you propose to do? I don't know. These are the standard answers we have got for any question. That is the level to which the modern mind has sunk. There may be delivery at home, there may be death at home, there may be a marriage proposal, there may be anything for that matter, this fellow's standard answer is nothing. The same is the position of meditation also. How was the meditation? I have got so many abhyasis, I have got so many associates with me with whom I ask this question, they always say to me 'fine', what did you feel? nothing. What do you propose to do? 'I don't know, it is for you to tell me', these are the standard answers we got for all questions. The three answers, the modern man has got for any question in this world is this. Such a thing will not happen if you write diary, you will definitely say what is right with you or what is wrong with you. You will definitely say that I require assistance from some body or I am going to improve my meditation on point A or Point B or I will attend to my cleaning much more seriously or my mind is not staying properly therefore I will

do a trimukha japa. You will say certain thing and when you do and when you note it, leads to progress. If you do not note, you will have same three answers at any point of time. So the advantage of writing diary is that you get to know.

Now during meditation you have placed yourself in a state of passiveness. You are asked to meditate on the divine light and not to do anything further. Ignore the thoughts that come to you, that is what you are told but you did not succeed in that. Many thoughts disturbed you, if you don't recollect these thoughts you are happy, you are not supposed to recollect also. Even without any effort to recollect there are certain thoughts that come to you. After the meditation is over, you get to know these are all the thoughts that were there. To use the word disturbing is not correct. They were there, they did not disturb your meditation but they were there and you make a note of this. What are the thoughts that come to you generally? If you are very serious what are the thoughts that come to you generally? A Master, yes, you get Master's thoughts that He is assisting you certain times you have got a feeling, certain times you got a feeling that He is not assisting you 'however much I pray nothing seems to be happening in this world'. The problem of so and so is not solved, my son is not getting employed, my daughter is not getting married, my sister has become a burden, God is not giving any relief for me, these are all the thoughts that come to you. Let us face the situation and as you advance in sadhana what happens is these things fade out, you don't have to make any extra effort. Who removes it.? He removes it. How does He remove it? By cleaning you. When purity is entering into you every second, during your meditation atleast, it will purify your inner consciousness, it will resemble the one of the divine. We are not asking you to become numb. Nobody asks you, any serious raja yogi will not ask you to be numb. We would like you to be active always, acting in the present. Kindly note, the point is that all our problems are either memories of the past or reflections of the future. If you live in the present, your meditation will be perfect but we tend to live either in the past worrying about had I done that I could have been better, I could have done it still more better than that or perhaps these things need not have been given to me, God unnecessarily punished me like this, these type of things which have happened to you already. Or you start thinking that I am going to become like this, I am going to become a brahma jnani, I am going to become somebody who is karma yogi, these type of things. Either this or that, nobody lives in the present. Your task is to

live in present, you are asked to meditate in the present and your thoughts relate to either the past or the future. If it is on the present, your meditation will be perfect because you will do your job only, you will not do anything else. So this habit of wandering of the mind has to come down, then you can see the impact how it is coming down. Over a period of time in your sadhana it will reflect.

When you come to a stage of saying that, yes, everything according to its importance has found a place in my life and you say that the goal is reached. When is the goal reached? When you see a God with four hands and thousand feet? No, Such a God doesn't exist. God within you is simple, straight, it is love. So when it comes to it then you will see the importance of the Commandments that are there. When can you say that you have reached perfection in sadhana is reflected in Commandment No. 9, where you will see that Mould your life in such a way that you become a devotee, No, in such a way that others start thinking about God. He is one person who is living in God, by God, for God and therefore I should also become like that. You should become an example, you have got to mould your life in such a way that other people tend to think about God, they develop love towards God. This is possible only when the self is brought almost to a zero and you, the atman, has to get merged itself in brahman. You don't exist, it is the brahman alone in action. Is that an idle situation of sitting in one corner not bothered about welfare of others? Surely not, the goal is to mould others. You have to mould in such a way that others get this. So when will you be in a position to do this? When once you know what is real and also be prepared to serve others for that. Then you can say that you have reached somewhere near divinity. From the level of man, which I told you related to Satya, Ahimsa etc., we have to move up to the level of service to others, without selfishness, with certain amount of sacrifice, that is all divinity about. Move on towards the Divinity and further on towards nothingness.

So if you have got to gauge yourself with various parameters that have been given there - To eat in a constant thought of Divine whatever is coming to you without grumbling, without feeling bad about it, whatever is given we accept it as blessing of Divine, as what God has given. Treat all people as brothers, have you been able to or not? You will be in a better position to be able to write in your diary. You can see in your diary whether you have been able to come upto these

expectations. There are various things, which start with the routine things of getting up in the morning and ending up with prayer.

About the prayer, I will say few words. When you go to bed you are asked to pray. This is one casualty I have found amongst all people who say that they pray because at the end of the day you are tired, you have no time. You would like to lie down and those of the people who pray at that time are the people who really don't get sleep because of various problems that they have got. If you get sleep and it is late in the evening, I am cent per cent sure that no person prays. It is my experience and there is lot of difficulty in praying. Prayer is not all that simple, prayer demands a will on your part to say that you do not know, you are humble and nobody accepts it, particularly in a modern world where egoism has been stressed beyond measure, self has been stressed beyond measure, you will not yield to Divine also, end up with the ritual of telling prayer once or twice and then turn off yourself to the bed. It is never a prayer of humility, trying to place before the Divine that I have done my best, these are all the following mistakes, I wish that I come out of it, I am unable to get out of it, I am slave of my wishes putting a bar to my advancement, I am not able to come out of this, only you can help me, and with the suppliant mood if you sleep the whole night becomes prayer. If you get into prayerful mood and then go to bed the whole night is a prayer but I don't know when night starts now a days. I get confused most often because somebody says 7'o clock somebody says 9'o clock and somebody says 2'o clock, you don't know when. One thing that modern man has been able to do really is, to annul whatever is the natural order.

I don't think it will be possible for me to tell my granddaughter when the day ends and when the night starts. Nights are flooded with lights, how to say that it is dark? It is not dark, she finds a big question mark, where is the darkness? Night means dark and day time means bright, this is what we are told. It is not so today. Night they say, every bird gets back and even now I think in spite of the lights they get back to the trees. I see them coming back to the nests but then we don't come back. They have got an instinctual way of getting back but we lost that, we never had the instinct and we lost intelligence. People think that they have become more intelligent but they lost their intelligence, intelligence means discrimination. You should know when to take rest, we have not learnt to take rest. We are keeping alive, kicking around all the time with enormous activity, it makes no sense. I had

recently a call from some abhyasi saying that 'I am not finding time for prayer at all'. I asked him, do you meditate? No, Do you clean? No, Do you pray? No. Why? I am tired.

I don't know why we are living. If you can't be comfortable, if you can't be happy - and you can be happy only in company of Divinity, I tell you this, you can never be happy otherwise. In the company of anybody else you are alien, you are somebody other than Him. You and me, suppose we try to live together, still I will feel certain amount of say, a screen is there which is put saying that you are different from me. This one screen does not exist between God and you because He is always with you even when you are not mindful for Him. Your friend, you may perhaps give now and then some coffee, now and then some tiffin, now and then some food, some company of talking and all that. You give importance to your outside friend but the inside friend is ignored and even then he keeps company. He is such a fast friend, even when you ignore him totally, he remembers you, He is always with you and modern man has ruined this particular opportunity further, where all the time being busy either seeing a TV or reading a paper or hearing a music etc., your activities, your work, your study, whatever it is and then you should be dead tired that you have no time for God and then you think about sleep whereas prayer demands that you earmark some time for Him and then say this is the time for God. I am going to place myself with my friend, my friend who loves me so much, I am going to tell him what are my difficulties, what are the things that are standing against achieving my goal, why is it that I am not able to perform at my best.

Yoga, any yoga for that matter should give you the capacity to function at your best in whatever thing that you do and when you are exhausted, your performance is definitely poor but we still run. Performance is done best when it is done within certain limits. There are limits, there are physiological and psychological limits and you don't have to pull yourself to the situation of stress or strain. There is no necessity for it but then we do all that. Then atleast you say to divinity, I am helpless, I am doing like this, please save me, atleast this much you can find sometime before going to bed and you pray to Master, saying that you alone can save me.

If you want to see various hues and colours by which your sadhana goes, the diary alone helps you for that. There is no other way, you have to maintain it

because you know your mind much better than anybody else. You know your habits much better than anybody else. Which habits are impeding your progress, which habits are helping you in your progress, as they put it, *anukulasya sankalpam pratikulasya varjanam*. Whatever is anukula, you have got to accept it, whatever is pratikula, you should leave it. These are the two methods by which we achieve our objective, in any field for that matter. Even in study or in play, you have got to have clarity as to which helps you in achieving and which helps in impeding. Here the question is of yourself evaluating, so the parameters are given, you can use.

There are many people who say that 'Sir, 'I have not been able to meditate for one hour'. I used to tell very honestly, I used to confess my position in early days of my practice to my Master saying that, first half-an-hour the mind does not cooperate, second half an hour the body doesn't co-operate, how can I do sadhana? I used to ask. The situation was there, today I am able to sit for hours and speak in His memory, telling about His system, How? How has it come about? By sadhana. He said immediately, you put an alarm for one hour and only when alarm rings, you get up, till that time don't get up. Make a determination to sit down, the body will obey you. There are so many methods, each man can adopt, some advanced people can put the internal clock to work saying that they will get up only after one hour and it will remind you after one hour. There is a clock inside, it clicks more regularly than our mechanical clocks.

So various aspects of this, when you eat you should think about divine, how often you have been thinking about it. The taste of food is such you don't have to think about divine. Many times it happens and then the taste of it you know in advance that it is not going to be good and you would like to throw it out. You don't accept it as what divinity has given to you. Divinity alone has given you that, you don't want to accept it. These feelings are there with you, with me and everyone of us, these type of feelings are bound to be there with us. How much of discipline that is required is achieved by us? If you want to know this, the diary alone is the way, there is no other way by which you can know this. These things just otherwise will be brushed aside by you.

PRANAHUTI : INTRODUCTORY SITTINGS

The system of Pranahuti aided meditation consists of two parts. One is the practican's role and other is the master's support. In no other system that we are aware of, we have this direct support of another person in the meditation. They give perhaps a mantra or tell a particular method of practising and the role of the supporter or the master ends there. The guru disciple relationship continues for a long time, perhaps for a life time for that person but still it is only an occasional meet and no discussion what so ever is generally held on the spiritual aspect of the life. Except the external behavioral aspect no body talks about the internal things. There are some who had developed certain intimacy with the gurus and perhaps also knew certain elementary aspects of sadhana but beyond that they said guru is God and he will guide you through.

In our sadhana, because of his level of approach a person who moves on in his yatra to the level of Brahmand, (i.e. when he is not confined to his Pind Desh or selfish interests) he moves on to the level of the parahita alone is permitted to impart spiritual training.

Parahita actually means trying to do good to others all the time. This as a behavioral attitude may be possible for any person to develop. He need not develop to that level. Social service does not require a man to be at the Brahmanda level. But when a person feels his presence else where than his own body, when he goes out of his body consciousness, when the boundaries of his body consciousness expand, he is supposed to have entered into the Brahmand. A person who feels confined to his body, who is concerned about his body and its needs, he is definitely a man concerned to his Pind Desh or the physical level. He is confined to the jiva. So those of the people who are not able to go beyond the physical cannot confuse themselves thinking that they are at the higher plane of consciousness.

Some of us may be aware or perhaps all of us may be aware that during our meditations we do seem to have crossed the borders. Some of us are very conscious of a mosquito bite and some of us are not. So long as the body consciousness is there one is definitely conscious of the mosquito bite. We will also feel sultry; or feel cold as the weather may be. Because these are all the conditions

of the body and our consciousness is attending to it. If our consciousness is outside this and if it expands naturally we will not feel these constraints. I am trying to explain to you what would be a Brahmanda consciousness. The person at that level naturally would help others. That natural tendency or a concern for others is something that develops in a person who has moved out of his Pinda consciousness. Such people are competent to help others.

Pranahuti is an act that is possible only for a person who has crossed the boundaries of his body. Body consciousness limitations should go. When we say this, we are not asking any person to die. But there is a spiritual growth, which is almost death to the physical body. These people are capable of putting in efforts without worrying about hunger, thirst or sleep. These are the three things that govern the jiva, a living being. These three things exist. People who have consciousness of these three can be considered as people who have not crossed the boundaries of their body. Because they are concerned with their physical bodies. Is it possible for a person who has not crossed his body consciousness totally to offer pranahuti? That's a natural question that comes to us. We find that the other person who is helping us also having all these limitations. Yes, in this system that has been developed by SriRamchandraji Maharaj, he says that 'I do not lift you out of this body consciousness totally'.

There are five sub centres, in the Pind Desh. We make sufficient progress in that and then we put the man on to the Brahmanda level by a reflected power of the Master. Such people alone are competent to transmit the power or will for the betterment of others. When a person wants some sadhaka to improve and then he says now I will give transmission to you, he means that you are aspiring for the higher stage and I am assisting you with my will also to support that. Such a will should not be vitiated by selfishness. Otherwise we will be trying to help our own relatives, our own friends. Thus we do not want to cross that border. That is also body consciousness. We definitely get linked to our own people and we think that they are the only persons about whom we can think about. No body else is important for us. The moment you think that you can help others also, the question is whether you would like to have some importance, self-importance. Here is the person whom I can catch hold of and then tell him that I am going to help him. Thereby I can express my importance to him for fame, for name also a person can cheat others

with this type of thinking. Please note it. It is also a self interest. It's a body consciousness. You want your image to be worshipped in the real sense of the term. Not by putting the photos, not by keeping your photo in his house, but you want him to think in his mind. An idol or an idea is given to him and that idea is made into an idol and you get imprinted in the other person as their guru.

Just now I had an occasion to talk to some trainer who told me that somebody has written that his guru has left after his transfer. This happens, it does happen, unwittingly it happens. Because the other man is bound by the body consciousness and if you have given him the scope for him to think so, you will not be in a position to perform the Pranahuti. Such people are available among us who are capable of working from the Brahmanda level because they have been prepared to some extent, not totally. So you will see blemishes in them. But don't concentrate on the blemishes of the person. See the good in him who is trying to help you and then you will have the support. So this support that is coming to us is from an act of will of another person, which is not vitiated by his selfish interest. We must make sure then only it can be transmission. Otherwise we should cease to have any help from such people. Because they will make you a pashu. You will become a guru pashu. Don't become one. We are here seeking liberation. We are seeking freedom. We are not prepared for bondages. No yogi is offering himself for that, no man for that matter should become a beast. Beast is one, which is controlled by others. Man has to stand on his own. We have to go out of this lower level of consciousness to the higher. There is an animal in us, there is a man in us. We must move on to the higher stage. For that we are going to take the support of another person. That person should be one who is established above his body. He is the person who has got the indriyanigraha as SriRamchandraj Maharaj puts it. A person who has control over his senses. That means body, as far as we know is nothing but a structure that is governed by the sense organs. We have got to be persons who are above that. Look if a person is above that or not. Then only can we take assistance from him. Other people are not competent.

Now the question is I am not asking you to evaluate the trainers anywhere. I am asking you to make a decision for yourself, whether we are capable of getting assistance from somebody i.e. whether you are prepared to yield is the first question and the second question is whether the other person is capable of helping you. Here

we can assure you with the help of the great master who has permitted people to work, you can get assistance and it is for you to feel. Many of us feel so. Some people do not feel. Whatever it is, support is required. When does one get Pranahuti? We don't get it from the heavens. We don't get it from a stone, we don't get it from a tree. We get it from another person who exercises his will for our betterment. Pranahuti is an act of will, let this be clear. That will is not vitiated by selfish interests is what I tried to explain in the beginning. In such a case what is that will? That will is just the support of the divine. When we are having our own selfish interest naturally it does not get the support of the divine. That is why when some of our trainers told me that they have worked on somebody according to them and they don't see anything of an improvement in other person, I found the person on whom he has worked is his own relative or somebody who is so close to him. He wanted to give some consideration for the other person overriding the interest of others who are seekers. It is governed by selfishness and such work never works, it fails. One cannot have motivated behaviour. A person who doesn't have selfish motivation alone is capable of doing this. Make sure you get such a person. Such person's are available. God is always kind to us. He always shows a person who can guide us. Only we should be in a position to feel. These are all certain digressions we make to start with, which started mainly because some of us have got several notions about it.

If we go to a particular trainer he will be in a position to give something. Without our aspiration no trainer can do anything. Unless we have got our goal clarity he cannot do anything and that person also cannot do anything on his own. It can be asked can we not do something to other person by transmitting to him continuously? Unless he seeks we cannot do it. These are certain wrong notions that we have got. No one can do anything. Unless the person also wants that improvement we can't bring in such an improvement. Unless we ourselves are established in a higher plane and then we go on the merits of the case rather than the persons we will not be in a position to do. Let these objective standards be maintained in our mind first and then we proceed further in our task. The meditation starts, the practice of abhyas, after getting introduced we say. During the introduction three sittings are taken. Three sittings are a must. There is a gap that is required generally of 24 hours duration. Sometimes it is relaxed to 12 hours also. But there must be a gap. Three sittings

means now one must wait for half an hour after one hour, we sit for another half an hour after 2 hours again half an hour and then we say that the person is introduced. That person is not introduced. The complaints regarding the constraints of time are not acceptable here. Fine, the trainer has completed in his manner, but nothing has happened. Because it takes time to seep in. The thought has to sink to the heart. What is it that we do at the time of introduction? We establish a link with the ultimate source of consciousness which, we are capable of touching namely that of Sri Ramchandraji Maharaj. Beyond that we are not conscious of what it is. Because he is himself void. Any other concept above him maintained by some people mainly because of their information coming from books of Vedanta and other sources make them think that there must be something above. Above void there can be void and void alone. When we say that the master has merged in the void and he is null, then he is null. That's all about it. Any idea that is maintained by any person as seeking some help from the divine straight is a peculiar philosophical concept entertained by vedantin's for reasons of their own. I would not like to get digressed. There is no point in talking about things, which are not tangible. Absolute, Brahman, Divine, Ultimate, these words for me do not mean anything so far as sadhana is concerned. Because we have a master who is available to us on the one side and who is himself merged in the ultimate on the other side.

There are two portions of SriRamchandraji Maharaj that we have got to clearly understand. His personality is null. He is void that is one aspect of it. The other aspect of it is he is available to us and we can reach him. We can reach him through the connections that are going to be established. The very first sitting that we are going to have, we tell the new practicant that this person is getting introduced to God through the masters. We use the word Divine. Varadachari as a philosopher, as a scholar he used this word several times, ultimate. SriRamchandraji Maharaj uses the word BHUMA, to refer to that condition which is not the last one, which is actually the penultimate. Ultimate is ultimate only - void. The Bhuma is the one that expresses. The mother is the one that expresses. That connection, that ensures the source. The persons who are introduced, feel as vibrations as something that moves in their body, some force that enters into them. This is the first parameter that an Abhyasi can have to show that he is experiencing a consciousness of a higher type and during that time he is in an altered state of consciousness. He is not in the

consciousness of his body, but something else. There is something of a change. At least temporarily an altered state of consciousness he has, that gives him the quiet, that gives him the calm, that gives him the peace. This is had in the very first sitting. In the second sitting what is done is we try to give the suggestion through the process of will that this person is moving from the animal state to the human state. Not all of us are born as humans, totally. We are human, we are also animals, it is our duty to reduce the animal and move on to the human level. That is our right. That is the only justification. Then only our existence is justified, otherwise we have wasted, squandered the opportunity. We enable the applicant, we enable the aspirant, and we enable the practicant.

When we say animal level we say that the person is governed by the instincts which enable the physiological system to survive and the fundamental principle of life is trying to get the next generation, procreation, thirst. These are the things that govern us. Any animal does it. All animals eat, all animals drink, all animals procreate. From this level we have to move on to the human level. We cannot confine ourselves only to this level. If we analyse ourselves, we will understand that majority of our culture is devoted only for these two purposes. All our activities almost appears to be concerned to these two levels. That is, we are not behaving as men. We are behaving as animals.

The first transformation that SriRamchandraj Maharaj wants or any sane man would like is to become a man first. So the suggestion that is given, the will that is given is that we move on to the human plane. That the aspirant tries to live as much as possible in the human plane and as little as possible in the animal plane. At present the twist is the other way. We are asking the people to live at the animal plane more and more thanks to all the advertisements that we have got and at human level less and less. So there is a shift that we are asking. That shift that you have to aspire, the practicant has to aspire for that and the help of the trainers is to will such a movement. Such a will can become real only when he has established himself at that level, otherwise it will be fooling yourself and fooling God apart from fooling others. Pranahuti is effective only from the persons who are able to move out of this level. That is why we will find different levels of transmission that are coming. According to the level of the trainer we will feel the intensity. Though the power is the same. The power is the same, the will of the master is the same but the quality

differs. Quality differs mainly because they have not established themselves at the appropriate level for that appropriate task.

In the second sitting we divert the flow towards the Atma chakra also to some extent, so that the aspirant understands the interdependency with God. The flow has to move on. At present the man thinks that he is totally independent. Every animal thinks that it is independent. He does not understand the inter-dependency. Inter-dependency is the concept that is understood only by the man. The animals do not have the capacity. The moment we are established at the human level we will be also given information that we are interdependent. We are dependent on the Divine, the Divine is dependent on us.

There are two aspects which have to be kept in mind here. Saswaroopajana occurs. Real nature of man is to feel the dependence of the man and also understand that the divine depends upon him to show its greatness, the manifestation, the beauty of manifestation, the work of God is present in the world and the universe. All of us are the work of God and it is our duty to present ourselves in the best form. We cannot present a bad picture of ourself without giving a bad name to the creator. We may understand the importance of being perfect only when we know our nature is perfect and he is dependent upon us to show his greatness. If there is no world, if there are no men, then there is no question of anybody talking about the greatness of the God anywhere.

It is our duty as the expressions of divine to show that the divine is great in the respect in which he wants us to show. All of us are not given the same capacities. All of us are not born in the same way. Each one of us is capable of perfection. We should move to our perfection and say this is our perfection. If we try to imitate other persons then we are trying to be other than ourselves and therefore we fail. We should express everything that is given to us by God, without any inhibition as an offering to the divine and then say I have expressed you in the best form that is possible. That is the goal. That is the way in which we have to move. For that suggestion is given by the trainer that this man is understanding the nature of his self. These are all the three dynamic aspects of our system, which is done at the introductory sittings itself. Then a will that he progresses on the path is given and he is maintained at that level in the third sitting. These are all the procedures of introduction. This is how the Pranahuti or the support of the master is taken.

All the trainers are fully aware that we are not all that competent to do this task and we know that we would fail on our own. But we have got the confidence that the divine and the master is supporting us in our work. It is he who is doing the whole thing. Because when he tries to express, he has expressed me. He could not express himself. God has no form. God has no mind. He cannot do anything. He is dependant upon us totally to show his greatness. On his own he cannot do. What can void do. Void is void. God is void what can he do. Only when we know that we are expressions of God then we understand the value of life, meaning of life and then we express it well. Imperfections should not find place. We should know that it is animality that is making us imperfect. We should know that it is our sloth that is making us imperfect. We refuse to accept all these things. We do not accept tamasik life nor rajasik life. We move on to the satvik life. We try to be as pure as possible, as pristine purity as possible. We maintain so that the divinity is expressed. It is our duty to be rishis. We are squandering ourselves to the level of animals. We are degrading to that level. Every person here is a Rishi. That is the call. When SriRamchandraj Maharaj says that all my people are saints this is what he meant. He had the courage to say that my people are saints. Have we the courage to say so is the question. And if you have got the courage then you say, yes I have known. I have known that I am dependant upon the divine. I have known that I cannot live in any other way than expressing his greatness all the time, in our action, in our being, in our thought everything. Everything is his. We come naturally to the condition of what we call as stithapragnatva, handing over everything to him. You are not disturbed. Kartrutva, Jnatrutva, Bhoktrutva i.e. your knowing, your acting and your enjoying, if so long as we think it is ours, we will be in misery. But if we know that it is his, then we will be in bliss. Every act of ours is his. Every thought of ours is his. Every feeling of ours is his. When we accept that, we will not definitely fall low to the level of an animal. We know that if our thoughts are bad, it cannot be divine. We will not entertain that. We will not be behaving in the ways, which are considered as bestial, or asuric. We cease to do such things.

It is that awareness that we are trying to give by diverting the flow towards the Atma chakra. When the Atma chakra fully blooms that is the condition that comes to us and automatically we move to the higher plane. The thought that has been given in the beginning as a suggestion becomes a reality by two things, our sadhana and

the constant influx of the divine force into us. Many of the people introduced are not told that they should take regular individual sittings and they should participate in the satsangs. In satsangs and individual sittings alone we have got the taste of Pranahuti. When we meditate on our own if we think that we are getting Pranahuti it is an illusion. Don't delude yourself by the vibrations because those vibrations are consequent to the initial introduction. Initial introduction is so powerful that it goes on. The link with the divine is permanent. That cannot be cut off. A person who has been introduced to the system in this proper way, as SriRamchandraj Maharaj says it cannot be severed. It cannot be severed even if a person drops out of the meditation and does not follow the system. When I asked him that several people go away then he said, where can they go. I am holding on. I allow them. Even if he passes away from this present life he says in the next life also the connection is there. My connection is there. That is the value of the introduction, if properly done. I am sure every one of you has been properly introduced. My assurance is mainly because you feel the vibrations when you meditate on your own. That confirms my belief or my acceptance of the concept that the link is permanently established. Otherwise you won't feel that when you meditate. But you confuse that with Pranahuti. Don't confuse it. It is your state. Vibrations are the path of the nada. Nādhopasana is actually our method. If one reads Lalaji he says nadopasana is the path and then here it is. The vibrations are the finest forms of song or the nada, we are going beyond the levels of sensory. That is why you won't feel the Omkara many times. But vibrations we feel and if we know that this is the nada perhaps we will know what is the link that we get at the first instance itself. That is the one that we get as Ajapa. Many of us ignore these vibrations as something that happens to us and assume that it is some physiological or physical phenomena. We don't equate it with Ajapa condition. Ajapa is that condition. After laborious efforts of reciting a particular Japa a person comes to that state of vibrations in the traditional path, whereas in Pranahuti Aided Meditation that is introduced in the very first sitting itself. We are linked with the ultimate through the nada. We know that after sometime the nada is felt throughout the body, not only in the heart but from top to toe. We do not have the viveka to know that it is the anahad condition that is coming to us, because we do not talk about it. Things are given to us so that we develop the discriminative intelligence to understand. That part is what is lacking.

The role of the Abhyasi is to be attentive and alert to whatever is happening to him. These are the two qualities that he should develop. We have got to be attentive and alert and these two things happen. With the first 5 months or 6 months we are already established at the anahat condition. When we talk about our system we talk about very positive aspects of it. We do not want to talk that it takes such a long time in other systems. We don't want to stress on that. All that I am asking you to understand is that you feel so and please be grateful for the influx of the Divine and more and more get tuned to that Divinity which is supporting us, to that Master who is incessantly working for our progress. Whether we are working for our progress or not I am not sure about it but he is incessantly working for our progress. It is this point that we have got to appreciate to know the role of Revered Lalaji Maharaj here. It is he who could pray to the ultimate or the ultimate source of consciousness saying that you better help these weak souls. On behalf of all of us he prayed and then he obtained that permission of the Divine. He could enable, make the Divine yawn towards the circumference as Revered SriRamchandraj Maharaj puts it. The centre is now yawning towards the circumference. That exactly is the basis of our Pranahuti. From where are we getting this prana, pranasya prana as Dr. K.C. Varadachari puts it. Yes, it is the pranasya prana alone that we are having in Pranahuti. This ultimate prana only is what we are experiencing. It is that centre only that is yawning towards us. It has yielded to us. The question is have we yielded to him and we say with confidence that we have yielded to him and say Oh Master. We yield to him occasionally, at certain moments. Most of us think that we are the persons to transmit. We do not yield to him. We resist. Revered SriRamchandraj Maharaj says don't alter the external situation. We cannot. We should modify ourselves and change our attitude. We have to yield to the Divine. So the yielding of the practican and the Pranahuti from other side is what enables us to progress after introduction and through various stages we move on.