

If we are in the hands of a real Master, all the things necessary for 'man to be called man' gradually come out of themselves.

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Respected Chair and Dear Brothers and Sisters

1. On this very happy occasion of Pujya Lalaji Maharaj's birthday celebrations, it is a matter of joy that we have been blessed with an opportunity to delve on the thoughts of the Master.
2. The topic of the seminar has enabled me to think and contemplate on the condition of the man, nay the real man that blooms forth to the fullest expression under the benign blessing splendour of our dear Master, Pujya Babuji Maharaj. It is an experiential fact for us that we experience inexplicable happiness, joy, a feeling of unboundedness coupled with lightness of being even like a feather or cotton when we partake Pranahuti, which I feel due to the harmony or laya between heart and mind.
3. What is it (this experience) due to? and more importantly how is it that we feel in such a manner? Are the questions in the minds of both experiential enquirers and also to those who have not tasted the elixir of Sri Ramchandra Consciousness. I feel it to be a matter between heart and mind.
4. Regulation of mind: As we regularly and sincerely practice meditation in the system of PAM, gradual regulation of mind is the first result, where the cluttered mind consisting of several conflicting thought patterns, intricately woven thought patterns, fickleness etc get dissolved as if it were resulting into state of balancedness experienced as calmness as the first order of gradation. Subsequent higher orders of gradations of regulated mind are experienced as silence, long spells of blankness, void etc.
5. The imperience of such states of mind would help the aspirant in understanding several aspects of life and existence like principles of dependency; nature of pure thought/mind; perception of subtle states of consciousness etc. There is a kind of impelling tendency of mind to look into oneself, a transformation of consciousness from outward looking to inward looking. We seem to understand the import of the statements of the Master as given in the commentary of the Commandment-1 like, *"It is an entirely different path. It is itself a science for which one may not be well fitted unless he develops the capacity to perceive Nature with his inner eyes. Till then he can have no approach upto its fringe even, not to speak of knowing or understanding it. Religion helps one only to understand that there is*

*something more in Nature for him to perceive. But for picking up the pearls one must oneself dive deep into the ocean”*¹

6. Meditation on Heart: In the system of PAM, we meditate on the heart. Heart is an instrument of feeling, it is the place we feel the vibrations. Master says, *“It is at this point (Heart) that the connecting link between the animate and the inanimate is most clearly felt.”*² It is the instrument through which we become aware of our state of consciousness in the form of vibrations. As we develop on the path, we become subtle and subtler. Subtlety, here is understood as subtlety of existence which is felt as fine vibrations that the heart perceives. The heart knows the joy of experience of these subtle vibrations. One feels a sort of restlessness that gives happiness. This imperience gives us the knowledge of our inseparable connection with Master/Base. The springing up of the love for the Real is a wonder that unveils in our life and we tend to align our vibration with the Master as only such alignment gives repose to the pining heart.
7. The heart-mind unison or harmony or fusion puts the individual into the domain of the Divine – the selfless and the universal kind of consciousness. We also tend to resonate with the masters thoughts which are universal in character. True to the Master’s words, *“Man is a bipolar-being. It has got its root, nearest to the Base and the other end towards the world.”*³ we also feel ourselves as seekers but also resonate with the Master’s thoughts of service to humanity. This is a peculiar state of bipolarity of being a devotee and also as a master, a state of development called as Prapanna Parabhu gati. In the path of PAM, this is one of high stages of development though there is much more to spiritual growth after that. I feel this stage is of immense importance from the perspective of real man.
8. In the path of PAM, the moulding of mental tendencies happens in such a manner that it is driven by three things namely
 - a. Liberation
 - b. Negation
 - c. Nothingness

I feel these three aspects define nature of cosmic mind as against the individual mind as stated by the Master, *“If somehow, the individual mind gets moulded towards the cosmic mind it begins to appear in its true colours”*⁴. A real man is one whose mind has transformed into a cosmic mind or one who is cosmic centric. Here it is also important to

understand that on the way to this transformation of man to real man, man essentially develops two important attributes;

a) development of will

b) development of subdued-ness to the divine order

9. Development of will and abiding in the condition of subdued-ness enable one to participate in the Master's work of human transformation which helps own /abide in the real condition or status of man. In this path we do not strive consciously to get into this condition but the very work of the masters bring out this development.
10. In my view, the sense of self that necessarily accompanies us even as a shadow both in the waking states as well as in the states of dream by which I mean to say that we are in a state of compulsive obsession to think always about ourselves which do not help us in any manner in attaining the state of moderation and infact this a positive interference. It appears in several shades of feelings like
 - a. Being a doer
 - b. Being a Knower
 - c. Being a Enjoyer etc
11. Sometimes we feel, even as Master stated in the sentence that is prior to the topic of the seminar about Self, *"What is the Self? It is the gross state produced by the charge of the mind. If I may be more vivid for the common understanding I can say that "self becomes the individual force with its separate entity"*⁵
12. The sense of self not only mars our sense of wisdom or contemplation but proves to be a positive hindrance to spiritual training. The guide, who is training us can get annoyed with the resistance that we put forth because of this sense of self, his words would not be appealing to us due to our grosser state /charge of mind and on the contrary we tend to oppose to the subtle suggestions for improvement with a sense of umbrage. This is a kind of impertinence due to irrational arrogance. This is more of a bestial impulsive nature that some times even propels to think and behave in a brutish manner. We need to be tamed even as a beast. This impulsiveness need to be moderated through assiduous practice of Points A & B meditation. Of late I am feeling that we can increase our subtlety of perception to refined thoughts like fraternity which are essentially is in the domain of man's consciousness through Point A meditation. This is a discriminative intelligence of a higher

order. Only on becoming more and more subtle in our thoughts and also able to perceive our guide's thoughts then we can resonate and gain laya.

13. It is my experience and also my understanding that the sense of self gradually diminishes as we start moving and growing across spiritual regions then our thoughts naturally drift to the idea followed by the awareness to the conditions of Balance and Moderation as our spiritual states.
14. Balance and Moderation are the two concepts that have been brought forth by the Master as important conditions that we need to achieve in the status of Man. The conditions of heart and mind tend to balance and moderation as we move on the path. The system and the methods enables one to get into the condition of unison of heart and mind which I feel is one of primary indicators of defining a real man. Also there is an aspiration from our side to attain the Goal of human life and we experience a transformation of our consciousness from the state of mundane plane to that of universal plane. The conditions of viveka, vairagya, devotion, surrender and balance are different defining and complementary aspects of the Man's integral personality and can be called as Real Man in relation to the Master/Base.
15. To conclude, I would like to emphasize the importance of moderation that a man need to attain in order to fulfill the goal of Life of being a Real Man. Master, says, *"The finest Divine gift, which is patrimony of the entire progeny of mankind, stands reserved just for the human being, residing in the state of moderation in all respects. However, proper form of orientation and effort for that is difficult to be ones fortune. It is rightly stated: 'To be Real Man is hardly available even to human beings!'"*⁶

Pranams

References

1. BWS – Commandment 1 page 124
2. BWS – Towards Infinity – Knowledge- Jnana page 306
3. Showers of Divine Grace - The Essence of Rajayoga-Pg 13
4. Showers of Divine Grace - The Essence of Rajayoga-Pg 13
5. Showers of Divine Grace - Method of Training -Pg 54
6. Showers of Divine Grace – Sensitivity and Experiences -Pg 174