

Everyone endeavours hard for it, but only he whom God ordains is successful.

Sri. M.S. Balachander

The topic for the Seminar has been taken from Master's First Message wherein he indicates how he was chosen to undertake Nature's work. True, Nature is an open book; but it opens up at those times and reveals to that extent required and decidedly to those who are blessed to receive. Great men are not born accidentally. They are born when the world waits for them in eager expectation. No logic, no scriptural knowledge, no spiritual seniority or not even the rigorous self-effort or excellence in any other acceptable spiritual attainment alone can be a passport for the conferment of Godly work on the seeker for 'Inscrutable are

the ways of Providence'. The higher one moves in the path, the higher are his responsibilities and there is no place for personal interests, and attitudes and hence less independent one becomes. This is echoed when Master says that 'He cannot move even an inch nor take a drop of water without the Master's permission'. " we know that our Master was structured by his master; this is half the truth. Our beloved Master has by his merit of zeroing himself has become the cynosure of the eyes of the masters of the past and all streams of Divine consciousness have merged in him and thus making him a Special Personality is the other part of the truth" (BP.P.53/Vol. V) It is the total void and absence of any mask or personality that makes Him the Special Personality. It is not that all masters are special personalities; Nature has chosen Him to take up Godly work and as per the

will of God, Lalaji has shaped him and many masters have backed him and all streams of divine Consciousness have merged in Him.

At the back of every thought, there should be a firm conviction that things happen as per the ordains of the Divine and we are yet but tools in His hands. This does not imply that one should remain idle and take refuge under the fatalistic belief. We have to strive hard to do our duty sincerely, devotedly and with determination and leave the results to God. We have to wait for his grace to dawn. If we keep the windows open, we may or may not get the breeze; but if we do not keep the window open at all, even if there be a gale outside, we cannot certainly feel the breeze. So keeping window open is our job. Waiting is an essential attitude in spirituality.

Whether breeze comes or not depends on our deservancy and will of God. In the prayer given to us we take to God both as the Upaya and the Upeya- means as also the end- “God’s grace sets into motion for him who makes himself deserving of it.” (SS 158) When such a blessed Special Personality has made an emphatic statement that ‘I do not make disciples but masters’ and made a fervent appeal to and through Dr.KCV that the ‘gurudakshina’ required is to mould such abhyasis to participate in His work, what is it that we have to do and how then to get at that deservancy? What is that we have to endeavor hard to get at?

1. Every one endeavors hard for it

In our system, Master has given us a method, a practice, a goal, a road map to reach the goal, a prayer, a system of 'Upasana'-with an object of meditation, timing and duration of meditation- and unique purification process- with direction and duration- and a way of living.

The system provides for meditation in the heart on the Divine Light or 'Light without luminosity' with a heart full of devotion for spiritual elevation. The object of meditation is the subtlest known so far. There is an inability to comprehend this object as it is non-sensory, and supra-mental thus creating a feeling of helplessness or 'Kripanathwa' making one to submit to the will of the Divine. This naturally makes one to yield and give space to Him in our heart so that He will fully manifest. Babuji tells us "I am

there only when you are not there.” It is for us to hide ourselves only to reveal Him as Lalaji advises. The ‘hide and seek’ which we play, makes us to accept whatever He offers as Prasad, and proceed with an awareness that ‘this too shall pass’ and patiently wait for Him. Yielding calls for humility, and helplessness. As Babuji puts it “we know to the extent we do not know.” The more we know of Him, the more is the awe for His Grandeur, and obviously the more is the lowliness we may feel and the more intense is the feeling of dependency. This yielding makes us to cooperate with Him; this experience of feeling Him makes us to love Him and remain devoted; this devotion enables us to surrender- offer our heart wholly and fully such that we do not have a distinct work as our own and everything that we do is as per the Divine’s command and hence our sacred duty. This makes us

perfect in whatever we do, and makes us conscious of 'due attachment' to people we move with. This constant awareness of the presence of the Divine, makes us attached to the Divine single-pointedly, and makes us sensitive to feel the continuity of His presence in every living species, and gives us an understanding that "I am Brahman; All are Brahman; and all are from Brahman" thus enabling us to pray for the spiritual upliftment of fellow human beings through the Universal Prayer. It provides two dimensional spiritual growth- a vertical growth through the Zig-Zag path given in the System and a horizontal growth through sharing and service to the fellow travelers on the path.

1.1 What is the Method?

We are asked to start our puja by fixing our goal as one of oneness with the Divine. This is not a fixed goal but a receding goal. Our Vedas talk about this as Neti, Neti. That is why presumably the religious God could easily evoke love in relation to a Personal God as against the love for a principle, or love for consciousness which are less enchanting and more difficult to comprehend. Dr. KCV eloquently bridges the gap by clarifying that in loving a principle we begin to love the author and many times correlate the Personality with the Principle for which He stands. Lord Rama is no longer a person with a bow and an arrow, but one who stands for 'Satyaparipalana'. This smoothens the logical flow of thought and hence we could love our Master and through Him the Ultimate consciousness since He is the one who is well connected to the Center and who has measured the distance to the

final destination. “Do not try to approach Lalaji Maharaj directly; do not attend to Vasudeva or Lord Krishna directly because it is said that ‘Vasudevam Sarvamidham’. It will not work. Do not try to distinguish between them. It is ‘Ashreya Virodhatva’. There is no duality. We must understand the base and the expression are inseparable one. “(BP.255-258/Vol.I) Our Master categorically says the he loved his Master and Master alone and practiced meditation on the form of the Master. Let us be clear about the method we have to practice. It is the method of meditation on the Divine Light and not on the form of the Master. Tradition speaks “Do what Lord Krishna preached”. Nobody is asked to practice what Lord Krishna practiced because it would be impossible to follow what the great Avatar practiced and so we have to go by what He

preached. The same logic holds good here also.

1.2 Purity of thought and content

ISRC strives hard to reiterate the need to follow the method in its purity of thought and content. “Even the slightest variation of change can have the dire consequences... all saw the lake and get attracted to it that none had a single thought for the ocean.. By the grace of the Sat guru they did get the Ocean, but by their ignorance they lost the Ocean”. (SDG. P.178-181). We are nobody to dilute the system, to reinterpret by adding our own personal ideas, and not to venture on some ‘cut and paste’ techniques from our limited understanding of tradition. Our job is to maintain the system in its pristine purity and pass on to the next generation. When

Master asks us to meditate for one hour in the early hours of the day, we are not there to suggest concessions only to make it apparently more appealing. As Dr.KCV puts it “we are no better than our Master.”

1.3 How to Love God?

As Swami Vivekananda puts it “if I want to be a hunter, I will hunt the rhinoceros; if I want to be a robber, I will rob the king’s treasure; What is the use of robbing beggars and hunting ants ! If you want to love anybody, love God” (PP20/ Vol. IV) In our day-to-day life, we have a corrupted version of love. We love others for getting some favor from somebody. We are tempted to apply this style to God as well and hence we have a whole lot of praises, appeals, petitions and a long list of unfulfilled desires

seeking favor from God and this is proclaimed as the popular version of Bhakti. This is only a love of a beggar or a trader. Firstly, one has to remove the brokenness of love. One has to love for love's sake- love not as means but as an end by itself, an unalloyed love for the Master. We inculcate the habit of loving Him who loves all and as a corollary love all seeing Him immanent in each one of us. In this process, there would be naturalness and genuineness in love and there would be universality of its application. 9 O'clock prayer and message through the 6th Commandment pave way for this. Dr.KCV nicely explains the change in attitude if we could feel the love of the Divine. He loves us so much that every opportunity is provided for us to grow. ..when we ask for wisdom, He gives problem to solve. The way of the Lord is difficult to understand and when we

understand the joy of awareness has no bounds” (BP.P.269/ Vol.III)

2. What is the Grace we get?

Given us a comprehensive system, in one of the weaker moments, one may be tempted to think that by his own efforts he can march ahead. “Realization cannot be achieved by mere abhyas for the reason that at higher stage the conditions are such that even if we are ascending a bit by self-effort he quickly slips down because of the strong push from the above. Here Master’s help is indispensable.” (WU. P63). The fulcrum of the system lies in Master’s support through the offer of life energy to rejuvenate and bring in a spiritual renaissance. Spiritual history is replete with instances that he requires to be constantly and continuously

backed by the will of the Divine; nurtured and enlivened by the offer of Divine effulgence. Divine grace is flowing and is available to all as God is a 'Samavarthi' and 'Samadrishti'. He has no reason to distinguish amongst us, or be partial to some. Do we then feel the Grace? As Babuji puts, there is a Persian Proverb which runs as "if a bat cannot see the Sun in the day time, it is not due to any fault of the Sun" (SS. P212)

2.1 How we get the Grace?

"The inflow of Divine grace is possible through the medium of Master alone". The Divine Grace is directed towards the Abhyasi through the process of Pranahuti or transmission." (SDG. P 20) It is here the Pranahuti helps the abhyasi to taste the fragrance of Reality because it is focused,

because it is a selfless service to a fellow abhyasi and being so, it is backed by the will of the Divine. The system provides for infusing of Divine energy or offering of Prana in the nature of 'pure thought', to cleanse the mind, to remove the complexities and grossness and sow the seed of Divine thought through the process of transmission to the 'Astral body' of the Abhyasi and allow sufficient time for it to naturally sprout and grow thus bringing in a metamorphosis in the inner psyche and aid in the process of Divinization of man. The need for waiting is a must. Master can impart the whole of spiritual knowledge to us in one go and can open all the centers and continuously transmit to us. Our nervous system should not get shattered if the high voltage current is passed on; We must remain stable and be geared up to receive the Grace; we must be sensitive to receive; our hearts must be

sufficiently empty to receive the Grace; we must know its value and treasure it and not veil it or corrupt it by non-divine thoughts. There is a time for everything. “The dormant energies of the centers and sub-centers are awakened so as to enable them to function properly. When higher centers are awakened they shed their effect upon the lower centers, and when they come into contact with the Divine, the lower ones get merged in them and higher centers take charge of the lower centers.”(SDG P.92) The Universal consciousness or purity consciousness percolates into our system enlivening our life, providing freshness and life energy, generating hope, purifying our energy centers, ennobling our thought process and lifting up our consciousness from Pinda to Brahmanda and beyond to satisfy the inner craving of the soul to taste the fragrance of Reality. This offer of Pranahuti- for any

number of times we attend the 'Satang' or take individual sitting from the trainer-has been one of the marvelous gifts of Nature provided to humanity by our Grand Master Rev. Lalaji Maharaj which was unheard of in the spiritual history of the world.

2.2 What help do we get?

Since man is overburdened with worldly thoughts and has become less sensitive to subtle Divine thought, the system provides for diversion of the flow of Divine energy from the Lower Heart to the Upper Heart more as a fraternal obligation to uplift the spiritual condition of the fellow abhyasi thus enabling him to get the taste of Reality in the introductory sitting itself. When Master says that control of mind is my responsibility, he only implies this advantage in-built in the

system. This diversion of flow is regularly attempted at every sitting so that one is enabled to transcend the animal consciousness and permanently station himself in 'Human Consciousness'. In daily practice this is further facilitated by lessening of desires through meditation on Points A and B. Meditation on these two psychic Points is the unique discovery of our Master. They aid in purification, in purging out carnal desires, and in developing fraternal feelings. This enables one to bid farewell to desires. This leads one to naturally move away from the wants, become a lesser slave to wishes putting bar to advancement, takes him away from activity, from too much of socialization and enabling him to develop 'due attachment' with the world and anchor on the Divine with constant remembrance with the thought that He is the doer and we are all just instruments in His hands. The changes

in the thought pattern, the texture and density of our temporal thoughts, review and removal of unwanted thoughts through the purification process and through the influx of Pranahuti, and a whole lot of thought identification and purification is a part of load shedding. This calls for our willingness to offload, our acceptance to lose the individuality and preparedness to travel light. In the vacuum thus created, Divine language sinks in. The Silence we imperience, speaks more loudly and more clearly than words. But we are enchanted with glamour of words. If we could go beyond the words, we have the truth of silence. Silence reveals what we are not and what remains then becomes clear. The problem with the mind is that mind takes silence, or void, or nothingness and turn it into an object and then start evaluating the same (from BP. Vol. IV-P. 11-12) and Babuji puts it as “ silence is

itself the seat on which silence stands”(Sruti. P269). It is this silence which when imperienced takes us nearer to Him. We do taste this Divine fragrance, feel this breeze but mostly ignore due lack of sensitivity, and our attraction for the maze of colorful words. Instead of feeling happy with what has been offered to us, many times one complains of what he has not got, by comparing with his fellow travelers. Each flower has to grow to its own right standard and we should feel grateful to what has been left with. If we do our part of the job devotedly, surely Divinity will not be failing us as ‘the center is yawning towards the circumference’.

Pranams.