

AN EXPOSITION OF THE MASTER'S ARTICLE ON GITA

There are quite a few occasions when we had discussed about the importance of Lord Krishna in our system and tried to dispel the notion that we have nothing to do with the tradition and we are some sort of independent people. This is a system which assimilated everything good of the past and we have come to a system which can be considered as unique and which integrates everything of the past throwing out of course in the language of Babuji Maharaj -refuse. The refuse of rituals, rites, keeping only to the barest minimum of what is required for our sadhana.

Before I go to the topic of Bhagavad Gita, I would read out what the Master has to say regarding The Avatars, "I do believe in the theory of Avatars and Lord Ram Chandra was one of them. He was of immense help during his own regime. But with the advent of Lord Krishna the regime of Lord Rama was over". It may appear that this is something new but it is not so this is the tradition. When the new avatar comes the old avatar ceases to have relevance. For historical reasons the

worship of Lord Rama was restored sometime in the 12th Century and our first temples of Lord Rama were constructed only then. Many people may not be aware of these facts because we tend to accept what is generally believable. Goebbels theory applies that a lie told several times becomes a truth.

"It is now the regime of Lord Krishna who is to continue till the next avatar comes to the world. This is the phenomenon of Nature which I bring to light for your understanding". The position of The Special personality with reference to the position of Avatar was explained in the earlier occasions and I can only say that this is some ushering of a great personality to better the quality of human life. I think this distinction must always be kept in mind. Yesterday I told that there cannot be any difference between Lord Krishna and Babuji Maharaj. Yes! I hold that opinion even now and perhaps forever because that is the truth. Lord Krishna is working through the agency of Sri Ramchandra of Shahjahanpur. There is something like an agency in work and training is only one of the many things that He does. That is on record elsewhere. So He is not just confined to being our Master in the sense of a trainer. He has got many things to do and it is for us to follow what ever He has said.

Now coming to the Bhagavad Gita, this is a very very critical article which must be understood in its proper perspective. The same approach was taken earlier while going through the message "Solution to the Problem of Life" I adopt now also. Before that because most of us think that we know something about surrender. Surrender for me would mean in the language of Dr. Varadachari when we wait on God with our words and seek Him only in silence, that is surrender. Then He takes hold of our hands so to speak. Surrender means being naked before God. Gopikas were taught the lesson. Most of us like to hide many things and then place it ourselves before placing with the Master saying He ought to know. So let us yield to Master with all our naked eyes and hear without any further notions, preconceived notions about Bhagavad Gita because then only you will understand its own logic. There are very many preconceived notions that we have got in our head not due to our mistake but that is what environment has provided us.

The Master starts not with Bhagavad Gita proper but with the nature of mind. "The simple unassuming character of mind has changed with the march of time and has assumed a colourful disposition, and begun to shed its effect on everything in us, both outer and inner". It seems to be quite a philosophical sentence, not all philosophical, but it only means that over a period of

time we have developed so many ideas, so many notions. What was a pure state of mind because mind is basically pure, it is just like child, new born child. We went on imbibing all impulses by putting in our head and assimilating it and that we started accepting some and rejecting some. That is what He means by colourful or colouring it. By itself none of them have got any colour, we grant it a colour. We accept some and we reject some.

What ever therefore we take into our thought or action exhibits colourfulness in all its phases. So our thinking gets vitiated because of the colours we have accepted. Certain things appear to be correct and certain things appear to be wrong not because they are right or wrong or good or bad but, because we think so.

Our excessive attachments to the environment and other the surroundings of a similar nature create heaviness and grossness. Excessive attachment - please note the word. Attachment, we can't help because we are attached, existence means attachment. We have got to live together, we can't help there - environment.

Subtleness is lost and everything that comes to our view is interpreted in the same light. We don't accept the thing

as it is and then try to give our interpretation, our view of things.

This not only veils our understanding but the heart and brain also get affected by it. Not only we don't understand properly in proper perspective because we have a pair of blue glasses but it also affects the future understanding. It affects our brain, it becomes the part of our future samskaras in our head. We read some story of Krishna and then it gets into our head and we think that that is what it is from our angle.

It was the same of tendency of mind which displayed itself through all the writings of men of knowledge and learning. Now here it is a revelation to all that whoever is trying to write and we are also writing and, they give their opinions the way in which one has understood the subject, it sometimes helps and sometimes spoils. But simplicity is our approach, behind everything there is a nakedness of silence and that is the Ultimate God. Moments of such silence is what we experience everyday, the nakedness of our being we understand everyday maybe for a few seconds or for some minutes. Ripples are there and so long as we don't have waves it is all right. And when we talk about the Ocean of Bliss I don't know how many of you have really understood

what exactly we are striving at. If it is a wave we definitely, but, to keep you calm it has to be some sort of a ripple. Perhaps for the want of words we use several words and then each word we use has got its connotation in your head, your own understanding of that and then it vitiates your understanding further. It colors it.

For thorough understanding of things one must have practically attained the state of mind required before one can go out to explain it to others. If we don't experience during our sadhana the states of calmness, any amount of our talking about the books of Babuji Maharaj is not going to make us wiser or the person people who hear wiser. Academic approach of the subject is of no use. Experiential approach is what is required. Our academics is based on our understanding, the concepts that we have developed and the inputs that we have got, the language that we have developed and all this are going to affect our explanation or understanding. But experience is simple, direct. Anubhava is direct awareness. The same was the case with our sacred Gita and that is the statement that must be understood well and perhaps it must be taken with a pinch of salt by many, because it affects the commentaries that have been given by great people on this subject. I may say here that Bhagavad Gita bhashyas given by the great acharyas are attempts to substantiate the relative points of view of the acharyas

whether it is Advaita, Visistadvaita, or Dvaita or the Bheda-Bheda. Each one of the commentaries that they have given is only trying to substantiate their point of view and not to tell what exactly is the truth. That is the misfortune. We inherited it. Some get attached to Ramanuja, somebody will get attached to Sankara and third person to Nimbarka and what shall we do? We fight, we go on arguing saying that, this is correct and that is correct. We don't try to understand what Lord Krishna has said.

There are numerous commentaries and more are still being added. That is true but I must tell you both my self and brother Parthasarathy had an intention of writing a Gita Commentary, we wanted to write the Natural Path commentary for the Bhagavad Gita. Then we went through this article and both of us came to a realized position that better we keep off it. The exercise was something that both of us thought very seriously about it. In this article you will see some points which made us think that perhaps, we should do some research on this. But then we left it there. It doesn't prevent anyone of you to try.

Almost everyone attempted it from his level of learning and reason. Please note that learning and reason, for the

people to understand it from the same level of thinking. You come to a level and according to that you expect, other men to understand.

But though their physical labor in this respect may be appreciable to some extent, the actual purpose is not served at all. Because Gita commentaries are very voluminous, they run to many pages. Quite a lot of physical effort has to be gone through. Those days poor people, who without any computers to type with, without any light, they must have put lot of physical labor, in relative darkness without light, without the medium of ink, writing on some leaves. It must have been quiet an effort. And he says he is not very charitable here. He says to some extent physical labor is appreciable. I would have been happy had he left it there. My mental tendency is such, that he could have atleast left it there. But he added to some extent. Almost denouncing their approach, because what is it that they have done to merit this type of statement. If you put that question, you know they tried to misinterpret Gods version, and that is something that nobody can accept, and it requires to be denounced. So the denunciation is not because we accept the learning or reasoning, but because there is a total preservation of what the Great Master and the Gitacharya were telling.

The actual purpose is not served at all; and to be more frank, the commentaries have made the original text all the more complicated by putting the bare truth under Coverings or misconceptions. This is the mistake that warns us to take a very critical view.

In other words we increase our own limitations by adding more and more complexities to it. I can in this connection tell you a very good feeling that was expressed by one of the abhyasis, accustomed to sing stotras or hear some songs - all Divine. He said, those things are affecting my meditation and therefore I am leaving that. Very few people have got that much of wisdom to arrive at. Because we try to continue to recite those slokas or poems, songs etc all in the Divine name. During meditations you can surely do it otherwise. But his objection was not that of doing it otherwise. He says because I do that and that is grossness and that has come and is affecting my meditation. Because during meditation it affects me. Here it is a very practical experience most of the abhyasis must have had it. But they have not got that wisdom, the tinge of wisdom to leave it, because grossness clings. It gets itself attached. It may be Hare Rama - Hare Krishna or something else. It does not matter much. I don't want to go into the details nor mention the name of any person. But the dairy was something which made me feel, here is a viveka of

different order, which is generally passed on as sattvic nature. Yes it is passed on. Nothing wrong about it. We generally take it. Who said it? My tradition said it, that is the colouring that I have got. That is the notion that I have got from somebody else. Over a period of time I developed this.

Similar is the case for the worship of God, who is represented as physically similar to man, with the only difference that he is a superior Being and has a bigger sphere in proportion in his bigness. This perhaps is a very indirect reference to what we call the visvarupa darsana, that was given where you have got the portrayals today made of visvarupa darsana, saying that He is a very mighty Being with the head touching the heavens and the feet touching the patala all sorts of things. All these are our notions. So many Gods and all put together as heads. Sahasra Sirusha Purusha as been told. Reality has been distorted to such an extent, that we are lost in the unreality.

The Great Acharya gives a message. It is not for realising the Ultimate that he gave but there was a need there. Somebody was suffering from dharmasankata. The problem had to be solved. So let us understand the context in which it is given.

It was in accordance with the need of the time that Lord Krishna revealed the truth depicted in the Gita to Arjuna. Need of time. We must be highly indebted to Him, for all that he put forth for our benefit. Which in course of time has become the guiding light for us all. So here is a positive assertion that what tradition has been saying that the Bhagavad Gita is a source of which we can draw inspiration. He never said no. If you read the earlier paragraphs only you will come to the conclusion, that he has objected, what he has objected to was the commentaries. Not the Gita proper. Please understand the difference because that is what exactly is our difficulty.

It was not merely an ideal discourse. But the actual revelation of the very thing needed for a true pursuit of the Divine path. Not for realisation. The Divine path is to be in tune with the Divine. Here live with Divine. Express the Divine. Show his greatness. Nothing to do with realisation as such. The Divine path ultimately leads you there. Here the point is the thing needed for a true pursuit of the Divine path. Kindly note the words.

They relate directly to the various conditions which an abhyasi passes through, during the course of his march. We will have an occasion to talk about it. It related to the

practical realisation of those conditions which can be attained through proper sadhana. We must in this context remember that Arjuna was always having the company of Lord Krishna, in his life. He was one of those fortunate persons. His exposure to Krishna is something that was continuous and constant and it made him a devotee. There was sadhana going on simultaneously which the Mahabharata may not talk to us. But if you apply your head and then start thinking, if a person has been living with the Master all the time he could not help at least certain amount of effect of fomentation. There was sadhana going on. At least he had the wisdom to seek guidance at the appropriate time, and this he has been doing all the time, that viveka is there, that I do not know. He knows more. God knows more. Let us seek his guidance. Babuji said if you are in difficulty why do you think of difficulties, think about me. The difficulty will be over and I will also be there with you. But most of us keep worrying about difficulties during meditation and other times also. At the other time I can understand but why in meditation also. This is what we do. We do not want the company of God though he is very much available. But Arjuna had the wisdom. He was doing his sadhana.

There may however be elevated souls present in the world today, who may be able to give you a glimpse of it,

or create instantly the same state in you by the application of their own inner powers. My own approach is to think that it refers to Him, and to certain other members of his clan. The conditions that are infused by the trainers on to abhyasi is something that I have experienced, with my own revered father, and with certain others also. They used to put us into certain conditions and say do you feel this now. I have been dealing with all my colleagues in this aspect. Please own up the conditions so that you can foment others. That will give them the awareness of the various conditions and will motivate them better. It is not that it is not being done because there is another prefix here earlier which went namely the sadhana. He says which can be attained through proper sadhana. You must have proper orientation. You cannot have reservations. And there are few people who have expressed such awareness, when conditions were infused into them. They expressed their awareness. Here even amongst us here. But I would like that number to swell and you should have the whole community of people who believe in Sri Ramchandrajji to say yes this is what it is. I only pray that, this prayer of ours is granted. I proceed further.

Let us here consider how much time Lord Krishna could have possibly required for speaking out the total text of the Gita as we find it today. The armies were standing

face to face on the battlefield, and the war trumpets were sounding loud announcing the Zero hour for action. How much time was there at the disposal of Lord Krishna to bring Arjuna round to the proper course of preaching a sermon to him? The recitation requires atleast a few hours. Here I can say people have been reciting generally taken of as one and half hour. I have come across one great gentlemen who was able to do around 45 minutes, very sincerely, because he knew it thoroughly up. But it used to take 1 1/2 hours for majority of the people.

How could that be possible at that critical moment? Evidently he could have taken more than a few minutes for it. This is of course one of the commonest criticisms against Gita. I don't have to say that this is something new. But then he comes down with a different answer. He doesn't say all these things to prove that Gita was a false thing like Christian missionaries who will ask me to believe, or some Sanskrit scholars who will say, that this has been interpolated later into the Bharata, into the parva. This is how these are all the various view points taking into consideration this point, that it will take a long time. That approach is different, the answer is different here.

The fact is that Lord Krishna actually transmitted to

Arjuna within a few minutes all those mental states necessary for the purpose at the time. Here again, for the purpose at the time is the transmission. Not the Ultimate, as the bashyakaras would ask me to believe.

Really they were the very conditions which an abhyasi passes through during the course of his march. We will have occasion to talk about it now. The process brought Arjuna instantly to a higher state of spiritual consciousness and purged out the feeling of undue attachment from his heart. So far the only purpose Gita has served on that day for Krishna was to get some vairagya. He was having undue attachment to so many people, brothers, sisters, uncles, grandfathers and fathers, gurus, children and all these problems were there in his head. And he had to have certain amount of vairagya to act. That is what he has done, he says and purged out the feeling of undue attachment from his heart.

This can as well be possible today if a personality of that calibre is there. I would ask you to note the condition of Arjuna is something that is a must. If you want to have such a condition given to you. Do we feel the need so much, is there a dharma sankata problem for us, to that extent that Arjuna was having. Don't compare yourself to anybody who is an Arjuna. Have you not compromised

yourself earlier on all such dharma sankata issues. You have found your own answer. You did not feel the dharma sankata then, where is the question of getting help. Where is the question of getting the vairagya who is to grant whom? Do you ask that? "UCHAMI TWAM DHARMA SAMMUDATHE TWAHA". But is that what your condition is. You have compromised. Your dharma says that you should. There is a basic dharma. There is a duty. But then circumstances do not permit. But at that time did you ask this question of dharma sankata to God and then say please tell me what am I to do? No you took a solution on your own. You took a decision on your own. And we say that you sit in a particular place for meditation, have a separate seat for that. But one prefers otherwise. All your dharma sankata problems are being solved. You have got your own solutions. Your viveka is such. But then that Great Man because he was an abhyasi, he was a sadhaka himself, Arjuna asked Him, What is it I am supposed to do. I seem to be facing a big problem. Was that an incompetent warrior, who was asking, pleading for mercy from God, saying that please support me so that I can fight the war. He was not asking for help for fighting the war, that was not his request. He was not saying please give me the confidence to fight the battle. No he did not ask for that, because most of our misunderstandings are like this.

But as it is too commonly witnessed, people hear and recite Gita for the whole life without taking the least effect thereof. I don't have to say anything more on that. None has so far ever turned round like Arjuna, inspite of hearing the Gita for years together, nor attending the Gita yagnas that have been very ritualistically being conducted now and then by our brothers. They do it. Yagnas, Gita Yagnas. I really don't know what it means. But then they do.

The reason is that those who recite to others are not capable of transmitting its truth in their hearts, on account of which no effect is produced upon the hearers. Please note this is the point that I have been trying to drive through whatever modern gadgets we have got. We are fortunate to have the messages of the master recorded in some CD's. When you hear it you feel the transmission is coming to your entire being, you get affected. You get into the state that is being expressed there. When you listen to Dr. Varadachari you get into that state. Perhaps we do not get into that state with others. Have that wisdom at least to listen. One did not have these facilities earlier, fortunately somebody recorded and it is available. I have been pleading with all of you to hear, read if can, but hear, at least those who can afford to, I don't think it is too expensive now a days. Please kindly hear Master everyday. Some message at least. It helps a lot. This is

the point that I am stressing. The reason is that those who recite to others are not capable of transmitting its truth into the hearts on account of which no effect is produced on those hearing. But if you hear the Master the effect is felt. Why do you want to lose that opportunity? It is a positive aspect of it that I would like to present.

For that purpose it is necessary that the reciter must have a practical approach up to the conditions related therein, and should possess a strong will and a spiritual force necessary for making his own voice vibrant so as to carry the effect of the sound right into the hearts of the hearers through the process of transmission. I know majority of you do not heed to my appeals and requests but as I told you I am a condemned optimist. I go on repeating. I have enormous patience and I thank Lord for it. Sometimes it is not to your liking also. It is not want of something that makes us not hear. It is the want of our desire, our will. The will to improve ourselves. Our will to hear our Master, because our noise is too loud. The inner noise is too loud, more than the outer noise. Then alone can the recitation be useful to the hearers. Lord save us. If you are capable of reciting, recite.

As for the teachings of the Gita we are ever being told by teachers and preachers of high rank and repetition that

man should never consider himself to be the actual doer of things. This is true. But at the same time it is quite evident, that mere reading or hearing of it is of no avail unless we take up means to achieve it practically. Take up means to achieve it practically.

But we are always in the dark about those means which are necessary for the purpose. Nowhere can the slightest hint be traced out in all other discourses. The result is that the hearers are wrongly led to the conclusion that only the frequent repetition of the words, 'I am not the doer', is all and enough for them. Of course this is again a hard hitting on the mahakavyas. Go on repeating the mahakavya you get the knowledge. I don't know how? Truth is buried in the name of courtesy, etiquette. In the name of trying to be kind to others, one is causing more harm because he is doing more offence not only to me but to the truth in that matter and one need not be kind to such people. But then that leads to civility, would that be a civil age, that we are responding, is that social manners to say so? I don't know. Maybe I am not a social being. If frankness is something that makes me not a social being, I would prefer to be that. Why should I give up frankness? Why should anybody give up frankness? Any way that makes you think.

It is in fact an inner state of mind in which an abhyasi does not create impressions upon the heart. This sentence almost seems to have been lifted from REALITY AT DAWN. There he says, you develop, that is a first step in our system. You develop this attitude. I am then to support you. Think that the effect of Pranahuti makes you feel the presence of the Divine. Think that every action of yours, every word of yours, everything that you do is the Master's and you stop forming the impressions and this is what is supposed to come to us. This is the basic thing that is required. This is the first step in spirituality. Impressions upon the heart don't get created. What exactly does it mean? He said the future is abolished, which is demolished, we don't form the future at all. We don't have any karma to take us further. What ever is our bank balance let us clear it off, and afterwards nothing else. So that is the first step. Sane step. Consequently, a feeling of being a doer does not arise in him because of the spiritual condition that is infused namely of diverting the flow of consciousness from the lower portion to the upper portion and then further diversion to the atma chakra. If it is done along with the support from the abhyasi in the proper way there is no reason why we should form impressions. If we are forming impressions it is by choice not because of the system.

When the impressions are not caused, the sanskaras are not formed and consequently chances for bhoga do not arise. The formation of sanskaras is thus stopped. This is quiet essential for those on the spiritual path. This was in fact the actual state which was transmitted into Arjuna and by the effect of which he at once rose to the level of higher consciousness. Higher consciousness not of the Ultimate Brahman here, it is from 'L' to the 'U'. Please note it. The great work done by the Great Master on that day to Arjuna is what is being done to every one of us here by our Great Master here. Please be aware. At least have that much wisdom of the stupid Arjuna now. Why I call him stupid is he forgot about it later. Only during the war he maintained that. Later he thought that he is the doer and then he has his own story of not capable of saving the family of Krishna. Those who know a bit of Bharatam may kindly interact on yourself. We are constantly taken to the level of Arjuna, but instead of holding it we leave it. We don't hold.

The oral expression given at that time constituted only 7 slokas, to offer brief hints to illustrate the condition acquired by Arjuna through transmission. This sentence is what made me and Parthasarathy think, we should locate this first 7 slokas and then try to write a commentary on that accordingly then we thought the best thing is to leave it there. We think that we have located

but we do not want to say so. We don't know. He has not mentioned therefore we don't mention. I would not like to be better than my Master. As I told you these types of pit falls are there in sadhana. We think that we can do something. We go a long way in that direction, but then some wisdom comes, because is it necessary at all. The point is taken. What does it matter which sloka refers to what. The point is well taken here, the problem is over and these are all what I consider deliberate attempts on the Master just to make you go through the bhog. We have to go through the bhog. Some trap is required for that. We should enjoy that trap for some time so that we can move further. But from where will we get this strength? As Dr. K.C. Varadachari would put in his introduction towards the book TOWARDS INFINITY, each knot if you get the condition from that it is almost like a rocket, you will get the power from that to move on to the next, Shoot up to the next. So from where do you get this in higher conditions? We have to think about it, then the power is generated, then wisdom dawns, then we move on, then we get to know. Almost it is similar to TOWARDS INFINITY.

The next paragraph starts with the state of Atman. Viveka and Vairagya are over. The state of atman described in the Gita is a further clarification of the same point. When one has practically attained that state, he

begins to feel the same all through. This is in fact the actual state of realization. Not the Ultimate realization. Great stress is laid on the Gita upon nishkama karma or desire less action. One may go on saying like that forever, still it may never crop up within him unless he adopts the means and practices it for its achievement. This is in fact a kind of layavasta (state of merging) without which the vision of the Virat as displayed to Arjuna, could never be possible though proper capacity and advanced insight on the part of the abhyasi are also essential for the purpose. Now why I said that realization is not the Ultimate is based on this sentence. This is in fact a kind of layavasta. It is not the ultimate Brahma laya. The mistake is that of the typist to put the capital R instead of small r. We realize certain things at several levels. Each one is realization which takes us to the next step. Each layavasta is a preceding thing or disturbing condition for the higher state. This layavasta here is the base from which we have got to move on to the next. Nishkama karma-when we know atma jnana that we are dependent upon Divine, then only it is possible for us to do nishkama karma. To think that everything is being done by the Master is the first step. It is not directly nishkama. We perform a yajna, we perform a yaga or we wage a war or have a debate, one can always think that it is Master in us who is performing. For what? For achieving that goal. The war was not fought for

nishkama. It was for kama. To destroy everything that is bad. The war was not for nishkama karma. The kama was there. Nishkama is something that comes next that is an awareness that we are entirely dependent on the Divine and the Divine himself is doing it. The first thing is we think that the divine is doing it. The next thing is the Divine himself is doing it. That is the firm conviction. That is a state of feeling that is the slight shade of difference between these two and once that is established and the dependency is established in our mind then the nishkama karma develops. Otherwise it is only kamitartha. That is the reason why majority of the receivers got stuck up here. They use those words. They don't have the feeling. They say so but they do not believe in its implementation, they don't want to yield further. The kamitartha is still there, kamitartha pradayani. We can't help it. They are the bonds of the religion.

On witnessing the scene of Virat, even Arjuna cried out that he could not bear to see that dreadful sight. The reason was that the Layavastha which had been transmitted into him related only to the conditions of the Virat desh, while the scene witnessed by him was the display of the full force of the Bramhanda Mandal, which is far beyond the region of Virat. Of course this refers to the Parabrahmanda condition but that the main point I

would like to thrust here is the vision that he had was one of seeing the results of the war already and what is going to happen there. It is a purposeful thing. He was trying a message there. You are not the person to do anything. It has been done. I had a fortune of seeing a similar thing when a dharma sankata came and then my vision granted me a relief which I alone understood but for 10 months I could not come out of that feeling. It was a continuous flow of water from my eyes. Those of you who know me and at that time moved with me know, that the moment you uttered the word Babuji I used to get into tears. Heart is not capable of holding that vision. But it is not one that is described in the cinemas. I am again telling you, you don't see every thing relevant or irrelevant there. You see only that which is relevant to you. That itself is a ghastly picture. That itself is something which we cannot swallow. We don't see everything. What is relevant alone will be told and will be useful and the irrelevant things nobody will be interested. Neither is God interested in wasting our time. He would ask you rather to think about Him rather than know irrelevant details. Here these are some of the notions people have got namely Virat means you must know everything. It is true, that everything was there. But they are all at the backdrop. But the main thing message was there. The message is more important for us. Anyway I can only wish that you people develop that much of insight and that much of yielding to the

Master and the vision should not be an impossibility. If there is necessity for it, it there is a dharmasankata. As you feel it, dharmasankata may not be felt by others. It is in the whole war Arjuna alone felt that dharmasankata. His brothers were there. They did not feel it. The other side also there were people, they did not feel it. It is not a universal problem. It is the problem of one person and to whom alone it will be given.

The plan of action is given at the Parabrahmanda. More concrete plans emerges at the Brahmanda. So when you are passing through your march to Ultimate you get to know your own fate. The ripples are of a different idea. Why exactly do we get this thought. If we apply our mind then, we get to know what is the base for it. That leads us to further details of it if necessary, otherwise it gets washed out. By the grace of the Master it gets washed out. Sometimes certain ideas keep on coming to us repeatedly, then we understand what is the base. Go deeper into the meditation not at the heart, because that is the place of confusion. Try to go up, try to yield to the Master. Try to think about Him. Then we definitely understand what is the base. What exactly is the crux. We are told the problem, we also get the wisdom to solve. But whether we follow the wisdom or not is a separate subject. Because majority of us know what to do but we will not do. There I think, will is required, that is

what is the part of sadhana. Gird up your loins, as he puts it. The common complaint is that we are not able to do. That means we are lazy and don't want to better ourselves.

It was in fact this sphere where from everything comes to the material plane. The entire plan of battle of Mahabaratha was there in astral form. It comes out in details. It is not something that we have seen in some books. It is a plan of Mahabaratha itself as revealed to him. Then he knows what is going to happen. Nimittamatram then he could become.

It was the vision that Lord Krishna brought to Arjuna's view after pulling him up to that level. That is he had to be taken up to the level of the Brahmanda. Make him understand what it is, and this is not something that you read to him. We have this condition. Because we have learnt the habit of hearing, most of us are not responding to the request. That is again one of the blemishes. But people try to hear rather than participate. I don't know why because I think the prasangas have been there, and then made everybody an adhika-prasangi. Instead there can be a bodhayanthi parasparam all the time. Today's transmission, if you have noted, it is something coming from one of the highest regions, giving us a taste of the

silence. Some of us might have felt it and some of us might not have felt it. Those who have not felt it would be for them to ponder over why it is so or is such a disturbance which they think is a disturbance was something really so or is their reaction to a situation. It is for each one to understand. I think that type of dialogue has to start, if you want to proceed further in the path. Even Gita is a dialogue. It is not one way. It is a dialogue. But why dialogue is lost? Why gurus are asked to go on talking all the time. Why is it we are prepared to be just mum like goats and sheep. I don't know. I have no answers for some of those questions.

Some people may not however be induced to believe it as it is and they might have their own reasons for it, surely to do business they will not accept this, which painter will be happy to say that I can't paint. Which singer would be happy to say that I can't sing this and it is those songs and those paintings that has brought us to this level.

But I may assure you that though normally wanting in practical proof it is quiet possible and practicable even today, provided there be a personality of such caliber, and provided the sadhaka too be capable of being lifted upto that level. If you take my word for it, I am a living

proof here. I know what it is, and my aspiration is that every one of us here should be having that and it is not an impossibility provided you have a dharma sankata of that nature. Do you respond to your problem with such seriousness? I do not know. I was blessed. I was trained like that. I can't accept things unethical, that is why I am being accused of being very rough. Honesty is always wrong. Nijam nishturam. You won't accept it. But then when the system itself was getting into the difficulty and with the co-operation of all of you we are now trying to present the system in its purity. I had to face this question. I had to go and ask my Master, am I to continue or am I to leave. Are you a hoax? That is the question that was in hand on that day. That was the question. That was the question I had to ask Him first. Are you a hoax? If A & B are the points that need not be meditated upon, why did you write the Efficacy of Rajyoga? Why don't you withdraw, You know the agony of the soul. I am a very good disciple of my Master. I love Him. Who would like to go and ask an inconvenient question to a Master? Who would like to hurt Him? Determination had to be made. And you know what is the dharma sankata when you put a question to a Master. Most of us are not having that much of courage to tell this during our silent prayers. We dare not. Please come out of this. Have the courage to ask the Masters. They are too happy to answer. Master said immediately that he will meditate on his Master and

tell the answer. It took about a minute or a fraction of a minute and then he said what INarayana say's is right, go and announce. I say this before you today, and you know what I got as a reward for the service to this, next day I was given the darshan.

Social relationships have got their own limitations. Please note and let this not interfere with sadhana, put down your feet firmly and then say my sadhana is more important. It is for you to come out of your own social obligations.

We now come to the next stage. The Gita also emphasizes the importance of duty which constitutes the very basis of the social order of the world. So duty we have to do. It falls within the scope of Rajayoga and it is immensely helpful in bringing out the cessation of samskaras. The state commences when all senses are silenced, the indriya nigraha is talked about. When does indriya nigraha become possible? Only when we do it as a matter of service to the Divine. If all the indriyas are dedicated only to the service of the Divine even while discharging our duty to our family members and to the society, then that person is considered an indriya nigraha. Not a person who sits on the top of a tree and then says all my indriyas are under control. Or a person who

simply floats himself up in the sky and then says I have got indriya nigraha. All sorts of ideas are there. But that is not indriya nigraha, actually they are people enjoying the indriyas.

Mere saying or hearing is of no avail in this respect. It is only to be practiced and for it a broader heart is required. It is not so easily attainable in a brief span of time. Please note it here, majority of us have got the problem of controlling the indriyas and we say, please meditate on point A and B. Immediately next day the person says it is not controlled. Please note here, it is not easily assignable in a brief span of time. Persistent effort is required.

Persistent labour with a proper means is essential for it. The means are given by the Master and persistent effort is our job. It is likely that people may not like to pay heed to what I say herein but soon the reality which has due to the effect of time, got covered with complexities, shall be unmasked, made naked and the people shall begin to realize its true significance. So however much we try to misinterpret our Master, please note that he is definitely going to unmask it. So don't make any such effort. Best thing is to be in tune with Him. Don't say this is not important. People who think they have surrendered

have surrendered to their wish and would like their Master also to surrender to their wishes, by saying please grant me this wish. Master is being asked saying in the name of surrender he should grant this wish. So not only you surrender to your wish but also ask Him to surrender to your wish. That is prayer.

May the time come soon and that he has got to save us. Amen! He is also not sure. He has to pray there. The great Master is in troubles here. That is the amount of grossness we have picked up, that he says Amen!. So see the sarcasm, see the plight, see the disgust, see everything behind that word.

Blind faith has both its advantages and disadvantages. It may be of immense value where the guide selected happens to be really one of the greatest calibre and one who has attained highest approach, like Lord Krishna. Surely Arjuna was saved. Blind faith surely, blind faith, there was nothing else. He had enormous faith in Lord Krishna and then he accepted it. If you pardon me, If you also share with me the same feeling you will agree that I have also the same faith and the same Master. I have blind faith in what ever he has written. Even when it is intellectually contradictory to me, I don't question Him. I question myself. Perhaps I am wrong. My input is wrong.

Better rethink about the whole thing, have faith in what he said. As he Himself said that in the beginning of this article, He says, enough rubbish we have collected. We try to see with those colorings. We try to understand the Master from our angle. Not from the angle from which he is talking, but from our angle, without laya you don't understand from his angle.

But if unfortunately you get yourself attached with one who is not up to the mark but has caught you by his learned discourses or displays of miracles. Your blind faith in him will lead you quite the other way to mere delusions and deception. I don't have to comment on that. You understand there are enough number of gitacharyas going around. We can go to any one of them. All in the interest of trying to, let me hear what he has got to say. These are the most humblest ways of fooling ourselves. The oft repeated claim is that there is nothing wrong in reading other literature so that one may apply his wisdom. That means we don't have faith here. If we have faith we will not go and care to see other books.

The fomentation alone can make you yield to Master and then expect that the itch of the mind will go. Mental itch is a very bad problem with majority of intellectuals. I have gone through it myself. I have been warned by my

Master, once he said you first give up your intellect and then talk to me. I said very good. That seems to be hard to obey and I have been deliberately avoiding reading other books. Not that I don't come across them, I avoid. But still the itch is there. I should accept that also. I do read now and then, only thing is awareness comes immediately that is all rubbish. So I don't continue with that book. In that case shortcomings too will remain out of your view. This is what is happening. People are becoming blind to the blemishes of their Master, since you have undertaken to follow him blindly. The result will be that you will not be able to attain the goal. The goal - you will not attain. You will attain something surely. It is therefore necessary for every one to think twice and over again before reposing his faith in anyone. In my opinion, when we come across one whom we think to be capable of guiding us on the path, we must have sufficient association with Him to judge how far the tendencies of our mind are being effected by it, i.e., whether they are gradually silenced or maintain their usual trend. I have got a clarification to you. People have accepted this, most of us have accepted that, we accept a person before whom when we sit supposing that there is a calmness of mind that is coming to us from a superior, but it is not a one time process. Maybe you don't feel it first time. This is the reason why Master says we must have sufficient association with Him. Arjuna had a long

association. You should have association with a person whoever it may be and then come to a judgment. Don't say I have sat before him for a day, and then I did not get calmness of mind, therefore there is nothing in Him. It is a very bad remark. It is unjust and uncharitable because the amount of sensitiveness you had on that day is not known. The mistake may not be the other side, it may be yours. So give a fair trail. See what it is, then come to a conclusion. That is the clarification we get for one of the sentences of Reality at Dawn. There he says if you are going to sit by His side you should feel calmness. Lalaji says if you sit by the fire will you not feel the heat? If you sit by the ice don't you feel the cold? Similarly if you sit with a good man don't you feel and then immediately we think we have judged the fire and the ice. They are purely physical things. Comparisons they have nothing to do with spiritual things and spiritual things take their own time by the time they throw the effect on you. But one positive factor that we have got is the very first sitting in the introduction provided, if it has been properly done, one definitely will have the taste of silence, even if it is short. Even if you don't have it immediately as Revered Babuji puts it within a matter of six months you are going to feel it, if you practice it.

We must try to understand whether his association is causing the same effect upon our heart as it finally must.

In the present age of degradation such guides or masters may be rare no doubt, and those having a command over it still rarer. Now majority of the people who are following the system who are the disciples of Ramchandraji, are spreading His message are surely Masters who have the condition but do not have the command. That is a relative possession of the command. Some people have it more. Some people have it less. My appeal to all abhyasis here because you are also following the same thing because you are Masters in your own way, you are definitely trying to be Masters of your own self and there is nothing wrong about it is "don't be slaves. Aspire to be Masters. Love as Masters". Pass on this message to others. Say that yes this is what I know, when somebody gives you a degree in a university, says that you are an M.A or M.Sc or a Ph.D, you think you are a master of the subject. Here you have been accepted by somebody as a fit person for spiritual progress and that is your Master's role. Already that much of wisdom has come to you. It is not without wisdom you have come. Why do you want to say that you don't have wisdom? Express it in your own way. Foment it to the capacity that you have got. Try to improve your capacity. Try to have your command over the subject more and more. The very presence of you should inspire others, as Babuji puts it in another occasion, namely be infectious. Your spirituality should

be infectious. The other people should not be capable of saying no. We should be infectious.

Unrest and disturbance are the predominant features of time. The modern civilization is responsible to a great extent for this and we have had an occasion to talk about it and we know that it is so. It now requires a good deal of time and labor to over come this disorder. Good deal of time and labor. Please note. It is not a miracle that you are going to get. It can be removed only through sincere love and devotion to the Divine Master, This is in the last charma sloka of gita.

"SARVA DHARMAN PARITYAJYA MAMEKAM
SHARANAM VRAJA

AHAM TWAM SARVA PAPEBHYO MOKSHAYAMI
MA SUCHAHA"

Love and devotion to the Master and yielding to Him totally that is the state of surrender that we have got. He has been talking about surrender. To whom do we surrender. To a competent person we should surrender and we have a competent Master before us. With whom should we move. We should move with the people who share the same thought. "Bodhayanthi Parasparam ", you

and I should move together, developing our confidence in the Master everyday. Aspiring all the time to become Masters. If Radha is a Master with Master, Krishna, Yes, her soul has become a Master and if somebody is worshipping her, I have no objection for it. I don't want that everyone of us should become aspirants for such worship, but we should be aspirants of company of that God. You should aspire for it. All the time be in His company which is there, and this in all respects is only unfailing instrument for us, and the surest path of success.