

“One must become colourless while playing with colours.” – Rev. Babuji Maharaj.

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My dear brothers and sisters,

Pranams,

The topic of today's seminar deals with the direction of Rev Master to all abhyasis about the nature of mind we all have to acquire.

To set the trend of discussion in the direction which I feel is Rev Master's intention I will quote from his message in Bangalore 1978 “ It is a hidden dictum of Nature that every soul must live a happy and restful life. If we go otherwise, we are spoiling His world. We are all family people, but we must be moderate in all our dealings. We should live a life like the coot and ducks in water. When they are out of water, they are free from it. Similarly, we should love all without getting soiled with attachment. Really speaking, in this way we learn non-attachment attachment.”

In a sense it means liberation, where the sense of separate self is no more there to cause fear, misery and entanglements. The mind is always conscious of the presence of the all pervading Divinity. The mind feels part of the Great Master (Sri Ramchandra consciousness) and feels the

presence of divinity in everything and joyously takes part in the game of life.

It is only playing with God in his multifarious manifestations and since he loves God, he enjoys playing with the colourful manifestation. In this state of mind there is silence, peace, beauty, harmony and joy. It sees the presence of the all pervading divinity in yellow colour, blue colour, green colour, red colour and in everything and thus transcends the polarities like good and bad, sorrow and happiness, pain and painlessness, dark and light, male and female, success and failure etc. everything happening in the consciousness is felt as happening due to the will of God and hence is felt as blessing or boon.

To quote from Rev Mater's Dawn of Reality "A true devotee is one who loves Him not for any favour or worldly interest but merely for love's sake. He always remains in a state of complete resignation to His will. He is perfectly contented with all that is bestowed upon him whether good or bad, joyful or unpleasant. Joy or sorrow is meaningless to him. Everything is a boon to him from his Beloved. Such complete resignation and unquestioning attitude in all matters is the highest form of devotion "

From our experience we know how powerful is this force called mind and how helpless we become once we acquire a colourful disposition. Our colourful disposition of mind inexorably leads us away from our homeland towards oppression gloom

and misery. Until and unless we surrender totally to The Master when His pure and omnipotent consciousness enters our heart and cleanses the impurities and complexities and helps in the restoring of the simple and unassuming character of mind , there is not much hope in leading a happy and balanced life.

To quote from the Master's article on Gita about the colourful disposition of mind." The simple unassuming character of mind has changed with the march of time and has assumed a colourful disposition, and begun to shed its effect on everything in us, both outer and inner. Whatever, therefore, we take into our thought or action exhibits colourfulness in all its phases. Our excessive attachment to the environment, and surroundings of a similar nature, create in us heaviness and grossness. Subtleness is lost and everything that comes to our view is interpreted in the same light. This not only veils our understanding, but the heart and brain also get affected by it."

Let us take a simple example about how we develop a colourful disposition.

We interact with our sense organs with the environment. An orange is in front of us. light rays falling on the orange enter the eyes and fall on the retina. There light energy is converted into nervous energy and nerve impulses travel to the visual centre of the brain and consciousness of orange appears. One person likes orange's taste and

claims that it drives away his colds because it is rich in vitamin c, he goes about extolling its virtues and also prefers orange coloured clothes rather than blue colour.

Another person dislikes the orange because it causes burning sensation in his stomach and also brings about an asthmatic attack. Orange is what it is, but we colour it with our imaginations, past good or bad experiences, fears and hopes, likes and dislikes and develop attachment or repulsion.

Everyday in our daily interactions with people, with nature, we bring our colourful disposition and finally strengthen ignorance, grossness, impulsiveness, anger, lust and greed.

As long as we have a colourful disposition it means viveka has not awakened at all. Once the mind recognizes that everything connected with matter including mind itself is constantly changing, disintegrating and remaking itself (unstable and transient) it is the beginning of viveka. Viveka means recognizing the presence of that invisible spirit or prana which sustains everything . every life form or any movement in animate or inanimate things is due to this prana or life force.

The same prana is manifesting as buddhi, manas, ahankar sense and motor organs and the various sheaths of the mind. It is also manifesting in all creatures , plants and elements. The joy and beauty in life is disrupted because we are not in harmony

with that original consciousness or prana which we call as Sri Ramchandra's Consciousness.

It is like an orchestra where the conductor is directing the music performance and various players are playing their own tunes. There is only disharmony.

With training, with labour, with determination to follow the instructions of the guide and with the help of the revolutionary training technique of Pranahuti, the various functionaries like intellect, manas, ego, sense organs, motor organs, five sheaths listen to the conductor and perform as he is directing. Then there is harmony, beauty, joy and ease in life.

In a broader sense we as members of ISRC have to know and understand our roles and contribute and enrich the composition. If we are not listening to the conductor we will be out of tune and harmony of the composition is disturbed. If we keep quiet not taking part then the strength of the beauty is lessened to that extent.

Since Satan is very powerful and uses all his tricks to spoil a good performance, the only prescription is as Rev Master himself has prescribed. To quote "Whether I be standing, sitting, lying down or in any pose whatsoever, I am always at the same point (the base)".

That means, the base or the destination must never go out of our mind. We must ever keep our base in mind. The destination can only be arrived at by him

who has become crazy and mad after it. I do not find any other method better than this. Whoever has made progress in this field, has adopted this very course.”

One must become colorless while playing with colors, also means finding out our roots. Our consciousness which has become gross and is contaminated with attachments and prejudices has its roots in the base or Tam or the source. We have to seek and aspire to resonate with our Base and that is what sadhana is all about.

Because of the blessing of the Great Master through Pranahuti most of us have felt colors when we were moving up from our particularized consciousness towards our homeland, and once we enter into universal consciousness our imperiences are colorless. We evolve from color to colorlessness.

Even as our common physics class prism experiment reveals to us how colorless light after passing through the prism gets inverted to beautiful VIBGYOR. Seeing distinctions and coming to judgments that this color is good and that color is bad means we are judging that the essence itself which came from God is faulty. Each color is unique and beautiful in its own way and only a mystic sees the unity in multiplicity and Rev. Babuji Maharaj is asking us to develop that vision.

Talking in a seminar or giving a speech that God is present everywhere and in everything is all fine but it would be hypocrisy and untruth if we do not have

that state. That is why I am going to repeat the plea, of my guide who repeatedly makes this plea” please own up the conditions”.

All sadhana is about owning up our conditions. My personal feeling is all the bretheren who have come under the banner of ISRC have tasted the Reality-a void where one’s sense of time, form, awareness itself is transcended. One feels struck with awe, wonder and reverential on coming out of that state. That is our real state and we call that state as Sri Ramchandra’s consciousness and our whole effort is to develop devotion towards that. I am quoting here from Imperience Beckons commandment two about how prayer helps in developing love and devotion.

“ This state of prayer some how has to become devotion and in turn devotion has to move towards love. The actual process by which this happens is inexplicable. It is just like a seed. We know, it is capable of sprouting. It is sown and we water it constantly, and all of a sudden it sprouts. Similarly this devotion takes on the form of love for the Master. “

It is easy to assess ourselves whether Love for Master is developing in me or not. If there is love developing we would not seek anything from the Master in return for our prayers. Secondly you start becoming fearless. Thirdly you give your object or goal the highest value one’s job, family, friends,

interests everything else is over ruled in favour of one God.

Developing the right attitudes and aspiring for the goal from physical, vital, mental,(vignanamaya kosa) levels and putting in the requisite labour it is surely possible to become colorless while playing with colors.

Thank you for giving me an opportunity to share my feelings.

Pranams.