

God is constantly with us and ready to take us up at the slightest sign on our part of accepting Him.

Dr. K. Madhava

My dear brothers and sisters,

My humble pranams to all of you.

On this auspicious occasion of Srikrishna janmashtami, I consider it a blessing to share a few thoughts on the topic of the seminar.

This statement is a fact which is felt in us very early in our practice. In fact this is possible in my view only with the help of Pranahuti, without the access to Pranahuti it will be difficult if not impossible to feel the presence of God so intimately.

We all know about the human nature and its descent into degradation and how materialism has established its hold on human psyche. Mankind is groaning with its over burdened misery and there is strife, tension, war and distrust everywhere.

To quote the Rev.Master "Great men are not born accidentally. They are born when the world waits for them in eager expectation. Such is the phenomenon of nature. At the time when spirituality was tottering helplessly and the solid materialism had usurped the position of spiritualism in human life and Yogic transmission had become quite obsolete, the Great Soul of my Master descended down to earth in the form of Samartha Guru Mahatma Ram Chandrajji Maharaj of Fatehgarh, U.P. This spiritual genius was born on Basant Panchami day,

2nd February, 1873. His life marks the advent of a new era in spirituality. He was in fact the nature's prodigy and his work in the spiritual field is beyond common conception. He has practically modified the system of Raj Yoga so as to suit the need of the time and the capacity of the people in general. He has made wonderful researches in this science and has made human approach up to the farthest limit possible and practicable for a man in the least possible time. He was completely dynamic so much so that even people not following him got transformed by the action of the effect radiating from him all the while.” (SDG - Essence of Rajayoga – Page 9)

Because of Pranahuti where the purest original divine consciousness itself is introduced into the heart of the abhyasi, the

individual becomes awakened to his real nature and his aspiration to reach homeland gets strengthened, his mental tendencies which have been extrovert so far are modified and he finds himself drawn to prayer and he finds that he can easily turn his mind inwards towards his heart, he finds he is naturally getting absorbed in subtle divine thought of divine light without luminosity.

It is like being born anew. The change that is brought about by this divine impulse in the whole system is nothing short of amazing and inspires awe and wonder.

The conditioned mind which so far lived in a world of its own which is formed by experiences gathered through sense perceptions from outside world, and conceptions and imaginations added to it,

and the influences from the huge store house of memory from this and past lives, its prejudices and judgments and desires and efforts to fulfill those desires, and frustrations resulting in the thwarting of desires and its constant effort to make meaning out of these situations, is totally shut out to divine presence within. Added to this the effect of surroundings and environments and the thoughts and feelings of people around are not at all conducive. To quote again The Master from SDG “Under the present conditions when the poisonous effect has overshadowed the entire cosmos so as to attack every mind and keep it in a constant state of tumult and disorder, when the senses have all gone out of control, and when the individual mind is on the wings every moment, we stand in dire need of such a personality to take us along supporting us

by His superior Powers.” (SDG – Essence of Rajayoga – Page 9)

Transmissions open the door to new vistas and he starts enjoying the new imperience.

It is really ironic, tragic and sad that the conditioned egoistic mind does not yield or surrender to the reality which the Great Master has so kindly blessed us.

It is my personal experience so also of almost all associates that whenever we think of the Great Master, we feel an instant change in the consciousness, we feel lifted to a different plane of consciousness, we feel calmness descending into us or shall we say calmness expanding from inside, a lightness felt in the being. This goes to prove that he is inside us, outside us, so near to us, so continuously connected to us, He is both

time and space and also transcends time and space. These experiences which are entirely due to blessings of Rev. Master also prove deep in our hearts the statements of Master that if you take one step towards the divine, the divine takes ten steps towards you, and so also the statement that the centre is yawning towards the circumference.

In spite of the love of the Rev. Master towards us, we seem to love our ego more. We do not want to give it up. Pujya Sir has mentioned in one of the seminars that unless we find this narcissistic love of self loathsome we can never get awakened to Reality.

Rev. Dr. K.C.V. talks about surrender of physical, vital, mental, spiritual, indeed the entire being, the sense and motor organs to be dedicated to the divine.

To quote him” It is by the conscious acceptance of the divine as the only Goal of man and ones life and being ones being. Surrender of all other goals to this one goal is the sinequa non or necessity for this inflow of divine prana or life breath.”(Complete works of Dr. K.C.Varadachari - Vol 1 – Page 579)

Pranahuti grants us contact with reality but to surrender to that Reality and allow that force to transform human being to divine being is what all sadhana is about. And according to Rev.Babuji Maharaj “How do we know that our Surrender is complete? It is when we begin to know that the abhyasi is surrendering naturally to all humanity. When surrender is perfect the idea of surrender itself is gone, and it becomes completely natural. "To acquire naturalness should be

the main care of the abhyasi". Surrender and cooperation are twin sisters." (SDG method of training)

Of course in the same article titled method of training he avers that if there is anything difficult in the path of righteousness, it is surrender, if taken up directly.

But in this game of life where we have chosen the path of righteousness we are not alone, the blessings and support of Rev Master is always there and with the backing of his special will nothing is impossible.

At this juncture it is pertinent to quote Rev. Dr KCV "Therefore, it is necessary to feel that the surrender will be accomplished and completed by the Master Himself. That is why, I think, the Upanishad rightly puts it in this form.

*"Om Krato smara Krutham smara;  
Krato smara Krutham smara".*

"O lord of Sacrifice or Surrender! Remember what I have done and the second statement "Remember what I have done" means God will have to complete the act of surrender Himself. Now this is a very difficult point to explain and many people want to be lazy enough to say "let Master surrender. Why should I surrender, let Master do everything and I shall be the recipient". I do not think that is the meaning. If we go a little way, God takes us a long way. If we make total surrender, He will complete the surrender by taking us up. That is, we are enabled to surrender more and more willingly to His treatment and training without any protest, without resistance and without egoistic self assertions that we have done the surrender and that he has not done it. The whole point

therefore is that our devotion will develop when we observe that not only our physical body is prostrated before the Master every day or every hour, but our vital bodies which are full of desires, cravings and other tendencies, get controlled. "Sama" and "Dama" equally follow it. Then, the mind also ceases to wander and we find constant remembrance and our spiritual faculties begin to develop. In other words, we find that we are more and more absorbed even without our being conscious that we are in God or the master. This is devotion. Once this occurs we recognize at once that God's Grace is flowing through us. And I hold the view that God's grace has begun to flow through us the moment we surrender either mentally or physically or vitally. Now all these things show that God is constantly with us and ready to take us up at the slightest sign on our part of accepting Him.

I think we as members of ISRC have a destiny and a role in this world... By sincere sadhana we start moving into Sri Ramchandra's consciousness more and more and as our devotion increases our consciousness starts becoming stable in universal consciousness. We become messengers of righteousness and piety and rouse a feeling of love towards the divine. This is our duty and this is the only way we can show our gratitude to the Great Master, for all the love He is showering on us which we are incapable of comprehending. His love leaves us dumbstruck and in silence. I again quote Rev. Dr. KCV here from Imperience Beckons "He loves us so much that every opportunity is provided for us to grow. When we ask for strength, He provides us difficulties to make us strong; when we ask for prosperity, He gives us the brain and

brawn to work; when we ask for courage, He causes danger to overcome; when we ask for love, He sends us troubled people to help; when we ask for wisdom, He gives problems to solve. The way of instruction of the Lord is difficult to understand but when we understand the joy of awareness of His love has no bounds. The lesson of truth that we learn is very great and what a loving teacher we have!" (Imperience Beckons – page 109)

It is worthwhile to remember frequently and strengthen the feeling that when we are doing sadhana sincerely our rising consciousness automatically enhances and enriches the human consciousness and transforms it. When we are sincerely and whole heartedly practicing the 9 p.m. prayer it is the service to humanity we are doing

and participating in our small way in the Master's work of Human transformation.

The spirit of the call of Dr. KCV which I am quoting below has to be etched deep in our hearts if we are to participate in his divine work, the *raison de etre* for the existence of ISRC.

“NATURE IS JUST IMPATIENT AND THE DIVINE PERSONALITY (REV. BABUJI - editor) IS EQUALLY INTERESTED TO EXPEDITE THE DIVINISATION OF MAN - THE HOPE OF GOD - WHO CREATED him IN HIS IMAGE - meaning thereby that he is granted the original thought - the kingly aspect in Man and Nature.

The New Darshana is for those who participate in the Divine Work of Divinising Man - rather than those who seek individual

transformation. The assurance of Master that He is taking care of every abhyasi and that every abhyasi should spread the message means that every one should actively participate in bringing about simplicity, purity and fraternal feeling in all, not worrying about his own realization. It is not therefore meant that one should not have the craving. It is a must, it is the promise and it is the beginning. But that is not the work of the Master nor is it His mission.

Those saints who seek individual salvation only are comparable to those who are selected to play a cricket match, seeing the strong opponent side (evils in life) walk back to the Manager praying to Him to allow them sit in the pavilion due to their inadequate capacities, or more appropriately to Uttara Kumara who having started for the battle with Kauravas seeing their might wanted to flee. The uniform worn by him (the abhyas of

Ten Commandments etc.), the refuge he has in Brhannala (the veiled Master) notwithstanding he wanted to flee (so are those who seek liberation from life and who do not want to better the lot of man.). The Ten Commandments, the practice of meditation are but uniforms that the sadhaka has to wear. No doubt they are to be pure and perfectly ironed. But that is only a preparation. The individual elevation in consciousness is but a step in the greater task of Divinisation of Man. If every abhyasi really believes in the Master, he has the onerous responsibility of shedding through his actions and behaviour the Radiance of the Divine Personality deeply imbedded in him. He should be conscious of the fact that he is walking temple, in as much as Master is present in his heart.” (Complete works of Dr. K.C.Varadachari – Vol 1 pages 583-584)

The reality of the statement of the topic of the seminar has to become the reality for everybody, presently it is only felt in a blessed few like all of us.

Pranams