

Dear brothers and sisters on the path,

1. My salutations to all of you who have enriched the quality of the meditation during this auspicious occasion. We all have a common goal and even as our beloved Master has instructed in the advice “It is very essential for everyone to fix his thought, at the very outset, upon the goal which he has to attain so that his thought and will may pave his way upto it.” (Reference: BWS 145) After having had a shower in His immense grace and enjoying the bliss, curiosity as to the source of emanation of this joy is also had by many aspirants. Those who remain silent are blessed doubly. The various types of joy felt by us have been dealt at length in the book ‘Path of Grace’. The joy experienced is not any speculative or metaphysical concepts but the joys emanating from the blissful states of mergence. Silence is always the background on which joys rest. The actual imperience is much deeper than these expressions of joy.

2. The actual silence is beyond expression. But when we ponder over the condition imperienced we find there is a type of awareness of omnipresence of the Master

and our own 'nothingness' which grants joy. Another type of joy is due to the awareness of harmony of the self with the Master. The third type of expression of the state of Silence is the joy due to confidence and competence we have in the work of the Master. The fourth type of joy is due to the awareness of competence per-se of our own self. The fifth type of feeling of joy we have after having had absorbing and fulfilling meditation is just awareness and the next type of joy arises out of the feeling of awareness of the omnipotence of the Master. In the higher type of joy imperienced we find the joy is due to remembrance of the Master which we find oozing out in and outside our humble selves. What is the type of joy imperienced depends on the level of the aspirant and though all are part of the satsangh each feels the Master in his own manner. This ofcourse is possible only when we are attentive to the transmission.

3. Curiosity surely is a willing, a proud, and an eager confession of ignorance. Many who fail to express their imperience are ignorant by choice. However our attempts to understand in languages of daily use the sublime are always failing. Our firm will to reach the

goal and our trust in the Master who assured the divine help should overcome our doubts. It was categorically stated by the Master that “The pull from the Centre remains always as the one inextinguishable impulse to return to the Source.”

3. The one thing that is quite discernible from the meditation we have had just now is that we were immersed in a condition of Total Silence or Ignorance atleast partially for some time. Silence we know is the language of communication with the Divine. It is always described as something beyond the reach of our senses which are meant for helping us in external behaviour. Yet many aspirants try to express the inexpressible and feel desperate when their efforts fail.

4. If instead of attempting the impossible it is better to follow the method of trust in the Master and feel how nearer are we to Him which is our goal. After an hour of meditation where we were immersed in deep and inexpressible silence, we can as well contemplate on His traits rather than trying to find meaning to our experiences in the words of saints and philosophers.

When we find similarity in the expressions we get into certain catch words like Advaitaanubhuti etc., I do get communications from co travellers in the path that they experienced void etc., trying to find solace that in such expressions they are nearer the goal.

5. The goal that we have chosen is nearest to our heart even as the Master expressed in many of his writings. The heart where we are to meditate gives indications of the Origin where activity and inactivity join. Master was wondering when he expressed in his book Efficacy of Raja yoga 'Lo'. The same wonder is what we should have if we feel our nearness to the origin. Yet our mind ignores the nearness and looks at various scriptures and authorities to find the origin which is our goal that is nearest to us, without which we will cease to be.

6. When we examine ourselves to understand the meditation we now had we should naturally try to throw light on the transmission we have experienced. Remembrance of the grace of the Master felt is the most efficacious way of owning up what has been poured into us. Master advocates that our

'Remembrance' should be in a way that we feel the thought of remembrance oozing out from the objects everywhere. (Reference: SDG 29). Instead of wasting our efforts in understanding the 'omnipresence' of the Master through scriptures we can adopt this easy method of remembering Him in all that exists and feel happy that Master has blessed us with such understanding. Omnipresence is a matter of experience and not a philosophy.

I pray that we spend our time in the venue of the congregation not only because it is very hot outside due to severe summer but because we can feel the cool presence of the Master here in our hearts. Those who are capable of imperiencing at will the conditions of fourth and fifth knots as explained by the Master in His book 'Towards Infinity' and the commentary on it in the book ' Path of Grace' may do so and make the best use of the atmosphere prevailing here on this auspicious day.

My humble pranams.