

This and that have gone now

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1. We are all brethren connected intellectually, morally and spiritually - the main goal of human life is the topic of seminar. In the sixth commandment our Master reveals to us the basis of fraternity as due to our origin from a Common source and also states that all are connected with the same Reality—the Central point. We are all connected through our Thought and that is what we share with Divinity. Thought is very basic to all of us and also to Yoga with God. In the same commandment our Master says, it is because of our thoughts and actions that we have converted our brothers and friends into strangers. So we should understand here that it is through that Very Thought alone by which I mean the thought, which is pristine, pure and original, we can revive back the natural relationship of fraternity amongst us. Access to Pure thought or Pranasya Prana is

had during Pranahuti due to this it becomes quite easy and also natural to feel the oneness with all. It is one of the most common experience of all us. In this message our Master is asking us to make this Oneness into an Imperience and once this becomes an Imperience then we would living in the realms of true fraternity and that is the main goal of Human life.

2. It is necessary to understand the three words used by Master i.e, Intellectually, Morally and Spiritually to make it into an imperience. The word Intellectually has been used in the context to define Man is a rational animal. Rationality is an ability to understand the cause and effect of any process or event in life. Our basic education which has been evolving over thousands of years is an attempt to increase this rational aspect of Man. We all know that no animal has exhibited this aspect except some apes or guerrillas and that too to a limited extent. But from the anthropological view point, the rationality or

intelligence of these mammals is far far less than in man and their index of measurement is the ratio of the weight of brain and the body. Sorry for the digression but the point I was trying to bring out that some of the social scientists and great human social workers were harping on the aspect of rationality as the chief basis for bringing in the social order or building a sane society. The success of such endeavours is well known to all of us and despite of the limited success the indomitable human spirit of the learned continues to work in this direction. At this juncture I would salute to all those who have worked in bringing in and building in social order.

3. The institutions of family, marriage are some of the wonderful creations of human genius. In countries like India where these institutions were rooted in spiritual values of Sharing, sacrifice which are considered as Divine qualities we find these institutions thriving since many centuries. But when these institutions were formed from a

rationalistic basis, they have struggled to exist even for a century. Here I am only trying to bring out the point that man has been struggling to graduate himself from sub-rational to rational sphere. We all know how difficult it is. The bloodshed and the fighting that is going on even today amply confirm that we are yet to grow fully into rationality where one would sit across, discuss, debate and try to share the Nature's bounty in a most equitable manner. Every act of killing would only prove Hobson right that Man is red tooth and claw.

4. Here one has to feel enormous gratitude to the Great Master Sri Ramchandra Ji Maharaj, Shahjahanpur U.P India who gave us his wonderful discoveries of Meditations on Point A and B located in chest region. Our Master asserts that if one mediates on these points in a methodical manner as told by Him, then it would be naturally easy for all people to live at Human consciousness. Here one should understand that

the Master calls the Human Consciousness as an inferior type of super consciousness. If we equate Super consciousness as Supra rationality then we can understand the leap one has to make in one's consciousness from sub rational to supra rational (feelings of intuitive oneness). The Master is giving an indication that now the opportune time has finally arrived, it is for all us to wake up to the call of human transformation in the right earnest. No wonder some great Saints like Swami Vivekananda have called these discoveries as inventions, this is only to say that now God has opened the Doors for all to enter into His realm.

5. Now how to make it into an Imperience at the intellectual level. For this one should make efforts to educate people about these wonderful discoveries and the practice of system of PAM in its purity of content and practice. We should gather courage through practice and practical experience to tell the world that this is a new

system with confidence. Here it is also important to address to the issues of Superstition, dogmas, rituals etc. All these condemn Man to Irrational realms if not to sub rational realms. The message of the Master with regard to this subject has been many at various times and always we find Him coming very hard on these aspects. The concern and love of the Master was such, He knew that one cannot think in terms of spirituality or freedom if one is bogged down in this quagmire or irrationality. Some rational thinking is required if one has to derive some benefit from meditation. Education and Research in the methods of PAM go a long way in this regard.

6. But we find enormous resistance if we try to attend only through intellectual plane and if we want to make some headway we should spread the message of the Master in a most self less manner. Master very clearly defines morality as a basis for spirituality and Selflessness is nothing but Morality. It is a common experience for all of

us that we are able take the message of the Master to many hearts by adopting to selfless service. Upper heart or Human Consciousness bespeak only Morality. If morality is an imperience then the qualities that get exhibited naturally are Love, sharing, kindness, empathy, service etc

7. The states of consciousness, qualities, feelings, thoughts at various knots of Pind desh have been quite clearly spelt out by our masters. Here one should understand the integral nature of human consciousness, one should always work for balance and that alone reveals the fragrance of being at this level. Any skews in behaviour deter us in expressing our Master. The service to the Master from this perspective demands morality in totality with balance. For this sadhana is required for we have and relish our own colours i.e, samskaras. The lives of masters, their autobiographies or biographies are ample material for all sadhakas to mould their

behaviour, attitudes etc. This demands the sacrifice of our self interest to a great extent. If we decide to serve the Master, then the task becomes simpler though there may be many vicissitudes in the physical, vital and mental planes due to our past samskaras and vasanas. The help of our trainer through regular sittings is a sine qua non for progress in this regard. My personal experience is that if we keep the Ten commandments as a basic bench mark for transformation or a way of life, then the sadhana is becoming assiduous though still there are many lapses. As a result of which self evaluation has gained enormous prominence. I sincerely would like to share with all my brethren that self evaluation is one of the most important aspects of sadhana. All deterrents have to be identified and consciously overcome either through contemplation or meditation or prayer or cleaning or with the help of our trainer. The questionnaires

developed by the institute are of immense and invaluable help.

8. A question that could arise is what is the motivating factor for all these? What propels me to think in terms of transformation? Why is it that we seek freedom so ardently? For all these questions, Master says in the first commandment, "The fire of the Divine which has been burning since the beginning of time has not yet cooled down" and in one of the messages he says, "Nature is fomenting one with fire of devotion" From this I understand that the devotion for God is manifest in all of us and we experience it as aspiration. Spiritual fraternity is understood by me as commonness of the spiritual aspiration. This gets awakened in all persons who partake Pranahuti, one of the recurrent themes of the master of our order, Dr. Rev KCV while explaining the results of Pranahuti. The aspiration for growth is fundamental to spiritual life and if we share it with

others then we are doing our spiritual duty. One such duty that we are all enjoined to do is the 9'O clock prayer. This prayer strengthens the fraternal bond through spiritual manner. In this message, our Master is reminding us this duty. Though it is the third word in the sequence (intellectually, morally and Spiritually) but I think we should practice it first so that we can do the other two. May be the principle of invertendo. That is why our Master emphasizes great importance to practice and practical knowledge that is the only way to spread the message in its purity of content and practice.

9. This and That have gone now, purity remains in all his work. As discussed earlier, the so called barriers that have been created amongst men are all the creations of some vested, selfish persons. Firstly, be it in the intellectual plane where some are debarred to spiritual life on account of their ignorance of letter or gender. Secondly on account of racial superiority by some sects,

religions and countries. There cannot be any differences. Morality is beyond all these things. To resonate with the other person at the feeling level, one need not be white or learned. The dogmas, rituals etc are the barriers created by man. Now all these things are destroyed as it is the will of God as understood by the words that There is purity in all His work. This sentence also means that the methods given to mankind are all from the Divine as the Master says that all these things are the Divine revelations that have come in the form of vibrations in a highest super conscious state. This, to me indicates the advent of the era of human transformation where one has to treat others equally. There cannot be a question of Gurudom or superiority. It is the era of Bodhyanti Parasparam. It is an era of cooperation. Anything other than this will be viewed as unevolved thinking. If one does not understand these laws then one will be wasting

the power and the loser is none other than ourselves.

10. With these few thoughts I pray to Master to enable us to dedicate ourselves in His service – the Goal of Human life.