

## ROLE OF ABHYASI

This talk is about the 'Role of the Abhyasi' in the sadhana. It is interesting that Babuji Maharaj should have thought of writing a book on the role of abhyasi as one of his last works. The need arose mainly because of lack of proper understanding of the system. About 25 years after He gave the system, this book was compiled around 1979 or 1980. It was thought that in the system of Sri Ram Chandra's Raja Yoga, the whole responsibility rests with the Master and therefore, the abhyasi does not have to do anything. This is obviously a bad understanding of the system and was a matter of concern then for some people like me and many others. Mainly because in any sadhana, sadhaka has to put in some effort and he should have at least some goal to identify and which should be guided by some ethical principles, some moral practices and some fixed discipline. This is what we have been told in tradition and that is what everybody was practising. All of a sudden a peculiar interpretation is given to the system of sadhana, where they said all you have got to do is to become a member of an institution, and the remaining things will be taken care of by the Master. You need not do anything, you come, sit and go. This is a very peculiar interpretation, as I understand continues even now. This matter was raised before the Master, then He said to a senior person to

compile a book on the role of abhyasi from His works. He prepared the same and his name is not there. Obviously he did not want to give any further details because he has not done anything of his own, he had taken out from Babuji Maharaj's books for abhyasis and printed the book "Role of Abhyasi". By all this, I am trying to tell abhyasis that there is a role for them to do.

To start with every seeker should have set his goal clearly. What is the goal which he wants to reach? Next he should try to do certain regular practices that are prescribed so that he reaches the goal as quickly as he can. However, it should be remembered that the most significant aspect of Sri Ram Chandra's Rajayoga is, the support of the Master, which He Himself called as the "Essence of Natural Path". That is the essence, let there be no misunderstanding. Granted that a particular support is available what is it that we should do? The Master's support is available, then what is it that we should do? These are all the points which require to be answered to know the Role of Abhyasi in sadhana.

Babuji Maharaj Himself in His works has talked about the non-attachment as a first thing to be developed by us. The development of non-attachment or developing due attachment to all things is to be practised by us. All our

problems arise out of undue attachment to things. So Babuji Maharaj talks about due attachment or non-attachment. There are certain exercises which are given to us to develop this particular state of Vairagya or detachment or non-attachment. We have to study the nature of the Knot No.1 and No.2, as given in the book "Towards Infinity" of the Master. We ought to know that these two centres tell us what attachment is and what non-attachment is and the real attitude that we will be developing towards our life and towards the Master. That means when He has stressed that this is a must, He is telling us that it is for us to see that the first knot is kept as pure as we can, so that the attitude of yielding to the Master develops. When we talk about due attachment, we are talking about a trustee relationship that He has been asking us to develop. In "Ten Commandments", He talks about how we should develop an attitude of being trustees towards our wives, children and parents etc. Everything is being entrusted to us and therefore, it is our duty to see that they are safeguarded. So this attitude of trying to see that the properties owned by God are kept in absolute safety and see that they grow, is what is expected of us. If we take it as something of our own, we will develop an undue attachment and we get involved in it. If we take it as trustees, the undue attachment is not there, and only the due attachment develops.

Secondly, He also talks about how we can develop this attitude by thinking that everything is that of the Master and to think that the Master Himself is doing everything. He says, "when you get up in the morning think that the Master Himself has woken up, when you break your fast think that the Master Himself is breaking His fast, when you go to the office think that the Master Himself is going to the office, when you come back from the office, think that the Master Himself has returned." Thus we are trying to hand over everything back to the Master, everything that we do out of conscious awareness of the Divinity that is present in us. Thus the Master is in us and it is the Master who does all these things. In the beginning we think that we do everything. But if we know that it is the Divinity in us that is doing everything, then there is no problem. Once that level is reached by us the question of undue attachment does not arise. Why I am trying to link up three books here now is, because in "Ten Commandments" He talks about a trustee, in "Reality at Dawn" He talks about how a Master is everything and in "Towards Infinity" He says, what would be the state of Vairagya. If all these three views are put together, then we understand what He means by developing due attachment or maintaining non-attachment. This is one of the things that we have got to develop. The Vedantins have tried well, the traditional people have tried well, and we cannot say that because

they did not try well they could not succeed in this. When can we succeed? When that flow of consciousness which naturally flows down to the baser levels of our existence is diverted to the higher levels by the force of the Master or by the will of the Master, then it becomes possible for us to experience detachment or experience non-attachment.

These two things go together, so what is our role? Our role is to practice meditation and the role of the Master is to divert the flow of consciousness from the heart to the Atman point. When these two things go systematically then development of Vairagya which seems to be a lifetime affair elsewhere becomes a matter of few days of sadhana in our system. He says within six months we will get it, and I wonder how many feel it exactly so. The reason for not feeling that, I say is due to our having not been doing our duty, nor were we getting the assistance that was required from the trainer who laid stress on this point. The Institute demands that we should do our duty and it also demands the trainers to do their duty. These two things shall go together. So, the role of the abhyasi here is really trying to develop that non-attachment or develop due attachment. This due attachment is what we require and get rid of the undue attachment. This is possible when we think that we are trustees in every respect in every sense. So, this is the first thing that He

wants us to develop.

If we read the "Role of Abhyasi in sadhana" of Rev. Babuji Maharaj's book, we will find the first thing itself is the development of vairagya. Actually He starts in this book as against all other earlier books, regarding the development of vairagya first. He has come to this conclusion that people have to be told that vairagya is the first thing to be developed. Actually in the beginning He has taken it for granted, He thought that everybody knew that this is to be done and to His dismay He found that people have taken the system to mean that they need not do anything. So, He had to tell that, and the Institute stresses that.

Then the next thing is the due observances for the sadhana. First is the development of non-attachment. The second thing is, we should do our meditation having a fixed asan. I have got certain practical hints to share with you. Whenever I sit in meditation alone, not in giving sitting to others, I invariably offer a seat for the Master. I try to invoke the presence of the Master to that seat and then I take a sitting from Him. This particular attitude has helped me a lot, instead of just trying to sit on my own like this which leads to a certain amount of egoism, I am capable of getting anything done and I am capable

of sadhana. I personally feel I am not capable of sadhana and I seek His blessings to do my sadhana. I do not know whether it is acceptable to you. This is not what Revered Babuji Maharaj said. You can throw it off, if it is not fitting to your thinking, you need not follow, but this is what I follow.

Secondly also, whenever I give sittings for others, I invariable see that a seat is provided for the Master, so that the other person gets the full benefit of whatever I am trying to do. While transmitting if we think on our own that the Master is seated in our hearts, therefore, the whole thing is going on, what happens is, finally we start thinking that we are the Master. A fallacy which I do not like to get into.

These are the two things that I practice which if you feel is wrong, you are welcome to say how it is wrong. So far as I know, it is not what Babuji Maharaj said, but I know this is practiced by certain other people also in the system. Some elders have followed this and I have also copied it. This helps us, helps me at least to maintain my humility under all circumstances.

Secondly, since we always try to have that humble

posture before the divine, so we have to see we have our asana, a fixed asana, a fixed seat. Do not try to use other man's seat. It does not help you. It harms him first. Then next time when he sits on that seat, he would feel miserable because your vibrations are different from his vibrations. The seat should not be shared in your own house also. You should have a seat and your wife another. Do not try to have the asana shared. It will not help you. Perhaps it harms you. Generally on such occasions you will get peculiar ideas which are not of your own. This I have found even when I have changed my pillows. Suppose I do not use my own pillow and use somebody else's pillow, then I had it, may be after sometime it settles down. Nothing else can be done, so that is the trouble as we advance we will become sensitive to the vibrations. That is why we should have fixed asana, fixed place for worship, fixed seat and the fixed time.

Fixity of time is really a very complicated subject. Babuji Maharaj himself has said at higher stages of sadhana, it is not possible for us to stick to the routine exactly. Suppose we say one hour, we may not be in a position to do one hour at a particular time we want to do it. This is because we might have been used by the Master earlier and we will not be in a position to do our work at the time when we wanted. But I think, that is not very much

relevant for our concept to do sadhana. We should have a fixed time and I personally feel that it should be before the Sun rise. We should complete our sadhana i.e. morning meditation before sunrise. It is advantageous in more than one way, because if we recall again the "Ten Commandments", Babuji Maharaj stresses in the very first commandment, the importance of the sandhya period and the early morning sandhya. Everybody knows that is the best time for sadhana. Evening, of course, a modern man has no chance of utilising that time. Many times when we reach home, it is already 8 or 9 or sometimes 10 O'clock. Very few people, I think, very fortunate people alone can get back home by 5 or 5.30 P.M. I always get back at 5.30 PM. But in the case of business men, industrial workers, they come back home at 8 or at 10 O'clock. In cities also it becomes a big problem. I was told yesterday by an abhyasi from Bombay that he leaves home at 7 O'clock in the morning and comes home by 9 O'clock in the night and he stays 20 miles away from his work spot. So frankly speaking, sandhya is not in our hands. The modern man is unfortunately deprived of that. So every effort must be made to see that we get up early in the morning. We take our bath, keep our body and mind as pure as possible and start our sadhana. Can I do sadhana in the bed itself, can I just wash my mouth and then start it or shall I do it without washing my mouth, all these things are

ridiculous and irresponsible. If someone does it once in a while, it does not matter, but many just continue to do and come back complaining. We should not give such unfortunate situation to the Master, because I can assure all of you that we are all linked with the Master. So, once we are linked with the Master, we must do what we are supposed to do and allow him to help us. Otherwise He has to do our work also and then He should do His work. Naturally that is not the way to love Master.

Getting up early morning and doing our sadhana is actually the preliminaries of meditation and if we understand the need to realise, we will also understand the need to be true and as simple as possible. And when once this is done, we start our meditation with a pious attitude towards the Master, an yielding attitude towards the Master. Somehow this yielding attitude does not find a place in the book "Role of Abhyasi" and I do not know why it is not there. So far as I am concerned that is the most important thing that an abhyasi has to do. It is his role. We have to develop an attitude of absolute surrender to the Master. Most of the time we can satisfy ourselves that we have surrendered to the Master while in fact we have surrendered to our own wishes which we expect the Master to fulfill. We do not accept whatever the will of the Master might be but expect our wishes to be satisfied. This we call surrender to Master. Thus it is clear that

yielding attitude is a bit different from the self surrender that we think we have got. This self surrender that many people claim is not surrender to Master but surrender to their own self. Further it has been my bitter experience that many people who think that they have surrendered to the Master are the people who are suffering from an extraordinary sense of egoism. They think they have done a very great thing by surrendering themselves to the Master. This is an unfortunate situation, where the psyche is playing a big joke to the person. He does not think that self surrender demands a surrender of the consciousness of the self itself. Somewhere in between he gets stuck up and he thinks that he has surrendered and therefore, it is the Master and the Master alone has to attend to the appropriate action. So this shifting of responsibility of our sadhana towards the Master arises out of this peculiar clique of self surrender. It leads to lazy habits, it leads to an extraordinary egotism, ahamkar and then arrogance and all such sort of things. But, if we have really surrendered ourselves to the Master, these things do not arise. We must be aware of a small thing that everything is being done by the Master and when we do something wrong, we also say that it is the Master who has done wrong. I have come across the abhyasis of this type also. And they feel genuinely so, that is the misfortune. It is not that they are wantonly trying to give rationalisation, but it is not as though they are conscious

of all that. They genuinely feel that it is the Master only doing that. That type of feeling I observed in higher personalities. And all these things arise mainly because they do not do their sadhana. If the persons who are advanced continue to do their sadhana as the beginners do, I think the problem will not be there.

This arises mainly because of a confusion of self surrender. You have not surrendered. It is not the surrender of the self to the Master but it is the surrender to the self of the person that has happened. Self surrender is not all that simple. In tradition also it is not accepted as anything simple. A gati, then a prapatti and then a saranagati, several concepts are there. If we read Vaishnavaitic literature, we come across a lot of differences in the various concepts. A Daasa is entirely different from Saranya, and they have to be differentiated very carefully. It is not enough to be a Daasa to become a Saranya. That type of differences are there. Basically everyone of us is a daasa. Any person who joins the system, accept the Master is a Daasa. There is no doubt about it. But then, that does not lead us anywhere, but we have got to totally surrender. Here is a question of Vidya, a Spandan. When we come to a stage where we say that we do not exist, we come to a stage of Prana which becomes Pranasya Pranah, that is a state when we are totally in a negated condition, then alone divinity

expresses itself.

When we sit in meditation we should not think that we are meditating ourselves. That is why even in the asana of the system we have got a bent posture. A bent posture is suggested instead of very straight posture. The reason for that is we try to retain our dignity. Apart from these two things, what should an abhyasi practice? What is the most important thing that a person should develop. I would say it is an awareness of the goal in your heart all the time. We must be conscious of what we are trying for, we must know that the goal is something that is accessible to us, that is available for us and that we are moving towards it. Everyone of our actions, everyone of our thoughts shall be only inclined towards that. This, of course, is done in several methods so far as I see. I remember the Master, Babuji Maharaj, as far as I can, just not to say that we are diverting of course, if we are nearer to Him we will be able to remember Him also, otherwise we cannot even remember Him. All the time let us be aware of our own weaknesses, by trying to place it before Him and say this is what is making us not to reach Him and this is what makes us not allow Him to function through us. What is it that prevents Divinity to function towards us. It is only our selfishness. It is only our own interest that is standing in the way of the Divine. So, if we can go on placing before Him and accept His

suggestion that He has given and mainly think that it is the Master who is having all this interest and which leads us later to the concept of a trustee and then we are stabilised ourselves in what is called constant remembrance.

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. What we should be aware of is that we are the instruments of the Divine in the personality of Sri Ram Chandraji Maharaj rather than people who are just seeking His blessings.

Now, if all have the confidence as I have which I think should pray and I have been praying is that I have been blessed is a feeling that I have always, it is not out of arrogance I am saying this. The reason is that I feel, I have the grace of Sri Ram Chandraji Maharaj, that means I am the most lucky fellow in this world. The same is the situation with all of you. We have the grace of the Divine. We feel it, we experience it, we live with it. So, this one factor of Divine grace which we have got is something that is totally a new course, it is really something that we have not done anything in this present life to deserve that particular aspect. The condition of receiving the grace of Master which many others are not able to get it. The feeling of calmness, the feeling of balancedness, the feeling of pious attitude, the feeling of total absorption to the extent that we really do not remember anything of our own, even if we feel only for a few seconds or a few minutes a day is something that every other saint has tried for ages for only that particular one minute only.

On the other hand, we are having everyday at least few minutes given to us, where we feel or we are merged in that divine consciousness. Those of you who have read some books on yoga, you will find that how difficult it was for them even to have a small glimpse but that glimpse itself they call it as Realisation. We are having the moments of Realisation everyday several times. So I really do not think that I deserve it and it is something of a fortune that has been given to me. Therefore, I do not seek His blessings, I have it. What I have I do not have to seek. Majority of the abhyasis commit a mistake of seeking it again and again what they have. We should not do that mistake. I call it as ingratitude. He has already given what we need. What is it that we are asking Him again. What we should do is to see that He functions. He is with us is well known now. What is it I should do as an abhyasi? I should see to it that He alone exhibits Himself and not me. Not my perversities, not my ways of living. It is He and He alone who should express Himself in us. Then alone sadhaka is really playing the role of a true abhyasi.

A true abhyasi would be one as Babuji Maharaj Himself said, "on seeing an abhyasi, one should ask who is your Master". This is possible only when we live a life where

other people are impressed by it and they ask us what is it in us, who is the person guiding us and this person has got to be known. Not that I have been perfect but many people asked me what is it that makes you to talk like this, what is it that makes you to have this courage, what is it that makes you always calm. Though people have seen me in real anger, they immediately came to know and say, "Sir, we know, you are not against us but you are against this particular principle. What is it that makes you to talk like this?" Several people have asked me, seniors also have asked me, juniors also have asked me. And I always used to say that this is only due to my Master. What is it that makes me to talk like that, it is my Master, what is it that makes me bold and courageous it is my Master. You shall by your way of living pursue others to think towards the Divine not towards you, do not commit that mistake. Let not there be anybody to give you importance. If anybody tries to give importance to you tell him that he is a fool and do not bother about it because this is another thing likely to happen. Every abhyasi has got this natural tendency. This, we will find them in any part particularly they always try to present this as one step better than the others spiritually, "you fellows are good for nothing, I am the fellow who is already having the grace of the Master". Right, this arrogance is there and that is not what is required for us. Yesterday, I had met an abhyasi who came from Bombay

and then I asked him how he is feeling. He said, that he is no better than his people in the family. Then he said there are still rituals and poojas and other things in the family and he is the one doing meditation. I said, "I do not agree with you. They are thinking about the Divine in their own way. You are thinking about the Divine in your own way. If you are really a person who give something very good in your sadhana, they should be motivated by your behaviour to follow you. The mere fact that they are not following you shows that there is something wrong with you". This applies to all abhyasis and they have to evaluate their people at home on this, instead of trying to fight with the husband or wife not following the system it is better you practice it in such a way that they accept it. There is no point in trying to compel them to do it. They may do it because of physical pressure or psychological needs, anybody can do this but, it does not help in any way. Such type of a conversion is of no use. But, if your behaviour is such, if your very presence can bring certain amount of calmness and quietitude to them, then they automatically understand that there is something different. He is a different man. It may take a long time, but definitely that is a very solid transformation, instead of compelling a person to follow the system. So, the role of abhyasi also shall be to see that the Master's message is propagated by his behaviour, not just trying to say that I am saved, you also get saved. Then the Christian

Missionary or Muslim Missionary or many missionaries are there, who just go on trying to get just salvation. It is true, I feel it is true, unless we are going to accept Babuji Maharaj, the question of Realisation or Salvation is out of everybody's visuality, irrespective of the need they have to come to Him. There is no alternative, but there are many paths.

It is not one single path of Sri Ram Chandra Mission that leads to Babuji Maharaj, it is not one Institute that leads to Babuji Maharaj. Several lines are there towards Him. He is a Master of the Universe and a person who is deciding the destinies in spirituality. As far as material life also is concerned, I can tell that if we are prepared to believe that He is the person to decide, the second aspect of it is that, we have to do our sadhana. But, the first aspect is that He is the person who decides spiritual destiny. Somehow, if we can make other people be aware of the divinity, they automatically come towards it. There is no other way, there is no other path, there is no other go. So, 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. Babuji Maharaj has talked only about non-attachment and certain preliminaries followed by those meditation techniques of morning prayer, evening cleaning and night prayer in that book. We have in our book of Raja Yoga Sadhana certain methods by which we can improve our own condition.

Many people complain about various thoughts that come to them during meditation. We have given two types of meditation there, which should arrest normally such feelings. Even that is not required if we can meditate on points 'A' and 'B', which should take care of it. So, if anybody who feel compelled to complain about the thoughts that come to him during meditation, they may be various thoughts, disturbing thoughts actually. If they are not disturbing, they can be ignored that is what Babuji Maharaj Himself said, we need not worry about the thoughts which do not disturb us, they may be there, after the meditation we may not have them. During the meditation itself if we are going to have these thoughts repeatedly coming again and again the same thoughts,

that means it is haunting us. There are two types of thoughts as I have already told. Some of which go on repeating, it does not leave our mind, some of which are drifting. To start with, the noise now that we have observed there, then just now we have heard some auto, then somebody is talking, this boy is talking. This type of thoughts they are floating, we do not have to worry. It is not disturbing when I talk to you. Suppose, on the other hand, if there is some disturbance which will not permit me to talk to you, then that is something about to be attentive. So, we have to differentiate between the thoughts that come to us. We should not bother too much about the thoughts that go on floating but if they are repeating, it is something that we have got to worry about. Then we have to observe the nature of that thought. And accordingly we have to use these methods which are given there and the meditation at points 'A' and 'B' effectively and this problem can be solved. If it does not, then we have got the Three Point Japa or Four Point Japa, which can be taken up on the advice of the trainer. So far as I see, there may not be any necessity to prescribe this meditation normally in case of a person who has yielded to the Master, because the meditation at points 'A' and 'B' becomes sufficiently effective in such cases. I do not think, it is necessary to do that but in case of any necessity we can do that to get rid of our pervert tendencies. But, even then it is taken care of in

meditation at point 'A'. So, only when it is beyond our control, maximum to say, we are totally out of control then there is necessity for resorting to this Three Point or Four Point Japa. It is very effective, in one or two cases I have seen they are very effective.

I personally feel that there is a lot of responsibility on the shoulders of the people who are being blessed by the Master in having accepted that and this responsibility of trying to pass on the message. If at all there is a role, that is the role that is expected of an abhyasi. We owe a terrific responsibility to the future. We are the victims of a very bad civilization which is based on materialism, a civilization which is based on arrogance, greed, jealousy, a civilization which is based on conflict, a civilization which is based on unfair competition. From this, the humanity has to evolve a civilization where cooperation is the spirit, service is the must, sacrifice is the principle. If you can move towards that type of civilization, then the Kingdom of God is established and Sri Ram Chandrajji Maharaj is demanding that particular civilization. He has given a warning to all of us "if you entirely follow then you are behind me, if you do not, I know what I should do and any how I do it." Now the call is very clear for us. We have to get out of what we call the rituals, class distinctions, caste distinctions, stupid procedures that we are following all these days

trying to divide amongst ourselves, because everyone of these things has divided us, it has diversified us from others.

Whenever we tried as a matter of fact and approach, that the purity of the method of the Master is given to posterity there has always been resistance and in any organisational approach this is one of the major problems. I had to say many times that purity of the message of Babuji Maharaj has to be maintained, knowing fully well that I was already trying to break an organisation. Those moments have been very agonizing for me. But the only reason is to pass on Master's message in Purity.

Now if everything we have got, where is the need, where is the understanding of the need of another person. So behind it is that principle, which is totally forgotten today. Thanks to the materialistic society, thanks to this individualistic society. What finally comes to us is, we try to understand that every man lives his own life. When everyone of us lives his life in unison, in cooperation, in conformity with all others, then that alone becomes divine life. Whatever little we have, let us share with somebody else including an agony. In case, it comes to us we should not say our need is not taken care of. He

understood our needs. Whatever little we have we share. This concept of sharing is lost mainly because we have understood our needs to be absolutely individual and as not something that is shared by all of us. Let us see the basic point then. Some people have got an interest in particular type of music. Some other people have got a particular interest in certain type of dance or certain types of literature, then all the people in the house, all the people in the community used to sit together and then say come on let us have today Bharatnatyam to see and let us hear this Harikatha or this Harichandra Upanyasam, whatever it is, all people are united, it is not just a congregation. It is a question of understanding the need of some people and sharing the need of the people in unison and we understand the way of life which is entirely built on that particular platform. As against it, the modern man, he says, I will have my TV in my room, you have your TV in your room, the other man has got his VCR in his room, something like that, it goes on. Your needs are totally ignored, your point of view is not taken recognition at all. If you want it you have it, let me see why is it you want to have it, what is it that makes you to seek that, that type of approach is not there. If we see how we were all united and how we have now got separated, thanks to the materialistic society and the need of harmony, this is the divine form, it is not our form, the Divinity wants us to be harmonious, Divinity wants us to

be united. It has not expressed itself in this manifestation so that we fight amongst ourselves. It wanted all these manifestations to live together with all the diversity. Unity in diversity has been told us to lead the way of Hindu life, the Indian way of life. That has been expressed as the value, that is the basis of spirituality, that value is lost today. You can present your point of view in the same platform where another person also presents his point of view and both of you need not feel bitter.

This is possible only when we know that there is that Divinity in our heart, that commonness which is there between others and me and that absolute respect that one should have for each other. If Natural Path or if the path of Sri Ram Chandra's Raja Yoga has got any value, it is in this harmonious living, that is Divine. This is possible, and this is our role. It is not trying to say that I am doing my meditation, I sit at home, I just do not care for any one of you, all the 24 hours I am meditating. No, I do not think that is the call of Sri Ram Chandrajji Maharaj. It may be anybody's call. We may feel ourselves engrossed in that spirit also. We may feel happy about it also and that is wrong about it also. But that is not the solution, that is not the way for others, the way for others is how best we can live together. This tolerance we can never develop unless we have got that fundamental

understanding of paternity. A paternity which is possible because of the common parenthood of the Divine which Babuji Maharaj talks about in one of His Commandments. He says that if we know the common source from which we have evolved and feel and act firmly linked up with every time that we work as trustees what happens is, we see every other person as our own brother and sister and it will become natural for us. Because we mouth it everybody has understood the value of brotherhood, everybody has understood the value of trying to say that all of us should behave in a very united way at least, because God itself expressed as superficial methods of calling each other as a brother or a comrade or whatever it is. This is what finally happened, but that is not what Babuji Maharaj wants. We go to the extent of saying when somebody is in need of some help and when we say that we are doing some great pious activity, He says nonsense. He does not accept. It is no piety to give money to others or alms. No, this is actually his duty every brother has to do it. When another person is suffering we have got to do it. We better do it. It will not give us any great punya. It is not a punya. Actually, it is a question of our duty. He calls it as a matter of shame when some people think that they are doing some pious activity when they help somebody else. We will have to do it because everybody is our brother. So, this particular thought that has to get into us, it is possible only by

realising the particular truth of our commonality. It becomes possible for us only by our sadhana and the Divine light in our heart. So these are all linked up things, abstractly if we think that we have come from one common source, no, it does not help us. It does not help others to know about it. Everybody knows it, intellectually he knows it. When does it become real for us, natural for us? When we feel it in our heart, when we feel that commonness in our heart, then it will become natural for us. Otherwise it is artificial. Every politician has talked about it, every religious worker or social worker has talked about it. There is nothing new about the idea, but to live with that idea, we require this sadhana.

Not only we require this sadhana but a feeling of our total nonrelevance. Your existence or nonexistence is not very much relevant unless it is going to give the message of the Master to others, unless it is going to express that love, which is the nature of the divine to others. So our role is really tough and more so when we are in touch with Babuji Maharaj. A man who does not know the importance or rather the existence of Babuji Maharaj in our heart supposedly due to ignorance cannot be faulted with. But people who know that we have got connection with Him and still do not share it with others, are persons who suffer from what I call as a certain amount of apathy

to the needs of others. That is, when we do not know that a man is suffering and we do not go to see him then there is nothing wrong about it. If we know and we do not call on him, then we are really at fault. So, I think all of us are united in this that we would like to spread the message. Spread the message of the Divine to others and then that is the basic role for which we should get an authority or arhata. For that we have to do our sadhana. A sadhana is some sort of an exercise we do in order that we express Him to others, that is our role which He expects, that is what we have to do.

It is my firm conviction that the Sun has already risen and is very much busy and that is Sri Ram Chandraji Maharaj of Shahjahanpur. This is a very clear way of putting my point of view or our point of view, where we feel His presence so much. I think the people, who have not joined the Mission or not joined this method of meditation prior to 1983 and joined later, are more fortunate in the sense that they have no doubt about this Sun. The Sun is very much born, it is visible, it is experienced. People who joined earlier had this problem perhaps the Sun was in the lower level than horizon and they were having many doubts whether He is the person or not. Many people had this doubt earlier whether He is the person, though He says very openly I am the person. This definition we will find in Voice Real, that I have

come out in 1944 and I am the person. He says it very openly and in spite of such an open statement in writing, because He normally never used to talk about it, and other people have tried to justify His existence as if it requires a justification, that was the trouble. I have the conviction and I hope you all have that conviction that He is the person and He is accessible to us. But accessible to us through certain channels is a different subject but accessible to us is what we should know. So this message of the relevance of Sri Ram Chandraji Maharaj in our life I think we have got to pass on and that is the greatest role if at all there is a role.