

Colour of Colourlessness.

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

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1. The topic of the seminar is drawn from the article ‘Holi’ of the Master from the book Silence Speaks. (pg 533. ed.2007) This statement of the Master is in fact informing us, an aspect of the nature of Master. All masters and all ordinary beings are nothing but the One Mind (one may even call that the original Kshob) in expression. We may for all our purposes consider this mind as beginningless and endless, unborn and indestructible as at any point of experience or imperience we do not seem to be away from it.(Though in the metaphysics that Master gives us this is not so.) It has no colour or shape, it neither exists nor does not exist, is neither old nor new, neither long or nor short, not large or not small, since it includes and also transcends all measures, limits, names, conceptions and comparisons. It is what we see in front of us all the time.
2. Holi is a festival of colours when there is great participation in colours and connected revelries. Master states the persons who engage in this revelry are those whose temperament is inclined towards plays. Most people are interested in

externalities and play is an act dealing with external things, situations and people. There are good plays and bad plays and each one of them is played by the persons of such temperament. There are also mutual conflicts and appreciations and confabulations varying in degree according to the level of persons in transaction. These persons are never tired of playing and Holi is a time when their play reaches a pinnacle of excitement. We may say it is mostly the rajasic temperament of a group of persons in full swing.

3. Those who do not participate in this merry activity, we may think are detached and satvic but Master states these bystanders are also charmed by the colourful form the play offers. Perhaps they engage in the play in a vicarious manner and the play is enjoyed in the mental sphere as contrasted to the physical plane in which it is played. It is similar to the viewers of T.V. or those who are in the stands of a cricket stadium watching the game: undoubtedly these persons are very much involved and excited in the game even as the actual players. We are having amongst us persons who belong to the playful temperament and the so called involved and/or detached observers. That speaks of their viveka and the level of their frivolous activities. But all these activities are coloured and they may be orange, yellow, blue, black etc.,

4. So long as a person has not moved out of Pind desh that person will play with these colours and

colourful activities. It is to be noted that the mind along with the faculties of perception are involved in these activities. Master states that “as long as the eyes bear the power of distinction between black, yellow, blue colours etc., which is real aspect of the colour, it (eye-ed) cannot be called to have discrimination (real knowledge) about colours. (This we know as the discrepancy of perception-ed). So long as there is variety in inclination, one does not give due respect to colour.” Rev. Babuji raises a question here saying “I am unable to comprehend as to whether the Holi comes to get the colours distinguished or is it the manifestation of His craftsmanship?” And says to the abhyasi to whom this letter was sent “You may decide it yourself.” The point is, are we celebrating the beauty of the craftsmanship of God or just engaged in silly colour mud slinging at each other?

5. Master in the message given on the centenary celebration of Rev. Lalaji Maharaj says that “Purity starts from Being and impurities are the result of the wrong suggestions and improper utilization of the inner environment. When all these are combined a narrowness of views is effected and this is one of the factors for creating a sort of confusion sometimes automatically and sometimes forced by circumstances. When all these things are accumulated they bring different colours. This affects the lower part of the mind

which gives direction to the higher part of it. Now, your direction is not correct.” When we contemplate on these lines we understand how we see things in our own choice of colours. Every one of us has his own pair of coloured glasses. It is only when we can control and moderate the impulses of the lower mind we can be said to have moved out of the range of our pair of glasses. (prejudices) This task requires as we all know our individual efforts and the influence of the Pranahuti received from a trainer.

6. Master states that “Whether I be standing, sitting, lying down or in any pose whatsoever, I am always at the same point (the base)”. He therefore suggests that while one may be engaged in the festivities one should be in touch with the Base. He says “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. Whoever becomes mad after someone, then it is just not possible that the latter’s madness may not make him (the former) restless.” “... when pain is there, the cure would also come. We have to create pain in our heart. If someone asks me, I would say that all the labour (practices) and abhyas is aimed at this only. Will

that time come when I will also be able to see such burning hearts? Definitely, it must come, when you develop feeling like mine that is when you become eagerly impatient to acquire all those states which I am restless to impart now.” I am very sure that many amongst us here in this august gathering have been restless to acquire higher states of consciousness and continue to acquire still higher states and moving nearer the never ending state of negation, even as the seeker to whom this letter was addressed by the Master.

7. For the question as to how one should be in the realm of colours he said his “brief reply to it would be that one must become colourless while playing with colours.” We know that the realm of Pind desh is that of colours and that of regions beyond is colourlessness. Holi is the festival of colours and is connected with the Lord Krishna. The Lord is supposed to have participated in that festival with gusto. Colourfulness is the product of our mind. Master states that the “...simple unassuming character of mind has changed with the march of times 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 thought or action exhibits colourfulness in all its phases.” (SS-401)
8. However we know that we are all involved in the process of developing the Unity of Perception and Living according to the principles of the

Natural Path. Master states “The most peculiar feature of our society is that when it is in full bloom, it is all covered over with desolateness, which further on gets transformed into wilderness. For this reason it is devoid of any charm or attraction. If I describe it as something pleasant, it will then be a tasteless one. How can a professed seeker of eternal bliss (Paramananda), who is addicted to colouration at each step, be attracted towards it? This condition can be appreciated only by one, who having gone mad with love, wanders about wailing and crying for what he knows not. In such a state one would be feeling the same condition even though he happened to be amid festivities and revelries. As for myself, wherever I happen to be the entire surroundings there are covered over with an air of desolation on account of my presence there. A humourist might well interpret it in funny ways, but perhaps that alone can be the most appropriate description of my condition. Really the thing at the root gets exposed when the colourful disposition of mind is transformed. When the material world is out of view the thought naturally settles down on the other one. But this colourlessness of mine may not be much appreciable to most people, **except to those who have become accustomed to it through constant association.** (SS-353)”.

9. Should we therefore take for granted to have such a condition because of our alleged

association with Him? Or because we coo his name very often and more particularly when we see his photographs? It is obvious that constant association with him would be possible and true to those who have gone beyond the Pind desh and when we “go on and on through different conditions casting of four assumed colouring, till finally we become quite colourless “(SS-368). It should be remembered of the four colours of the first four knots is what is mentioned here by the Master.

10. Master further states “Now if somehow, I too get affected by the colours of the Holi, then my reply to it would be part pheasant and part partridge, a mixture of coherence and incoherence like that of a drunkard.” “... if we have linked ourselves to the whole (ultimate) then certainly the same view should appear before vision. It therefore follows that if we get ourselves linked to the ultimate then the colour of the same ultimate shall pari-passu prevail in us and if per chance we become unaware of that link by maintaining it repeatedly then please tell me what would be your form or share thereafter? The same state of mergence which we are in search of? What a good thing it would be if we learn this lesson from Holi.”

11. It may be mentioned that there is a story relating to the festival Holi. It appears that the legendary Hiranyakasipu had a sister by name Holika. She has a siddhi by which she can sit on

fire and remain unburnt. As a part of the various tactics used by the Asura to kill his son Prahlada, he asked his sister to hold his son on her lap and sit on fire hoping that his son will get burnt and there will be no damage to his sister. But Prahlada survived and Holika got burnt. The festival is celebrated to reassure that one who has surrendered cannot be destroyed by asuric persons like Holika. It may be seen here that the element of Fire which refers to the third knot and control over that is a siddhi due to devotion can burn but the one who has surrendered to the divine, that is a person established in the fourth knot will survive the element of fire and move on the realm of air.

12. The value of diamond is well known and justifiably we from Andhra Pradesh can take pride in stating that Golconda is the place where we have found the first big diamond. We all know that it is not the colour of the diamond that grants its value but its colourlessness. In fact grading colour in the normal range involves deciding how closely a stone's body colour approaches colourlessness. A diamond can divide light into a spectrum of colours and reflect this light as colourful flashes called fire. It is persons who have entrenched deeply in the super consciousness of the highest variety that emit or fire colours according to the need of the aspirants in their system in the centres related to the various colours. It may said even as the

colourlessness of the diamond gives rise to a range of colours the 'Non conscious consciousness' grants us various shades of consciousness and colours in our march to Infinity.

13. Colours play extraordinary tricks on the mind. Play with the colours in the context of spirituality is bound to be an interesting study by itself. Black is associated with the Sufis and goddess Kali, Orange with Sadhus and Sanyasis, White with Jains, Nuns and Christian preachers, Yellow with robes of Lord Krishna himself, Ash with Lord Shiva, Blue with Mahavishnu and so on. This should be enough indication for those who seek colourlessness to avoid the association of these men and demi gods and gods. It is obvious that the polar opposite of positive mystical colour imagery is colourlessness. Colour is the characteristic of the individual while colourlessness is the characteristic of the universal. This is obvious for us as we transcend the realm of Pind desh we enter into realms of colourlessness though certain times the individuality of the sadhaka persists and we have visions coloured with pink or ruby.

14. We find that human civilization has always programmed Happiness through sexual freedom and drug and drinks including the Vedic soma which are supposed to create feelings of euphoria. Scent and colour objects and music

provide momentary pictures on our mind exciting virtual and unreal and imaginary visions. That is the reason why many persons indulge in colours (selection of garments is a classic example where those who are interested in colours indulge in excitement and never end that game). That is perhaps the reason why those who are seeking colourlessness, eschew bright primary colour imagery in favour of dull hues which border on colourlessness.

15. It is because of this criteria of colourlessness of the spiritual plane, application of Religious thought in this plane becomes virtually impossible. Spiritual societies therefore forbid noise (including that of music) as the members seek Silence. Silence is the auditory version of colourlessness. We may recall that Master forbade all music during celebrations except at the end the recital of Marifat- a song in praise of Revered Lalaji Maharaj for having given us a Master who is a personification of Love. He is Silence which is always emitting the colourlessness of spiritual presence. Any one who tries to get into such a state of Silence all on his own will never find the way towards that. The aspirant has to learn that he/she has to put a full stop to the conceptual thinking to which one is accustomed to and it is then the Master appears in the scene his presence being felt as Eloquent Silence. That is a state when the consciousness pure and simple reigns as we all know during the

deep states of meditation when neither we nor He is there. That is Sri Ramchandra Consciousness: it is then whether it is our state or His state does not matter and it is all the same and that is Laya or Mergence.

16. It is when we are inspired by the great purpose of the Master who is labouring hard to bring in transformation of the human nature and partake in that extraordinary project, all our personal and selfish and self centred thoughts break their bounds. Dormant forces, faculties and talents become alive, and we discover ourself to be a greater person by far than we ever dreamed ourself to be. It is true even then adverse circumstances test our courage, our strength of mind, and the depth of our conviction in the Dharma propounded by the great Master Sri Ramchandrajī Maharaj of Shahjahanpur, India. There is nothing exceptional about practicing this path of Dharma in a good environment and atmosphere. The true test is if we can maintain our practice in adverse conditions. That is possible when we are totally colourless in an otherwise colourful atmosphere.

17. Being colourless when we remain firmly committed to:

- i) the faultless path of the Master
- ii) take refuge at the Feet of the incomparable One
- iii) take refuge in the Ocean of Bliss of the Gracious One,

we are rewarded with a long and joyous life of dedication to the noblest cause that the Master cherishes and humanity yearns for.

17. Master states that 'Satyapad is itself a science for which one may not be well fitted unless he develops the capacity to perceive Nature with his inner eye.' We know that the inner eye gets vision from the heart. While physical eyes feed the mind with all its colours, it is the colourlessness that the heart knows. The Natural Path is lighted by such colourlessness of the heart. Broader the spread of such inner light the nobler are the Visions. That is what meditation on light without luminosity grants and that is wisdom. Such is reward and destiny by following the principle "One must become colourless while playing with colours"

Pranam