

‘A few are so born who confuse dhal with boiled rice and take great pleasure in this confusion’

-- Sri. J.M. Sarma

Dear Respected Pujya Sir, Brothers and Sisters,

My humble pranams to all of you.

By the grace of the Master, we have all assembled here for this seminar.

I would like to express my sincere thanks for providing me this opportunity to express Master and share His thoughts and views.

I have taken most of these views and points from our Master’s lecturers and I tried to express my understanding about this Master’s saying.

The sentence of the Master taken for the seminar is a part of the message given by Him in the article “They have lost the Ocean”.

He mentions this statement explaining how generally people confuse themselves and also take great pleasure in their confusion.

I would like to express following where we generally confuse ourselves and take great pleasure in our

confusion. This confusion makes us indirectly not to discharge our duties properly in the way Master expects.

1. Power: Master says in the same article how people confuse themselves about the power bestowed to them. He says “They just learnt the word ‘Power’, but they did not know, did not attempt to understand, what Power is, and how to use it to help others”.

Here my understanding is when Master bestowed us higher conditions; we should not confuse ourselves that the higher conditions are for our individual growth that is vertical. Where as we should do service to humanity that is horizontal. We should not enjoy ourselves with the higher conditions but we should express Divine in all aspects of our life and serve others.

2. Master’s support: Master says in the same article how people confuse themselves about the Master’s support. He says “They do not wish to do anything themselves. They wish that I alone should do all that is necessary for achieving their uplift, through the use of my inner powers – I should give them the desire to engage in meditation practice, get them to do their daily practice, give them improvement, progress and promotion and get them interested in all this activity through my own powers so that they do not have to do anything themselves. They do not wish to make the slightest change in any detail of their life or habits, nor do any type of practice etc., that has been taught to them”.

Master also says that “it is unfortunate some persons interpreting his system, in a rather confused way of making the system accepted by all and sundry, of course, out of over zealous enthusiasm, have claimed that there are no dos and don'ts in Natural Path and thereby let lose a concept that any indiscipline is permissible and there is no need to worry about what is good and bad and everything is taken care by the Master”.

We all know that that our system of Pranahuti Aided Meditation consists of two parts. One is the practican's role and other is the master's support. We should do our basic duty of sadhana and that too as told by Master in toto. Like Master says, “When we have played our part fully well, the Ultimate cannot fall short in playing His part”. We should not confuse ourselves that everything will be done by Master and we should sit idle and enjoy. We should play our part that is doing sadhana and follow Master's commandments.

Our Pujya Sir says that the Commandments of Sri Ramchandra, the great Master are related to the changes in the attitudes of the aspirant in Yoga at various levels. These are to be adopted for holistic and spiritual way of living. Awareness of the Commandments in the core of being of the sadhaka is a guiding factor in sadhana. They are related to the changes in the attitudes of the aspirant that develop during the course of sadhana. They are to be followed in spirit and letter. They are not merely orders arbitrarily

given, but clearly explained in order to show their rationality in respect of the Goal (Real Man), that is to be reached.

To consider that the practice of these Commandments is not all that essential because of the Transmission of the Master or because of the Grace of the Master ever flowing to us is not correct. We have to do our duty. These are Commandments and therefore should be implemented. It may take time but one is sure to meet with success with determination and dependency on Master.

3. Due attachment (Vairagya): We generally confuse ourselves that “due attachment” means detaching ourselves with everything and everybody and live in aloofness. We also enjoy in that state. Where as Master says “we are trustee of God and there are people who have been entrusted to us. What shall be our responsibility towards them? One of trust, God has kept his trust in us. That we will be behaving like God for others who are kept in our care, we have to be a trustee. We should know that whoever is attached to us is basically of the Divine and for the Divine and not for us. This is trusteeship. We have to discharge our responsibilities to our people who are around us. To the society, to the world, to the universe we have responsibilities to keep”. Vairagya, defined in this system as due attachment, can be developed very

easily if one only diverts his attention towards Divine/God.

Our Pujya sir says that "Viveka stresses the need for determination. If we do not have a determination, and not prepared to gird up our loins, we are not surely going to have Viveka. The concept of Vairagya is directly connected to the concept of Viveka. In tradition they are generally called two 'Bhushanam' or two ornaments we should have in the path of spirituality- "Jnana, Vairagya Bhushanam". If we don't have these two, Viveka which is otherwise called 'Jnana' and Vairagya we are not likely to move far in the path of spirituality.

Sir further says that some abhyasis who have stated that they are not able to develop these virtues or expect them to be granted by some other force rather than generating through their own will are likely to fail in sadhana. The help of the Master comes only when we do our duty.

Some abhyasis have stated that 'I am not able to just satisfy with due attachment', which is also expressed in another way that 'I am yet to develop due attachment'. We should note that there is nothing like developing due attachment. We are as on date unduly attached: if we reduce that undue attachment then it is due attachment. Nobody develops due attachment. There can be only one attachment and that is the attachment with the Divine and that ensures limiting other attachments to the level that can be called 'due'.

Some abhyasis felt that 'Trusteeship is something we should develop.' Trusteeship is not something to be developed; being a 'trustee' is what we are already. The Divine has trusted us and entrusted care of certain things and persons to us. We should be aware of it; we should know that we are only trustees. We don't develop that, our status is only that. We are trustee only; we thought that we are the owners. We have to give up that delusion of ownership. This point has to be understood. If we think we are the owner, we have lost the game already. When some one says he is not able to be a trustee and leave the idea of ownership it means he is not sure about God and the absolute right of His over everything in creation. Let there be no confusion on this subject. Viveka will grant Vairagya provided our Viveka is right. It is His property therefore we have no business to say it is ours. By being constantly aware of the Divine we will be in a position to stabilise ourselves in the state of Vairagya.

We can never have Vairagya, real Vairagya until we know that divinity is present everywhere. That awareness is what we are trying to get through in our meditations. Why we meditate again and again and on the heart is mainly because that is the place where we get to know the nature of Divine, God, or Reality namely Balance. The balance that is there, the peace that we have is what enables us to understand the Vairagya. It has nothing to do with other things; it is a question of determination. So far as other aspects of Vairagya are concerned, that are raised by some aspirants they are

all matters of determination. We have determination we have it, if we don't have it we don't have it.

4. Method: We generally tend to confuse ourselves about our method with traditional systems. Also we tend to put our own ideas. Our Master's method of Raja yoga where the help of the co traveller through Pranahuti is stressed has forged a new path of mutual co operation in the midst of ordinary, messy, everyday realities. The system of the Master itself is a great experiment aimed at transformation of human beings by mutual cooperation, service and sacrifice. It should not be confused with the traditional systems of yoga and Vedanta where the focal point is the getting rid off the relationships; which is termed as Moksha. Further the traditional systems always held that the task of realisation is an individual enterprise and others have nothing to do with such an effort. Contrary to that our Master talks of mutual help in the spirit of fraternal obligation in the process of realisation.

We also tend to deviate from the method given by Master. Master says in the article "They have lost the Ocean" that "In addition to teaching others incorrectly they started debating even their own practice. They forgot that along with becoming preceptors, they continue to be abhyasis. They started injecting their own personal ideas into the detailed rules and methods of meditation practice decided and laid down originally and started teaching abhyasis the considerably altered methods of their own practice. Some preceptors teach

something and some others some other way. It does not occur to them that in the very fine (sookhsma) rules of practice achieving the Infinite, even the slightest variation of change can have the dire consequences”.

Here we should be careful and follow the method given by Master in toto without deviating or altering a single word. Once I wrote to Rev.Sir that I felt like continuing 9 PM prayer for more than stipulated time of 15 minutes. He has replied me back saying that “Do it for the prescribed 15 minutes and be happy that you complied with the instructions of the Master. Do not tend to improve the Masters’ instructions”. So, it is very important that we should strictly follow the method or practices given by Master.

5. Constant remembrance: We generally confuse ourselves with the term “constant remembrance”. We think that it is the remembrance of the Master with conscious effort. Our Pujya Sir says that “The constant remembrance I think is unfortunately misunderstood in our system. By which it is not that we should go on repeating the name of Babuji Maharaj or Ram Chandraji Maharaj, as if it is some sort of a mantra. If we are going to repeat His name several times just like that of a mantra, grossness will be developed. It is very difficult for any trainer to get it removed. Because this grossness is of a peculiar variety which is fine by its very nature and since it was solidified in that particular thought it becomes very difficult for a trainer to remove that because he also thinks it is difficult and he will not

remove at all. After all what is wrong in repeating Babuji Maharaj's name. Generally what happens is this particular thought, if goes on repeating itself, then a person is trying towards it by thinking, he also gets the same importance, then if he has to remove, how does he remove? He will not have any inclination to remove at all first, so that is why it falls under superfine grossness. These are all the things which are so much pure, gross but pure in the sense of pure thought, but then it is gross only. What we should bring is the consciousness of Babuji Maharaj rather than image of Babuji Maharaj”.

To be consciously aware of the Master is not possible under all circumstances. Efforts in that direction may lead to insincerity in work and other relationships. Therefore we should develop a method of remembering him sub consciously. Trust and faith in the Master gives us such capacity for sub conscious awareness.

6. Doership: We confuse ourselves that we are the doers. Where as Master says “We should know that He is the doer. He is the enjoyer. He is also the person who does the action and knower of things. These attitudes are a must. Once we know this, then we don't grant ourselves certain knowledge that we have got through meditation. We will never start thinking that we have advanced this much. God himself in us is advancing in his own way to his perfection and that is the meaning of our life. Our life has no meaning by itself except as opportunities for the

Divine to express itself through us. It is the opportunity God himself has provided for him to show his greatness to the world. All our capacities must get exhibited. We can't simply ignore our capacities; our capacities are used for the good of others. Try to say that it is the Master who himself is expressing. I think that is the attitude, then we get a balanced condition”.

We should also give importance to following and not confuse ourselves so that we would live upto expectations of Master.

1. Character: Master says in the same article about character that “In the sphere of Spirituality, Character development has a special place, the importance of which is in no way less than that of Spiritual Welfare itself. Our Revered Lalaji Maharaj always laid emphasis on the special importance of character in the area of spiritual development. In one place he has written ‘I tell every human being, every seeker from the very beginning try his best to maintain and improve the condition of his personal character. No word should leave the mouth which is likely to be objectionable to anyone. Nor should any such act be indulged in as likely to be unpleasant to others. I am not as much a lover of spirituality as of character. If a seeker has achieved the Dhruv Padh but character weakness still exists in him, my understanding is that he has not understood the True Philosophy.’

Here, He talks about 'personal character' where one should maintain and improve the condition right from the beginning. We should always express Divine in all our acts of the life and truly follow 9th Commandment that is "Mould your living so as to rouse a feeling of love and piety in others". Master says "No word should leave the mouth which is likely to be objectionable to anyone. Nor should any such act be indulged in as likely to be unpleasant to others". We should always be careful in our each and every act of the life.

- (a)** How we can mould ourselves to express Divine in every action of ours? First thing we should copy Nature which is uniform (just) in its all dealings. After copying, we should apply in our daily life.
- (b)** Like Nature our dealings must be moulded with due regard to proper needs and fair right of everyone. This should be done with out any undue attachment.
- (c)** How it is possible to express Divine in all our expressions? We should become Real Man. How to become Real Man? We should follow Master's commandments in toto.
- (d)** We should mould our speech. We should develop moderation, balanced existence, piety and devotion. Also we should express the same. This will make others to think in terms of Divinity.

- (e) We should always allow only Divinity to express itself, rather than allowing our own creation.

2. Surrender: Our Pujya Sir says that surrender is the key word for effective sadhana. Surrendering to the great Master unconditionally is what sadhana is all about. In one of His messages while speaking about the rarefied states of consciousness that relate to the areas beyond awareness of Freedom, our beloved Babuji Maharaj says "It is really the state of self-surrender in which one, as a true devotee, surrenders himself completely to the will of God, the Master, basking in the sun shine of His Grace. That is the relationship between the Master and the devotee, which is to be maintained all through because that was the only relationship that had finally brought us up to that highest level of super-consciousness. It is only here that the true character of our being is revealed. But if the idea of freedom lingers still, or he has a feeling of it in any way, he is not free from the shackles".

Pujya Sir says that surrender is very difficult to practice without learning the principles of 1.Love, 2.Devotion, 3.Faith, and 4.Obedience. This is the Master's message today. My experience tells me that as

- (a) We tend to think, we are independent and not interdependent, the process of surrender becomes difficult to start. Interdependency alone allows us to

yield to somebody else. Surrender becomes possible only then. Independent people cannot surrender. Only when we know our relationship of dependency on somebody we can surrender and interdependency is a vital truth of existence.

- (b) We tend to believe we are the doers of any action and refuse to accept the participation of others. Every effort that we have put in any field. For that matter there is a joint effort. Some body else is also involved. But we tend to think that its our own work and put a spoke to surrender.
- (c) We always tend to enjoy the results of any effort exclusively and do not share with others and thus put a spoke to surrender.
- (d) We tend to think that everything is from God and do not yield to the master trying to distinguish between them on rational grounds. Gurudevo bhava is another concept that we should understand. We cannot distinguish between a guru and God. Basically this has led to many problems of gurudom. The Gurudom theory is not being substantiated here but we should know there is part of the Master also in the Guru and we should never think that we have got direct relationship with Divine without this interdependency on one more person or many more such persons in the middle. Each person is a Guru.
- (e) We tend to enjoy the Divine attributes as if they are our own to the exclusion of the Master. We get Divine attributes, many attributes, many qualities we get, of trying to help others, General tendency of tolerance. All these things we think are ours. We try

to enjoy the results also. Refusing to think that it is Master's. That is how the gurudom develops. These are all the problems of surrender.

(f) It is necessary to learn that Master is the (i) Doer (ii) Enjoyer (iii) Knower of every action and thought of ours. That is the meaning of total surrender. This is possible only if we move on to the knot 4 initially and much later in knot 9. Pranahuti helps us achieve this condition provided we put in necessary effort through the meditation on points A and B.

3. Ego: Master says, when we don't accept that we can err, it is our Ahankar that is causing the trouble. It is our Ahankar which says 'yesterday I was recognised today I am not recognised', A player who was the best player yesterday, when told today that he is out of form and therefore removed from the team, will not be prepared to accept it. Yesterday some one was a splendid person in painting today even if his painting is rubbish he will not be prepared to accept the same. He would like to argue again and again on his horses rather than accept today he has given some rubbish; he will be adamant and refuse to accept his failure. Once we have granted certain amount of efficiency to a person saying that one can do something very good, he tends to think that he will always do well. That is the problem, which is the essential problem of Ego.

4. Service: Our Pujya Sir says that the abhyasi has to do certain things, means invoke in the other person a feeling of piety, a feeling of devotion towards the

Master. This is a very important role that we have to play and in this role lies our service also because as I told, the blessing of the Master is already there with us, now He expects some service in return and this service of trying to see that His message is passed on to others is most dear to Him because He does not want to have any less support. All people shall know the method, all people should know the importance of spirituality over and above the material life. So, this message if we can somehow pass on by our behaviour, we would be really doing what we are supposed to do, that is the role of abhyasi”.

Our Pujya sir says that “Service would mean keeping our self pure first so that it radiates the inherent and essential fragrance of the Spirit-in-action. Such an effort to radiate the fragrance of the Spirit from the core of ones’ being alone is entitled to be called Divine. Divinity has meaning only in Service. One choosing not to serve has no possibility of growing into Divine status. Thinking good of others (Para hita) and granting comfort to others (para sukha) are the characteristic of the Divine is accepted by all traditions.

Sir further says that “according to the Hindu scriptures one should serve the world unselfishly and without attachment leaving the fruit of ones’ work at the feet of the Master. This altruistic way of life of service is the best form of service to the Master. This is the same concept of working without un-due attachment that Master wanted us to practice”.

We should also understand that the service done by us should make others to remember our Master.

We should always remember that Satya, Ahimsa, Asteya, Aparigraha and Brahmacharya are the pillars on which the spiritual life has to be founded.

Finally I would like to put before all of you that we are very fortunate to be in our Institute where the main purpose of the Institute is to propagate the system of Rajyoga advocated by Pujya Sri Ramchandrajji Maharaj of Shahjahanpur, U.P., India in its purity of content and practice.

Our Institute helping us in various ways so that we will come out from all our notions and peculiar ideas. We have systematic procedures like dairy writing, evaluation reports and regular interaction with Trainers. Our research Institute Imperience is providing us opportunity to participate in various workshops and seminars. Institute is also providing us different gadgets for evaluation of the Abhyasis. We have various books published by our Institute which gives clarity and better understanding. We have proper training course material and books for freshers and also for us. We should utilise these facilities in the progress of spiritual path.

My humble pranams to all of you.

J.M.Sarma

Mumbai.