

## సంపాదకీయము

దీపావళి రోజు అందరము ఆనందముతో గడుపుకొనుదుము. అసురత్వముపై దైవత్వము విజయము సాధించిన ఈ రోజు అందరికీ శుభదినము. ఆ రోజులలో అంతరంగములో వున్నదే పైకి వ్యక్తపరచు స్వభావము కలవారు కావున అసురులను గుర్తించి వారిని తుదముట్టించుట కడు సులభతరమైనది. కానీ ప్రస్తుత పరిస్థితులలో బాహ్య, అంతరంగములు సరిపోలుట లేదు. లోపల వున్న భావమును బయటకు వ్యక్తపరచక కపటమైన మాటలతో జనులను మోసగించి భ్రష్టులను చేయువారు సమాజములో అధిక శాతము కలరు. ఈ భావ వైకల్యమునకు కారణము మనస్సు. గీతలో అర్జునుడికి శ్రీ కృష్ణుని వంటి మహోన్నతమైన గురువు ఉపదేశించుచున్నప్పటికీ మార్పురాక అర్జునుడు ఈ విధముగా మొరపెట్టుకొనెను.

“చంచలం హి మనః కృష్ణ  
ప్రమాథి బలవద్ధృడమ్ |  
తస్యాహమ్ నిగ్రహం మన్యే  
వాయోరివ సుదుష్కరమ్ ||”

“ఓ కృష్ణా! మనస్సు చంచలమును, కలతనొందించునదియు, పట్టుదల కలదియు, మిక్కిలి బలము కలదియు అగుటచే దానిని నిగ్రహించుట వాయువును నిగ్రహించుటకంటే కష్టతరమని నేను భావించుచున్నాను.”

ఆయన దయతో కర్తవ్యనిర్వహణకు పూనుకొని తన ప్రాణాహుతి శక్తిచే అర్జునునిలో మార్పు తెచ్చెనని పూజ్య గురుదేవులు చెప్పియున్నారు. దీనిని బట్టి మనస్సు సమత్వస్థితికి రావలెనన్న ప్రాణాహుతియొక్క ప్రాముఖ్యత గ్రహించవచ్చును. మన సాధనలో పూజ్య బాబూజీ మహారాజ్ వారు చెప్పిన ఉన్నతమైన స్థితులను పొందవలెనన్న వారి ప్రాణాహుతి శక్తిని గ్రహించి దాని సహాయముతోనే పురోగతి సాధించగలము. మన సాధనకు తోడుగా ఒక ప్రశిక్షకుని వద్ద లభించు ప్రాణాహుతి శక్తి వలన మనము లభి పొందగలము.

అందరూ సద్గురువు కృపను పొంది వారు నిర్దేశించిన గమ్యమును చేరవలెనని ప్రార్థన.

వి.రామం

## సాధన, అధ్యాత్మిక దార్శనికము

- శ్రీ కె.సి.నారాయణ

ఆధ్యాత్మిక మార్గములోని ప్రియమైన సహాధ్యాయులారా

నిన్న విశ్వప్రేమ జనితమైన పరమానంద స్థితి గూర్చి మనము ముచ్చటించుకున్నాము. ఒక మానవునిగా మనకున్న అనేక అవసరములలో, మనకు యెక్కువ అంతరంగ ప్రశాంతత కలిగించు విషయము, మనము ఎవరము? మన అనుభవములు ఏమిటి? మనము చేయు అలోచనలు ఏవిధముగా వున్నవి? మన గురించి మనము ఏమి తెలుసుకున్నాము? అను విషయములను యితరులతో పంచుకొనినపుడే లభించును. ముందుగానే ఒక అవగాహనకు రాకుండా మనలను సరియైన తీరులో ప్రశ్నించి, మన మార్గమును నిరంతరము ప్రకాశింపజేయు వ్యక్తి, ఒక పవిత్రమైన సాక్షి, మన జీవితములో అవసరము. ఈ విధముగా యోగ్యమైన, లోతైన అవగాహనతో, మరియొక వ్యక్తితో మన భావములను పంచుకొనుటవలన, అనేక సంవత్సరములుగా చేయు సాధనలో మన యెదుగుదలను, మనకు కలిగిన మానసిక వ్యధలకు చేసిన పోరాటము, మనము చేసిన తప్పుడు పనులకు యేవిధముగా శుద్ధిపరుచుకున్నాము, అను విషయములను

పరికించుకొనవచ్చును. మనలో దాగివున్న శక్తిని వెలికితీసి, మనకు కలుగు ఆశ్చర్యకరమైన అనుభవములను యోచన చేయవచ్చును. మన భ్రమలవలన కలిగిన చిక్కులలో మనకు తోడుగా వుండి నడిపించును. మన జీవితమునకు అర్థము మరియు మన వుద్దేశ్యములపై కలిగిన ప్రశ్నలకు జవాబులు తెలుసుకొనవచ్చును. దైవ సంబంధమైన విషయములలో మనము వాస్తవమని నమ్మిన వాటిని పరిశీలించవచ్చును. ఆధ్యాత్మిక సాధనలో ఇంతటి వున్నతమైన చర్చ జరుగును. సాధనలో అభ్యాసీ మరియు ప్రశిక్షకుల పాత్ర సంక్లిష్టమైనది.

అనాదినుండి ప్రభువులు, గురువులు, మరియు దిశానిర్దేశకులు కలరు. కానీ మన ప్రయతమ గురువుల మార్గములో; ఈ మార్గముపై అవగాహన కలిగి, దాని గురించి వివరించి, మార్గముపై వెలుగును ప్రసరింపజేసి, మనలను సరియైన దారిలో నడిపించు ప్రశిక్షకులను అందించినారు. ఆధ్యాత్మిక ప్రయాణములో మార్గము తెలిసియుండుట అతి ముఖ్యము. సాధకుని తీవ్రమైన అన్వేషణ కొనసాగినపుడు మార్గదర్శి తప్పక లభించును. మార్గదర్శనము చేయువారు వున్నప్పటికీ సాధకుడే మార్గములో ముందుకు సాగవలెను. ఈ పద్ధతి నిరంతరముగా కొనసాగుట నిశ్చయము. ఆధ్యాత్మిక మార్గములో సాధకునికి మరియు ప్రశిక్షకునికి అణుకువ

కలిగినపుడు, మనలోని అంతరాత్మ మనము సాగించు జీవితమును వ్యక్తపరచు క్రమములో, యిటువంటి వున్నతమైన చర్చలు జరుగును. మన జీవితము, శారీరకముగా మన అనుభవములోనికి వచ్చును. మానసికముగా అలోచన చేసి మలుచుకొనెదము. అన్ని విషయములను మానసిక భావములను అనుసరించి ఒక క్రమపద్ధతిలో చేసెదము. కానీ జీవితముపై కలుగు ముఖ్య ప్రశ్నలకు తగిన సమాధానములు మన జీవాత్మలో నిక్షిప్తమై యుండును. తనలోని వాస్తవతత్వాన్ని సాక్షాత్కరింప జేసుకొనుటకు, తగిన రీతిలో సహాయపడు వైపుణ్యతయే ఆధ్యాత్మిక మార్గ దిశానిర్దేశము. మనలను యెల్లవేళలా ఓర్పు, స్వస్థత, వివేకము, ధైర్యము మరియు ప్రేమ వైపు నడిపించు మనలోని ప్రేమ పూరితమైన జీవాత్మకు ధన్యవాదములు. బాహ్యమైన పారాయణ, శారీరక ఆసనముల వలన, ఆధ్యాత్మిక ప్రయాణము యించుమించుగా జరగనప్పటికి, వాటి ప్రయోజనము పూర్తిగా లేదు అని చెప్పలేము.

జీవాత్మ అనగానేమి? అని తెలుసుకొను ఉత్సాహము మనకు వుండవచ్చును. మన జీవాత్మ యేమిటో మనకు యేవిధముగా తెలియును? వాస్తవముగా దానిని అనుభవములోనికి తెచ్చుకొనుటకంటే, దానిగురించి యెక్కువే మనకు తెలియును.

మన అంతరంగిక ఘర్షణలు మరియు వొత్తిళ్లలోను, యెల్లప్పుడు  
 మనతోనే నిలకడగా వుండును. ఎందువలననగా అది మన  
 హృదయములో యెల్లవేళలా ప్రకాశించు వాస్తవము. మన  
 జీవితములోని కష్టముల గుండా మనలను కేంద్రమును చేర్చుటకు  
 మార్గనిర్దేశము చేయును. మనము ముందుగా మన  
 అంతరాత్మను తెలుసుకొను కృతనిశ్చయం కలిగి, అటుపిమ్మట  
 దానినుండి యెదిగి విశ్వాత్మను చేరుకొనవచ్చును. ఆధ్యాత్మిక  
 సాధనలో మనలోని అంతర్యామిని పరమాత్మలో  
 అనుసంధానించుకొను యిష్టత కలిగి, ఆ మార్గములోని నిష్ఠాతుని  
 ఆశ్రయించి, చర్పలు మరియు ప్రార్థనల ద్వారా జీవితములో  
 ముందుకు సాగిపోవు అంతరంగిక వాస్తవమును ఏవిధముగా  
 జీర్ణించుకొనవలెననునది తెలుసుకొనవచ్చును. మన జీవితములో  
 గురుదేవుల సహాయము నిరంతరమూ లభించును,  
 ఎందువలననగా ప్రతి నిర్ణయము సృష్టి యొక్క చర్యగా మనము  
 గ్రహించగలము. మనము జీవితములో తీసుకొను ప్రతి నిర్ణయము  
 మరియు యెంచుకొను విధానము, మన జీవన విధానము  
 యితరులకు ఆదర్శమగును. మన జీవితము లేదా యితరుల  
 జీవితములు కానీ అల్పములు కావు.

మన మనస్సాక్షి, న్యాయబుద్ధి, మరియు ఈ జీవన ప్రయాణములో మన అంతర్మథనములపై దృష్టి పెట్టివుంచు విధానమే ఆధ్యాత్మిక సాధన. ఈ ప్రపంచములో జీవించుట సులభము కాదు. ఇది అవ్యక్త మరియు అనిశ్చితమైన పద్ధతులతో నిండియున్నది. జీవితములో అధిక భాగము మన ఆధీనములోనే ఉండును. ఎంత సాంకేతికముగా పురోగతిలో మనము జీవించుచున్నప్పటికీ, మన ప్రాథమిక తీరును మార్చలేము. మనము సత్యముతోనే వర్ధిల్లెదము. ముఖ్యముగా మనకు మనమే ద్రోహము చేసుకొనుచు జీవితము గడిపినపుడు యేకాకులమయ్యెదము. సత్యపథములో పయనించుట అంత సులభము కాదు. నిరంతరము ఈ మార్గములో మార్గనిర్దేశకము చేయు మనతోటి వ్యక్తి చాలా అవసరము.

మన సాధన ముఖ్యముగా మన వునికికి సంబంధించిన సమస్యపై కేంద్రీకృతమై యుండును. మానవ చరిత్రలో “నేను యెవరు? (Who am I?)” అను సమస్య అనాదినుండి గల తత్వసంబంధమైన ప్రశ్న. ప్రస్తుత కాలములో మానవజాతి మొత్తము ఈ భువిపై యెందుకు వుద్భవింపినదను దానిపై మనలో చాలామంది జాగృతమై వుండదగు సమయము కావున మనలో చాలామందికి మన ప్రయోజనమును నెరవేర్చుకొను తపన కలిగి

యున్నదే కానీ, అది యాదృచ్ఛికమైనది కాదు. అందుకే మన పరిణామమే మనకు మార్గదర్శనము చేయుచున్నది. ఇది ఫతేఘడ్ వాసులు, మన ప్రయతమ లాలాజీ మహారాజ్ వారి నూతన శకము యొక్క స్వభావము.

సత్యపథమార్గములో మనము పరిణామము చెందుటయే వాస్తవమను విషయము గ్రహించనంతవరకు మన జీవితము యొక్క ప్రయోజనమేమి?\_ అన్న ప్రశ్నకు సమాధానము చెప్పుట కష్టము. సాధనలో మన పురోగతి మూడు అంశములను బట్టి సంగ్రహముగా తెలుసుకొనవచ్చును. అవి యేమనగా, మన బాహ్య ఉద్దేశ్యములు, అంతఃఉద్దేశ్యములు, అంతిమ ఉద్దేశ్యములు. మన బాహ్య ఉద్దేశ్యములు అహంకారమునకు సంబంధించి యుండును. అంతః ఉద్దేశ్యములు ఆత్మ, బ్రహ్మముగా మార్పు చెందు దాని గురించి యుండును. అంతిమ ఉద్దేశ్యము యెల్లవేళలా బ్రహ్మముగానే వుండు దానిగురించి యుండును.

బాహ్య ఉద్దేశ్యములకు సంబంధించి, జీవితమును సంప్రదాయ బద్ధముగా చూడము, అనగా మన వృత్తి సంబంధమైన విషయములలో మనము చేయవలసిన పనులపై దృష్టి వుంచెదము కానీ మనము ఎవరము? యేవిధముగా మార్పు చెందవలెనను



విషయముపై దృష్టి పెట్టము. ఇది అనాదినుండి మానవుని యొక్క స్థితి. ఇది మన వేర్పాటు తనమును, అహంకారముతో కూడిన గుర్తింపును సూచించును. ఇది “బతుకు-వృద్ధిచెందు” అను మానసిక స్థితి. ఈ పరిమిత దృష్టి మన బాహ్య ప్రయోజనములు, మరియు సుఖములను అన్వేషించును. మనము యెంత సాధించినను, అది యెప్పుడూ సరిపోదు. మనము, యెరుకతో కాకపోయినా, మన అంతఃకరణలోని వుద్దేశ్యములను గ్రహించి వాటిలో పరిణామము చెందవలెనను కోరిక వుండుటయే దీనికి కారణము. నూతన శకము ఆరంభమైనప్పటినుంచి యేదో జరుగుతూ, మనము ఈ చేతలనుండి దూరమగుతూ యేదో పరిణామము చెందవలెను అను భావన సహజముగా కలగజేయుచున్నది, ఇది బాహ్య ప్రయోజనమునుండి అంతరంగికమైన ప్రయోజనములకు కలిగిన మార్పుగా, సూక్ష్మదృష్టి కలవారికి యెరుకతో కూడిన అనుభవములోనికి వచ్చును. ఇతరులు కూడా యెరుక లేకపోయినను దానినే అన్వేషించెదరు. మన అంతరంగ శోధన యొక్క వుద్దేశ్యము ప్రాథమికముగా మనలను వుద్ధరించుకొను అంశముపై కేంద్రీకృతమైనప్పటికీ, మన ఆత్మలను పరిణామము చెందించి మరియు స్వస్థత కలుగజేయు

వాస్తవ స్థితులైన అంతరంగిక వుద్దేశ్యములను తెలుసుకొనుట ప్రారంభమగును.

మన ఆత్మను అనేక జన్మలనుండి రూపరహితమైన వ్యక్తిత్వముగా, నిరంతరము మనతోనేవుండు, మనలోని భాగముగా నిర్వచించ వచ్చును. ఈ జీవితకాలములో ఆత్మయొక్క వుద్దేశ్యములను నెరవేర్చుట అనగా మన అంతరంగిక ప్రయోజనములకు ప్రేరణపొందుటయే. నేర్చుకొనిన బోధనలు మరియు లభించిన దైవదత్తమైన మనశ్శక్తులపై నేర్పరితనము సాధించి ఈ ప్రపంచముతో పంచుకొనుటయే ఆత్మయొక్క వుద్దేశ్యములుగా మనము తెలుసుకొనవలెను. నేను యిప్పుడు యిక్కడ జీవించుచున్న కారణమేమి? నేను నావంతుగా మానవజాతికి యేమియివ్వలను? అను ప్రశ్నలకు సమాధానమిచ్చుటకై, పరిమితమైన నమ్మకములను మన సాధనలో నివారించి, మన అంతరంగిక శక్తిని పెంపొందించుకొనవలెను. ప్రస్తుత సమయములో యిక్కడవున్న ప్రతి ఆత్మ తన కర్మలను శాశ్వతముగా తొలగించుకొని ఒక అద్భుతమైన మానవ వికాసముకొరకు తన్నుతాను సిద్ధపరచుకొనుటకు ఈ అంతరంగికమైన శక్తిని పెంపొందించుకొనుట చాలా ముఖ్యము. ఈ పరిణామమే మన అంతిమ వుద్దేశ్యం.

సత్యపథము ఆచరణలో, ప్రాముఖ్యతలో మనకు స్పష్టత యేర్పడి, మన అంతరంగిక నిర్మలీకరణము, విశ్వప్రార్థన (Universal Prayer) ల సాధన చేయుటకు మనకు ప్రేరణ కలుగును.

బాహ్యంతర వుద్దేశ్యములు యెవరికి వారికే ప్రత్యేకమైనను, పరమైన (Ultimate) వుద్దేశ్యము మానవులందరిచేత పంచుకొనబడును. కాలముతో పాటుగా మనము పురోగమించునపుడు, ప్రాణము భూమికి దగ్గరగా లాగబడుట మన ఆత్మకు అనుభవములోనికి వచ్చును. ఇది మన ప్రాణాహుతి యొక్క పరానుభూతి (Imperience). ఈ ప్రాణశక్తివలన చాలామంది వుద్ధరింపబడిరి. ఇది అంతిమ దశకు చేరుకొని మానవజాతి మొత్తము మేల్కొని, ఒకేఒక కలిసిపోయిన చైతన్యముగా పరిణితిచెంది పనిచేయును. అది చాలా దివ్యమైన దశ. అచట భేదభావము మరియు అహంకార పూరితమైన జీవితములు అంతమగును.

మనము ఆధ్యాత్మికముగా మేలుకొనుట ప్రారంభించినపుడు, మనము జీవాత్మనుండి వేరుకాము అనునది స్మృతికి వచ్చును. గొప్ప (బ్రహ్మాండ) శరీరములో ప్రతి ఒక్కరము కణములుగా నుండి, ప్రతికణము దాని పని అది నెరవేర్చుచుండును. ఈ స్థితిలో

దైవదత్తమైన వాటిని పంచుకొనుట, మన సామూహిక పరిణామములో, జీవకణముల యొక్క క్రియ. ఈ సందర్భములో, మన ఆంతరంగిక ప్రయోజనమునకు సంబంధించిన కానుకలకు మరింత గొప్ప అర్థము చేకూరును. అవి ఈ అద్భుతమైన నూతనశకము వుదయించిన వేళ మనము ఈ ప్రపంచమునకు యేవిధముగా సేవచేయుదుమనునది తెలియజేయుచున్నవి. మనము పూర్తిగా పరమైన ప్రయోజనమువైపు మార్పుచెంది, మన చైతన్యమును యింకను వృద్ధిపరచెదము. ఇంక మనము పరిణితిచెందవలసిన అవసరము లేదు. “అదే మనము (we are that)” అని గ్రహింపవచ్చును. పరమాత్మయై వుండుట చాలు. పూజ్య గురుదేవులు దీనిని గూఢముగా “ఇప్పుడు ఇది మరియు అది సమసిపోయినది (This and that has gone now)”. మరలా యింకొక సందేశములో “యెడబాటు అన్న ప్రశ్నయే లేదు, మనము అతి దగ్గర అవుతున్నాము (There is no question of separation, We are coming closer and closer)”. దీనిని నొక్కి వక్కాణించుచూ “ఇది అందరికీ సందేశము (This is a message to all)” అని చెప్పినారు. మనలోని జీవాత్మ చైతన్యము యొక్క భావవ్యక్తీకరణయే మనము ఈ ప్రపంచమునకు ఒసగు బహుమానము. ఇదియే మన లక్ష్యము.

మన పరిణామమునకు యెంతయో అర్థమున్నది. ఈ విధముగా మన జీవితములు యెంతో ఆనందముగా పరిపూర్ణతతో అర్థవంతముగా నుండును. బాధ, దౌర్జన్యము, పరిసరములను ద్వంసముచేయుట, మరియు ఈ భువిపై జీవితము భయంకరమైన అసమతుల్యతలను రూపుమాపుటయే, ఈ ప్రపంచములో నిజమైన మార్పు. దీనికి మన చైతన్యమును మార్పు చేసుకొనవలెను. మనలోని ప్రతి ఒక్కరి అవసరము దీనిలో కలదు. మన ప్రయాణములో కొన్ని ప్రమాణములు చేయవలసి యున్నది. ఈ ప్రమాణములన్నీ గురుదేవులు మనకు అందించిన ప్రార్థనలో వున్నవి. జీవులు లెక్కకు మించి వున్నవని మనకు తెలుసు. వాటిని కాపాడుతామని ప్రమాణము చేయవలెను. సాధకులు రాత్రి 9 గంటల ప్రార్థనపై ధ్యానించవలెను. మన కోరికలు అపరిమితము. వాటిని అంతమొందించెదమని ప్రమాణము చేయవలెను. పూజ్య గురుదేవులు బోధించిన విధముగా క్రమపద్ధతిలో ప్రార్థన చేయుటవలన మన ఆశయములను సఫలము చేసుకొనవచ్చును. సత్యపథమార్గమును అవగాహన చేసుకొను ద్వారములు అనేకములు. అవసరమైనచో మనము వాటన్నిటిలోనూ ప్రవేశించవలెను. ఇదే మన గురుదేవులు అందించిన మార్గము.

మనలో ప్రతి వొక్కరము, వ్యక్తి పిదప వ్యక్తి, ఒకరి తరువాత ఒకరు, ఈ పరిణామము యొక్క ప్రయోజనము నెరవేర్చినపుడు, మన భువిపై మానవ జీవితములను మరియు ఈ భూగ్రహమునంతను స్వస్థతపరచు ఆశయములను నెరవేర్చవచ్చును. జీవాత్మ వున్నతి కూడా కలుగును. దీనికొరకే మన జీవితము మరియు సాధన.

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(బోధయంతి పరస్పరం Vol.10, పేజి నంబరు 83 లోని పూజ్య శ్రీ కె.సి.నారాయణగారు వ్రాసిన "Sadhana or Spiritual Direction"కి తెలుగు అనువాదము.)

**EASIEST WAY TO GOD  
REALISATION**  
**(Message at Gulbarga on 15-12-1957)**  
**- Pujya Babuji Maharaj**

Dear ones,

It is owing to my profound attachment with humanity that I lay down the feelings of my heart to be bubbled up into the hearts of my fellow-beings, the very part and parcel of my own being, in order to make every heart over-flooded with peace and bliss. My heart remains connected with you all, here and elsewhere, giving impulse in unbroken silence to affect the hearts naturally in due course. But it is for every living soul to wake up to his spiritual needs for the realisation of the Ultimate.

We belong to the country where religious spirit has ever been flowing in one or the other form. Diverse means are adopted for the purpose of gaining the object of life. They may be correct if the heart is connected with it in the real sense, so as to be absorbed in the essence of real life. We are bred to have union with Reality which we have emerged from. We have brought with us the very essence of infinity and we should try to keep close to it, in order to give freedom to our thought for absorption in the Infinite. If we neglect it we remain bound to activity of thought, and not to the Reality at the root which is limitless. The hymns and prayers offered generally result in flattery when one is dumb to the real spirit of the essential character.

The great teachers have always been actively speculating to devise means and methods of higher approach, though the solution is quite at hand. Really the path nearest to yourself is the path nearest to God. My revered master, Samarth Guru Mahatma Ram Chandraji Maharaj of Fatehgarh, has rendered wonderful

service to humanity in this respect by providing the easiest means of gaining the object of life. His methods are so easy that their very easiness has become a veil for common understanding. Simple and subtle means are needed for the realisation of the subtlest Being. Realisation has been represented as a very difficult and complicated job. This offers great discouragement to people who are thereby scared away from it. Such ideas should be banished from the mind, for they weaken the will which is the only instrument to help us on our onward march.

On the basis of my personal experience I suggest a simple process which can be followed by all quite easily. If one can sell his heart, i.e. make a gift of it to the Divine Master, hardly anything more remains to be done. This shall naturally bring him to the state of absorbency in the Infinite Reality. The adoption of this easy and simple technique makes the beginning of the process the very end of it. The impulse begins to flow in automatically, transforming the entire being of an individual. What else except a tiny heart can be the fittest offering for the achievement of the dearest object of life?

One thing more: To effect the surrender of heart in the easiest way, only an act of will is required. But the lighter and finer the will, the more effective shall be its working. An act of will lying in the form of a seed, of an insignificant volume in the deeper cores of consciousness, shall soon develop into a full fledged tree stretching its branches all over.

Finally the adoption of the method is sure to bring in an attitude of renunciation from the very first day. A courageous start is all that is needed for the purpose. May the true seeker see the light and wake up to the call of his real Self.

I close with a prayer for the inner awakening of all living beings to the Real life. Amen.

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## **Seminar topic on 14<sup>th</sup> August 2019:**

### **We are but a drop in the ocean of Almighty and somehow we should try to become a river from the drop: Pujya Sri Ramchandraji Maharaj.**

Padmaja G.

Respected brothers and sisters

Namaste. With your permission I would like to share a few thoughts on my understanding of the above topic.

A drop has a definite boundary and it's akin to our individuality with a set of thoughts, beliefs, likes and dislikes etc. How does this drop in the ocean somehow become a river? A drop in the ocean vapourises and forms a cloud, rains and further forms a river. I feel this statement tells us how one has to evolve.

1. Individual Sadhana : Ours is a unique system which helps us in this evolution. The methods of meditation are the basic tenets one has to follow. If not, one has to make a determination and start. We are not like Ajamila who will be liberated by uttering the lord's name in the final moments. If we do not practice now, we will not be able to be in His consciousness then.

During sadhana, we observe that our thoughts, actions due to these thoughts always define us. We attach ourselves so much to these, as they give a sense of security by defining us. This will not 'let go' and further bond us. Only a serious contemplation on the goal of life will let viveka dawn on us. The questions one should keep asking is

- What is our goal? Are we oriented towards our goal?

- Are we spending time in reading and contemplation of messages?
- Are we trying to contemplate the messages and live in its essence?
- Are we doing everything as a trustee, as a duty unto Him?
- What is that, that is hindering and that which always keeps a distance between what want and what we are actually doing?

Sometimes we do not want to shed those layers that block us as we try to attach ourselves to it as an individual, which loses its expression otherwise. There is an inner conflict that goes on and only sincere prayer to Master will help us again.

Sadhana is not just about individual evolution but for the collective good. As we recall Pujya Sri K C Narayanagaru's words from the talk, "No doubt the world will be paradise but for that we have to work hard" – "We may recall reaching 500 on the Hawkins Scale of Consciousness requires a person to be spiritually conscious. At this level, unconditional love and unconditional forgiveness is the living and abiding reality. Here, one person counterbalances 750,000 people who are below the 200 level. When a person has practiced meditation long and diligently enough to attain bliss consciousness at the 600 level, he at that moment is counterbalancing 10 million people below the 200 level. And that is our contribution to the peace of this world as well as its transformation. It needs no stress that we are obliged to live in that plane and all the more so because of the help that we get from our beloved Master Rev. Babuji Maharaj. This surely is a hard work and if we have

love for Master and his message to the world we will not feel the strain and in fact will work in absolute peace and happiness.”

2. Cooperative existence: Often we are stuck in others' consciousness. What I mean by others' consciousness is being bogged down by thoughts on people whom we perceive to have wronged us. This can be due to personal experiences or prejudices.

I would like to remind ourselves of a story in one of Pujya Sir's talks where a soul will be having a beautiful discussion with God. It will be surrounded by all the souls who came to witness this discussion. When the soul wanted to be the aspect of forgiveness, another soul steps forward to offer itself. One feels only love that exists when we read the story and that is how I feel we should all live.

Commandments 5, 6 and 7 have to be followed as principles of life keeping this in aspect. All of us have to collectively come together, cooperate and live in harmony then we will be raining showers of His grace to the humanity.

Master has appealed in one of his talks “We are united in the common cause keeping towards the proper order the good of man and humanity”.

3. Service : “We should do our duty to uplift the mankind not minding whether they are doing their duty towards us properly. I believe that it is the highest moral which we should achieve though with some troubles and sacrifices on our part. This is a part of saintliness. When we work, it is but natural that some hurdles are also there. Gradually

they diminish. They are good people everywhere hankering for HIM” – Showers of Divine Grace, Page 152

It is our duty to spread the message of Master not minding the difficulties. When the goal is kept in view, the difficulties are not known and it only gives happiness and benefits everyone around us.

9 PM prayer in its essence has to be understood and practised. Then universal prayer will not be restricted to just 9 PM but will be extended all through.

When all of us cooperate and live for a higher purpose as exhorted by Master, it becomes a river of His grace that only keeps serving the humanity on its path.

Pranams

**In comparison to Reality, we are but a drop in the ocean of Almighty and somehow we should try to become a river from the drop.**

- Mukesh

The above profound sentence from Rev. Master message “LOVE HIM WHO LOVES ALL” from the eve of His 81st Birthday celebrations at Delhi on 30-04-80.

I thank ISRC to give an opportunity for me to ponder over this message for a month. I could touch only at the surface of the deep subject in this paper. I am making my humble effort in understanding and interpreting in a spirit of dedication to Him and also Bodhayanthi Paraspam.

I would like to begin with a quote from Pujya Sir K. C. Narayana

“ *when a clay pot breaks, the space within and without seamlessly merge*”<sup>1</sup>. We have put ourselves in this hard structure of clay around us. We keep on strengthening it with our ego and individuality. We think are, what is inside the pot. We think we are not part of the remainder of the space. But the pot cannot exist in a vacuum.

From an experiential level, when I first time felt during one of my sitting that I am not me (the body and mind form) this was very liberating. In general, term when we lose everything, we have it can be very scary. Loosing that what is not real and getting in touch with the vast reality that we are all part of is an experience beyond word. Thanks to Pranahuti and Master support a drop like me have got a glimpse of the ocean at least momentarily.

Master says we need to lose our identity like a drop he is talking about us coming out of our pity self and look beyond. In the

paper, We are and we are Not Dr.Madava has put this beautifully, “Master’s exhortation for all of us is to own up the condition and gradually move into the condition where the cry of the ego is inaudible.”<sup>2</sup>

Master ask is not just we the realizing that we are a drop in the ocean, and merge our self with hi. He is asking us to bring in a river to merge with the ocean. I understand him not just asking us to just think about ourselves and our spiritual growth. His call is beyond self-realization. He has asked us to try to become a river from a drop. He has shown us the path in a few other sentences in this message with profound depth.

1. *God is the flower of His own tree, we enjoy God and not the tree to that extent.* While the goal of life can be being one with him. But he is this whole universe (physical and beyond) in its total. If we like him and what to be one with Him, how can we not like anything that is His? The flower which we are seeking is in the same plant that has the thorns that give us pain at times. This makes us think about commandment 7 “Be not revengeful for the wrongs done by others” and thank that thorns are that are growing in the tree and flower will come.

2. *I have developed a liking for service to others:* He is asking us to be of service to others with our not only our action but more so with thoughts. Here there is a profound value of 9 pm prayer. As we are applying thoughts for the spiritual elevation of all our brother and sister. If our prayer is earnest and heart is pure we will start collecting the drop together and start creating streams of water that will merge with the ocean of Almighty

3. *When we feel ourselves to be doer, difficulty comes in the way.* Master has asked to keep away from doer ship. The doer ship comes in naturally if we are doing something worthwhile and someone praises us. What we need to is have the trusteeship

attitude towards our role and do every task with a sense of 'Nishkama karma'(desire less actions) as said by Lord Sri Krishna.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन। मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽ  
स्त्वकर्मणि ॥ २-४७

Karmanyevadhikaraste Ma PhaleshuKadachana | Ma  
KarmaphalaheturbhurmaTeSangostvakarmani ||

Your right is to perform your work, but never to the results. Never be motivated by the results of your actions, nor should you be attached to not performing your prescribed duties?

I think are two stages to "niskama karma". It's hard to do in a situation of worldly activity but much harder if work is selfless. When we are been made part of this divine undertaking of converting the drops to the river and ultimately merge into the ocean any feeling of doer ship can be devastating. We need to extra cognizant.

I would like to end with the Master's ask from all of us, " *What we have to do is only to have a strong grip always on Divinity. I never felt disappointed and worked single-handed and the result is before us all. I have full confidence in myself, with the Master's hand at my back; and it has always worked. The same thing I want from all of you.*"

Thank you.

Pranam.

**In comparison to Reality, we are but a drop in the ocean of Almighty and somehow we should try to become a river from the drop.**

- Shanker

My humble pranams

The topic of the seminar is "*In comparison to Reality, we are but a drop in the ocean of Almighty and somehow we should try to become a river from the drop*" is from the message 'Love Him who loves all' delivered by Revered Masterat Delhi on 30<sup>th</sup> April, 1980. I would like to present my thoughts on the topic as under.

At the outset, when we go through the sentence we find Revered Master making two points. One- where do we stand in this creation? Second- what should be our goal? When he says "*We are but a drop in the ocean of Almighty*"— he explains what our current state is and how insignificant are we in comparison to the vast universe created by Almighty. When he says "*We should try to become a river from the drop*"—he states what should be our goal and stresses the need for transforming ourselves from current state to higher state of existence.

The sentence of the topic starts with the words '**In comparison to Reality**'. Before we proceed and go deeper to understand rest of the sentence we should try to know what is 'Reality' against which it is being compared with. When we go through the entire message prior to the deliverance of this sentence, we can find master making quotes at several places which invariably refer to Reality. I take pleasure in mentioning few of them as I understand it.

- '*The irony of fate is that we do not see the THING behind the thing*' - We are fascinated by the outer appearances and get attracted to various objects in the



world. We fail to recognize the ‘Subject’ behind the object.

- ***‘The world is in us and we are in the world, but we have to search out who is behind the scene’*** - We can find lot of resemblance between the world that we see outside and the inner world we have within us. But we should understand and realize that both these worlds exist in the finite creation which is within the infinite Absolute. This is the base on which the entire structure exists.
- ***‘If we deal it spiritually, then ‘to be’ has the sense of ‘self’. If we want to go into ‘Non-self’ then we will have to annihilate ‘to be’ in thought, and will come to ‘not to be’ in its real sense. It means the ‘Life without life’ –i.e., ‘we are and we are not; as also ‘we are not and we are’.***We can understand from this that the idea of ‘to be’ and ‘self’ had arisen only when creation came into existence. This is the origin of ‘I ness’. Before that it was all ‘not to be’ and ‘non-self’. At that stage though we exist we cannot say so as we do not have individual identity. At the same time we cannot say we do not exist because it was ‘Life without life’ a dormant state of being without any awareness.

When we proceed further with rest of the sentence, we find master uses three similes to explain different states of our existence in comparison to Reality - ‘drop, river and ocean’. While our current state has been compared to a ‘**drop**’ he persuades us to try becoming a ‘**river** from the drop’ giving us a hope of higher level of existence. And further we all know that all rivers flow and ultimately merge into the ‘**ocean**’.

At the beginning of the paragraph in which this sentence (topic of the seminar) was delivered he states, ***‘Spirituality ends in Divinity, and Divinity ends in its Real Essence.’*** We can draw inference from the text to compare our states explained above. At

the level of spirituality we can consider ourselves to be a **'drop'** feeling 'I' ness and self-centered. When we reach the state of Divinity we can consider ourselves to be in the state of **'river'** feeling 'oneness' and doing everything as per Divine will and command. When we proceed beyond and enter into realms of Reality with no identity of 'Self' we can consider ourselves merged with the **'Ocean'** of Almighty.

And again the sentence **'We are but a drop in the ocean of Almighty'** also reminds us that we are not alone as an Individual soul in this world but we are part of the Universal soul – the Almighty. The sentence **'We should try to become a river from the drop'** also signifies that we should develop in us a craving and restlessness to be one with the Divine with mutual association and cooperation with all other individual drops to form a river and lead a life of peaceful co-existence.

Master in his message **'Longing for Reality'** delivered at Bangalore on 12<sup>th</sup> September 1976 states that **'Longing for Reality brings a man to the right path. It gives a new life to the sleeping condition of a man and prepares him for the highest approach reserved for human beings. Not only that, it transforms the whole being, shattering all the obstacles in the way of progress. The true meaning of Realization is 'Death of Death' or 'End of End'. If a man is absorbed in this condition, it means the way is clear now'.**

Master in his message **'Craving of the soul'** delivered at Malaysia on 30<sup>th</sup> April 1981 explains how one's cravings helps him to progress in the path. **'In the beginning we enter what is behind the matter, and we touch only the ground and not the Reality. The echo of voice diminishes when it travels a long distance, and then there is silence all around. I believe that this is a clue to remind us that we can get into the better state, if we**

*enter into the life from which silence starts. When we dive deep then we bring pearls out of it.'*

Master in his message '**Love – Universal**' delivered at Shahjahanpur in January 1976 states that '*One has to remove only the brokenness and he will feel the love flowing equally to one and all and it becomes universal.*'

Now, what is the **goal** that we are talking of to achieve? It is nothing less than Divinization of man.

In the message '**Fundamental Principles of Raja yoga**' delivered at Bangalore on 5<sup>th</sup> Jan 1968 master talks about the real meaning of Divinization of man. I have attempted to provide a gist of his message as per my understanding- Before creation the only thing in existence was Divinity and everything in essence form was merged in it. When the process of manifestation started with *Kshob* the line of action though in perfect consonance with Divinity appeared in its outer aspect to be somewhat different from it and this may be termed as line of humanity. Now both the lines are in action – Line of Divinity and Line of Humanity. Line of humanity became the base of entire structure but its action remained subject to the dormant actions of line of Divinity which ran along parallel to it. Since both have come down from one great God – The Absolute – the humanity too, like Divinity, was in purest state. The actions in the line of humanity went on multiplying and man along with everything else began to assume grosser and grosser form with the Divinity at the root of all and everything. With the jerks caused by actions and counter actions in line of humanity, man has become a conglomeration of all things in existence. Now, for complete Divinization of man all that we have to do is to bring line of humanity back again into their original state to restore them to a state of poise and tranquility so as to keep up the link with Divinity.

If we consider the current state of line of humanity at its grosser level as individual drops in the Ocean of Almighty, we can become a river only when individual drops come together to form a river with a common goal of working together in consonance with Divine Will then we can say complete Divinization is achieved.

Master in his message '*Clue to Reality*' delivered at channapatna on 20<sup>th</sup> February, 1972 explains that in order to open yourself to be embraced to Reality - '*We should always take a broader view of things and widen it so that it may be able to cross its own boundary*' and further towards the end he adds that '*Mind can be known by mind and Divinity can be known by Divinity*'. In order to achieve this he states '*They must destroy their own creation so that world may become again glittering and shining*'.

Now the question is how can we '*become a river from a drop*'? What are the **ways and means** available to achieve this? To summarize, we can become a river from drop only when we shatter our individual network and develop in us the spirit of universal brotherliness to lead a life of mutual association and cooperation. We should realize our oneness with divine and merge with other drops in the universe to form a river following the principle of co-existence and cooperation.

Revered Master has prescribed the following practices which when practiced sincerely with determination and restlessness and with Master's support can bring us to that stage.

1. Do point B meditation to clear impurities in mind and do meditation
2. Do Morning Meditation with a prayer for spiritual elevation
3. Do evening cleaning to purge all impurities and grossness

4. Do 9 PM prayer to develop the feeling of universal brotherliness and to pray for reviving the feeling of love and devotion to Master in everyone.
5. Do point A meditation to reduce impulsiveness and develop moderation in all our dealings
6. Do bed time prayer to repent wrongs committed and resolving not allow its repetition.
7. To attend Individual sittings and Satsangs to get Master support through Pranahuti
8. To adhere in our day to day living the 10 commandments prescribed by the Master.

We can shatter our individual network only when we adhere strictly to commandment 4 given by our master and maintain simplicity and plainness to be true to our original nature. We can develop in us the spirit of universal brotherliness only when we adhere to commandment 6 given by our master to realize the commonness of our origin and mould ourselves in our dealings with others and treat them as such. We all know that the cleaning practices prescribed to us along with the support of the master by way of Pranahuti helps us in a great way to reach up to that stage. However, it all depends on how sincere and restless we are in our efforts to reach the goal. And again, what we are speaking here is just to live in consonance with others resulting in mere merger of several drops in and around us to become a river all working together in accordance with the divine will. We should remember that it would be a long way to go for the river to flow continuously negotiating various hurdles in the path to merge with the Ocean of Almighty.

Pranams.

**In comparison to Reality, we are but a drop in the ocean of Almighty and somehow we should try to become a river from the drop.**

- Atul Mishra

The topic of the present seminar is from the message of the Rev. Master “Love Him who loves all”. Right from the very first sentence of the message, wherein He states the inability of the Jananis of the time “to extract phosphorous (i.e. Real essence) from the bones”, to the point of topic of seminar, Rev. Master has been continuously exhorting us to go deeper into the matters of spirituality, explore and experience the larger aspect of life to correctly realise the nature of our existence and being – The cause of all our existence - and not just settle at an obvious oblivion stage of life wherein only a limited experience of life is available as an individual.

Fundamentally the experience of life is through the perception given to us by our five senses and mind. As these instruments are purely meant for our survival (which needs a secured enclosure), the scope of this perception is limited and nature is to keep us in the boundaries whether it is physical, mental, vital etc. Moreover, the natural biological life preserving tendency in us, reinforced by the operating principles of the world around us, also encourages us to keep these borders intact and motivates us to strengthen these as the years of life pass by. Identification with the borders and thereby separation with others is the key to this tendency. Most of us remain clinging to our beliefs and thoughts, feelings, desire to experience, fears, insecurities etc. This life of boundaries shielded by walls of self preservation is the “drop” indicated by Rev. Master in the topic of the seminar – more precisely the drop of individuality. To dissolve this drop of individuality in the ocean of Almighty is the call of the Master. He exhorts us to “somehow” try to become a river from a drop to accomplish the

same. This certainly is a call to be expand more, than what we are currently, in our thoughts and actions. But the answer to this “somehow” is tricky.

In the same message Master says - we produce darkness and light simply by our actions, which means if we don't do the right things, right things will not happen to us.

Careful examination of ourselves reveals that along with the force of self preservation in us there is also a force whose nature is to expand. It is eternal and boundless. In commandment one, Rev. Master confirms the presence of Real Essence in all of us which we have partook of when we came into existence. This draws us back to our homeland. But most of us make error in the thinking regarding this expansion and employ inappropriate means for the same. Continuous acquisition in terms of more money, more power, more name, bigger house, bigger car, more pleasures is what one normally thinks as the means for the end. We live in a sleeping state of assumed eternal physical presence on this earth and keep nurturing this physical acquisition. These means certainly qualify in the category which is subtly indicated by Master as “turning our back to the Sun”. These means are like trying to move the mountain with a spoon. Right set of ways and means need to be deployed to get right result. Question is how do we deploy right set of tools? What is the way out?

In the sentences leading to the topic of the seminar Rev. Master points out that it is Spirituality which leads to Divinity pure and simple i.e. the Highest evenness all along and finally it ends in Real Essence. As Revered Master says “Life is not life we are living. There is something beyond and beyond. I hope all of us will see the better days, if we are devoted to Him and Him alone.” He also said that “People ask the meaning of life. Life is meaningless in some persons' minds, and this is a suicidal idea. Life has its meaning because there comes a force with it, and that

reminds us of something which should be very precious to those who want to keep it within them. Accepting turning towards the spiritual life is the beginning of life, and the highest state of it is 'Life in Life' which lies hidden in life itself, we should start for that Life which is to be entered into. All our abhyas leads us to that Life. This suggested way of life will help us turn into a River from a Drop.

To substantiate the message of leading a spiritual life, furthermore, Master in his message "Spiritual way of Life" stated that the "The world today, is in a state of unrest and disorder. Everybody seems to be crying for peace. But all efforts for bringing about peace appear to end in failure. The reason is that all efforts are merely external, touching only the outer surface. In fact the problem is far from being related to the world in general; really it is the problem of the individual first and of society afterwards. As such it needs to be tackled in that order. World peace is closely related with the peace of the individual for which one has to take into account the inner state of one's mind. If man's mind is brought to the state of peace and order, everything in the outside world will get into order in the same colour. But it is sad that the world has lost its real basis, and for its reestablishment, it is necessary to adopt means which may promote the feeling of peace and calmness of mind of the individual man. What we have to do for the purpose is to introduce proper adjustments in the mental tendencies of the individual, which in effect is the proper moulding and regulation of the mind. This is possible when the individual mind develops upto the state of the Universal Mind. Just imagine! There will then be no problem! "....." The Master concludes this argument with the sentence "The only way open to mankind is to take to the spiritual way of life, which is unfortunately absent today leading to all this chaos."



So as being taught by our Rev. Master and elders – the right way to become river is to work diligently in transforming the tendencies of our petty individual self/consciousness to the values of Universal Self/consciousness and thereby obliterating the borders and separation from others. This is Yoga. Only this way of living could help us expand our subtle bodies i.e. continue to grow (or less i.e. insignificant) from droplets to bigger flow of higher consciousness. So as told by Rev. Sir “Our greatest service to humanity is, surprisingly, the development of our own consciousness... When we are operating from the frequencies of our upper knots beyond the Pind desh we are operating in spiritual service to the world. Through consciously participating in the Divine Plan we are spiritually conditioning the atmosphere of the global mind and making the world a better place. Our thoughts and aspirations do get transmitted into the atmosphere of a global mind that is hungry for, more than anything else, the spiritual light. The research behind the Hawkins Scale of Consciousness reveals the enormous power of just being, especially when we raise our consciousness in order to be the best we can be. We can support literally millions of people on planet Earth just by virtue of being what we are, by being a person moving in the realms of Cosmic and Universal Consciousness or even at the Centre of all Consciousness. I may say that ‘to be’ is ‘to do’ in Brahmand mandal. We may recall reaching 500 on the Hawkins Scale of Consciousness requires a person to be spiritually conscious. At this level, unconditional love and unconditional forgiveness is the living and abiding reality. Here, one person counterbalances 750,000 people who are below the 200 level”. We become powerful transmitters and influence many more to be happy in their lives.

Rev. Master says - Spirituality ends in Divinity, and Divinity ends in its Real Essence. Rev. Sir says, “Divinity in any aspect it should be noted is an act of ‘giving’ even if it means suffering to ones’ petty self. People who want to get divinised should learn

how to 'give' and without learning that lesson in full no one enters the realm of divinity. Service or giving to others is not just a sphere of our activities: it is the essence of our existence. This is what Rev. Master emphasises in the next line where he says, "I have developed a liking for service to others, and so, I always seek the better means for the service of those who are beaten by the whip of thoughts and actions, which cause uneasiness and tension". Service is the means and service is the end and this alone can help us to come out of our petty self. Master further goes on to say, "...good men are there, and they may not care for spirituality much. If they get the fragrance, which comes in the wake of spiritual regeneration, they will rise towards their transformation very soon. But we should give our due consideration and try to improve the lot of the un-virtuous also, who may feel the thirst for the Real and develop yielding attitude to the Master". This is challenging to be able to serve those who by norms set by operating principles are un-virtuous. We don't like to talk to people whom we don't like leave alone serving. It could be person sitting next to me, that office colleague, tough boss, mother-in-law at home, spouse, neighbours or even our brother on the path.

But then Master gives the clue where he says," Finally love makes every task easy and paves the way for the shower of Master's grace to smoothen the way to the Ultimate Goal. "Love is the hunger of human soul for divine beauty", according to Socrates; and "Love is the inner awakening to Reality" according to me. Love Him who loves all, and thus everybody is automatically loved through Him. Amen". Everything becomes gift from him, be it people or events in life. Having even one person or for that any other one thing in life which we don't love means we don't love Master. Claiming to Love Master sincerely and not loving my neighbour doesn't mean anything. Everything in life is a Gift from Master and if we Love Master we must love those too. Love finds its expression in the field of action as

Service. Love doesn't mean that we approve of the ways of the individual whom we love but there is sincere concern and care for the person in the heart and there is prayer in the heart for the continuous spiritual betterment of the individual.

Only through the act of Love i.e. service we can become river from the drop. IF we keep it confined to self we will be like a drop but when we open up the floodgates of the heart for every element of the creation we will flow like a river.

Pranam.

**In comparison to Reality, we are but a drop in the ocean of Almighty and somehow we should try to become a river from the drop.**

- Vidyadhar Joshi

Namaste.

I feel happy to share my little understanding on this profoundly deep sentence of the Master taken from His message “Love Him who loves all.” Master says, “*Spirituality ends in Divinity, and Divinity ends in its Real Essence. Man after liberation gains nearness to God; and enters into a sphere where even Silence is silent. Liberation in body is also a chapter in spirituality. Material science cannot explain further after matter is left out. Spirituality is a sort of feeling or consciousness of the Highest. It is the doorway to enter into Divinity pure and simple i.e. the Highest Evenness all along. In comparison to Reality, we are but a drop in the ocean of Almighty and somehow we should try to become a river from the drop.*”

Master has attempted here to give a definition to Spirituality and stated that it is a sort of feeling or consciousness of the Highest. We all are fully aware of our own self, but we cannot for sure say we are aware of Highest always. The very fact that any awareness or awakenness or feeling is coming from within the heart, indicates that the “thing” we are consciously feeling has to be within us. So if we get the consciousness of the Highest, then the Highest is within us. This awareness is the first realization that happens with the practice of Natural Path aided by Pranahuti. Hitherto, God is a subject which is outside of us, both intellectually and feeling wise. We tend to think of a super power, omniscient, all powerful being somewhere out there. The first doorway to enter Godly consciousness opens when we are made to transcend this, by a deep feeling within of calmness, poise, balance and unending bliss. The Highest, the Master is within me,

hidden inside this petty blob of awareness which I call my “self”. Yet, when I am aware of the Master and fully in His consciousness, at that very moment, the ‘I’ is the Master and not this “self”. We experience this state but not continuously live in it. Conversely, being aware of my self alone, I am not the Master. This is what I understand, Master means, “***‘we are and we are not’ as also ‘we are not and we are’***”. I put this in one way that we are the Master when we are not aware of our self is the truth just as we are the self when we are not aware of the Master.

From the awareness of self to the awareness of Master alone is the journey of a sadhaka. We have certainly tasted both these states. In the waking consciousness, the reality(of our state) is in between. I say that the self is aware of the Master within, the degree of awareness and its intensity varies and this is the journey or yatra of the sadhaka until awareness of Master alone will remain and the self is dissolved in toto.

Master uses the metaphor of drop, river and ocean. I understand that the strong awareness of self is when the drop is aware of itself. In this state, the drop deludes in his own creation as the only reality and revels in this illusion. Such is the state when a person is not seeking God and does not consider spirituality as a Goal worth pursuing. The physical reality which is meticulously cultivated and nurtured by the gross self is self hypnotizing. This is when we find the statement of Master from craving of the soul so relevant. “***Man is generally charmed so much by the environment as he has made for himself unconsciously, that he seldom thinks of rising above it. But how this is to be made possible? When we ponder over it, we find that we have set up in us a community of thoughts, feeding it with impulses, nurtured in the nursery of the brain, views from all corners resound the same note in their ears giving additional strength, and intensifying the effect of the environment further.***”

This is the predicament of the drop to begin with. It is then that Master Himself comes to the rescue and we are given a taste of Pranahuti. The imperience of Pranahuti, sows the seeds of Vairagya in us. If we can correctly practice the system, the awareness comes with practice that there is something more in life. The material reality we have been pursuing is only part of the Reality. There is something beyond the material pursuit more worthy of pursuit. This awareness is when drop starts to sense the Ocean. I am using the word “sense” because it is only a vague feeling one gets about the grandeur of God or Master or Reality, which is also not fully comprehended. Gradually as we become sensitive to His Grace, we feel the great wonderous of Love of the Master in our heart that is unalloyed and pure. The unconditional love leaves us in a state of awe and wonder. The drop is becoming aware of the Ocean. It is the duty of this drop who is partaking this nectar from the Master to exhort other drops to develop a taste of this authentic love of God which is readily available. This is the commencement of the idea of service or the drop becoming a river.

I make a slight digression here to reinforce one point. There are many who seek God realization as their goal and adopt various means and claim success as they deem they have achieved. That is why we hear many people hear the term ‘realized soul’ rather flippantly. However, the method one adopts and the Goal one perceives is also important. Feeling satisfied with merely doing our sadhana or for that matter any form of worship towards God as duty, is not enough. There is a sense of enjoyment in these pursuits where one's ego or self is not sublimated but sometimes even dangerously grows beyond bounds. Master writes in the message, Efficacy of Rajyaga,

***“There may be methods to suit the temperament of particular individuals, but which may basically be wrong, or in other ways inefficient, and may serve as a toy for a child to play with, only***

*to offer him a temporary lull, but which may lead him further to temptations for more and more enjoyment of pleasures and happiness. But so long as he remains held up by the charm of it his progress gets frozen. He may well be compared to a frog in the well which thinks its own narrow sphere to be the whole universe. But if our present level inspires within us a consciousness of a higher type of happiness of infinite character, we may be awakened to the idea of going further into the sphere of limitlessness.*

It is Pranahuti that awakens us to go further in the sphere of limitlessness. The drop truly becomes aware of the Ocean of Bliss, the Master, the Reality. The craving starts and we seek nearness to Him all the time. It is the duty of the sadhaka to keep this craving alive and intense. That is what we call orientation towards the Master. While Pranahuti helps us to find our Base and make us aware of our lowliness, we must also consciously maintain humility throughout the course of our journey, remembering Him as the doer, knower and enjoyer. In feeling His significance lies the key to our insignificance.

Master has expressed the Goal differently in “Yearning to reach Ultimate” as follows. *“Now, what is there? Greatness! No! What is the Destination, where we have to reach? It may, preferably, be called insignificance. If we chose to designate it as such, it is an insignificance, of which we know nothing! and Greatness of a sort - viz, Similitude, where no knowledge of Similitude itself is to be found. And this, dear brethren, is the Real Essence!*

*If we consider ourselves great, we put up a wall to that Greatness, where we have to arrive. We create a bondage, so to say, that becomes an obstruction on the path. What's the harm! When we assume greatness, we start considering others as low (insignificant). Now that path, which we have to trudge, also gets closed; and we are wholly lost to all intents and purposes.*

*Somebody takes it on his mind that he excels someone else in some particular way: that assumes various forms; and we strengthen egoism for nothing, without getting anything in return. We blow our own trumpet in our own thoughts, and lose a lot in the process.”*

Putting this in context of the message of this seminar, I may say that drop becoming a river should still retain its humble position of an insignificant drop who in the course of its journey invited, inspired and lead several drops towards the Ocean of the Almighty. Master is the epitome of this perfection of humility when he says, *“This insignificant being is seeking fellow pilgrims to march on the path of freedom. My longing to get fellow travellers is only for the sake of rendering service to help their safe arrival at the Destination.”*

Beloved Master, Pujya Babuji Maharaj is a perfect example of a drop, a river and an Ocean simultaneously. He exhorts us as a drop to join the journey, serves us as rivers do to humanity eternally and His consciousness is the Ocean we are seeking oneness with. Sri Ramchandra Consciousness is unalloyed and unconditional love and it is an ocean because we feel its vastness and omniscience and we are wonder struck by this Ocean. It just beckons us to become one with it. A drop is made of water and so is the Ocean. In the human context, the metaphor of water can be taken to mean selfless love.

The question is, how does a drop which has tasted this love, become one with the ocean? Master says, somehow the drop should become a river. After having awareness of His love for us, we expand our consciousness to encompass the universe. This act unfolds and we aspire to see Master’s benedictions on each being on this universe. A sincere universal prayer is the surest means to love the Master and the best way to serve Him. This act of service, yet again should be done in the capacity of a humble



servant. Humility not maintained and ego not surrendered at the feet of the Master, can quickly turn into worst form of Gurudom, usurping the Master. This would mean the river thinking its an ocean. A river has the capacity to take several million drops along with it. Yet the river is insignificant in terms of the ocean. This we must never lose sight of. The establishment of universal consciousness can happen only with ego getting decimated, otherwise it is only an illusion of service.

He warns of such a fall. In the message, “Path to righteousness”, He says, ***“It is very sad in the present state of society that they have given up the idea of service and taken to the idea of Masterhood instead. History tells us that we have grown from poverty to power, and from servant to Master. The idea of Master, is pregnant, really, with the idea of service but generally our saints forget it although the very idea of service has brought them to their present state. When the basic idea is forgotten, the structure falls off, and there remains neither servant nor Master.”***

A drop becoming a river and then becoming aware of itself as the river, will never merge in the Ocean. We must know that in the plains of Africa, there are rivers that swell and grow big but ultimately diffuse and disappear in the land itself. This is akin to a person swelling his ego that he is a great servant of Master and eventually taking to masterhood.

Truth is that our devotion for Master and whichever way we become deserving to serve Him, is ever like the devotion expressed by the legendary squirrel serving Lord Rama to construct the bridge across the sea using its puny body. This example helps to stay humble. After all a river never fills the ocean. It is vice-versa. It is the ocean that causes the drops to form a river that empties itself back in the ocean. Similarly, it is the Master who foments that love in us, making us to break our ego

barriers to love others and exhorting other drops to join in the course. The act of becoming a river from a drop is a tough task. It is essentially shattering our ego and products of ego, namely: prejudice, hatred, envy and a host of negative emotions towards others. Master says, “***just remove the hatred and universal love is there***”. He also gives the method with an analogy that if a liar wants to get rid of lying, he should start speaking truth. So must we love others to remove our own prejudices. Pujya Sri KC Naryana, I recall once said, “Love Him who loves all” should be taken to mean, “Since He loves all, so should we love all”. In such loving we find an expression of service to Master to see everyone also loving Him. This is the basis of our universal prayer and also commandment 9. ***Mould your living so as to rouse a feeling of love and piety in others.***

Feeling of insignificance growing and changing to feeling humble servant of Master is how a drop will develop capacity to become a river. The universal prayer is an exhortation for other drops to realize their insignificance and develop real devotion as well. A river only serves and it has no consciousness of itself other than restlessness to merge in the Ocean losing its identity. That should be our cherished destiny.

Summary:

- Self is a drop
- A drop can be aware of itself and the Ocean
- Master is the Ocean, the source of unending bliss and unalloyed, unconditional love.
- Master or Reality, like an Ocean is beyond comprehension
- Feeling of insignificance of self and feeling significance of Master should be the underlying attitude always in sadhana, lest ego can grow rather getting sublimated.

- Drop becoming a river is in the sense of becoming an instrument in the hands of the Master to serve Him as much as our capacity. Similarly we should develop the capacity to inspire others with a force that attracts them to Reality
- Pujya Sri KC Narayana, in one of the talks said that even as we should make our hearts as temple of Master, we should becoming moving torrents of rivers to serve the fragrance of His love in other beings as well.
- A river serves as much as it can along the path it blesses and ultimately it loses its identity in the ocean.
- Similarly we should serve the Master's cause and ultimately lose our identity in Him.

A concluding thought for this message to ponder on. We have always seen the example of Pujya Babuji Maharaj, referring himself as merely a tool in the hands of His master. This is the perfection at human level as He writes in commandment 10. ***“Human perfection lies in realising the Master as Master in true sense, and oneself as His slave devoted entirely to His service.”***

Pranams.

**In comparison to Reality, we are but a drop in the ocean of Almighty and somehow we should try to become a river from the drop.**

- Dr.K.Madhava

My dear brothers and sisters ,

On this happy occasion of the birthday of revered Dr.K.C.V. who has enlightened us about the great Master and His method and helped us move on the Natural Path, I present before you some thoughts about the above sentence.

Kshob is the cause of creation which gave rise to the first mind of god. The first mind of god is present in us as our mind. That is the drop which has isolated itself from the infinite grace or Brahman or the immaterial Absolute.

“Man after liberation gains nearness to God; and enters into a sphere where even Silence is silent. Liberation in body is also a chapter in spirituality” (SDG155)

Some of the ideas about liberation gleaned from the works of Revered Babuji are as follows.

“What is life? It is a state of being which should remain permanently, as long as we live, thoroughly in contact with the Being, smelling at each step the fragrance of the Being.” (SDG125)

“Now a new chapter opens in the web of life. The effect of our deep devotion begins to resound in a way, that we feel the Ultimate is remembering us. That is the justice of Divinity. When you have played your part fully well, the Ultimate cannot fall short in playing His part. That is only a beginning of the higher sort of spirituality. As a result of it, our senses become

summarised to have their own share in the Being. This is my experience.” (SDG 29)

“We practice Bhakti or devotion in order to achieve communion with the Supreme Master. We look upon Him with faith and reverence. By degrees we become so closely intimate to Him that every other object loses prominence in our eyes. This is submission to the will of the Master, or in other words, the beginning of self - surrender. It goes on developing, as our faith grows stronger. It brings us to a stationary condition stopping the oscillations of the mind. In due course we begin to feel ourselves overpowered by some great force, which drives our mind away from everything else. We become free of the unwanted activities sticking all the time to the right functioning of the organs (the Indriyas). Self- surrender is nothing but a state of complete resignation to the will of the Master, with total disregard of self. A permanent stay in this condition leads to the beginning of the state of negation.” (Basic Writings of Sriramchandra Page 246)

From the above quotes we come to the understanding that liberation means complete Mastery of the mind. The activity of the mind stops and works at our will. At other times it is silent.

When we are in the process of becoming a river from a drop liberation happens and the Divine Grace flows continuously from the in exhaustible source and the stream becomes bigger and vaster. And people who are in misery due to chaotic and violent movements of the mind, start feeling the cool breeze from river and peace spreads all round.

One of the duties of the Yogi or a Saint is to cause happiness all around and the more he is connected to the in exhaustible power house of the Divine Master, the more the grace enters his mind and river becomes an ocean.

Now coming to the crux of his idea “Some how we should try to become a river from the drop”.

Now let us explore how to become a river.

We have to practice the methods like Meditation, Cleaning, Bedtime Prayer, Point A & B and Universal Prayer.

But mere practice will not help much. Ritualistic practice is something like a laborer demanding wages for the labor done.

You go to a hotel and eat food it is different from food cooked by your mother because love is absent. It is merely for wages.

Pujari in the temple prays everyday and gets salary for the work done. He may be far away from the consciousness of the presence of Divine. He may be more conscious of how much dakshina he is getting.

Reverence and worshipful attitude towards Master, unless a feeling of humility is not there, it is like demanding wages for the labor. We have to develop these attitudes which are the duties of an abhyasi.

“If anybody wants that he should get benefited, he should encourage himself to cultivate right faith, right cognition, and right morals.” (SDG Page 64-65)

Right faith: Faith in one’s own capacity that he will definitely reach the goal is a must.

He should be like a soldier who goes to the battle field. No soldier ever goes into battle thinking that he will be killed in the action. He goes with the feeling that he will be victorious in the battle field. Similarly like soldier we should go with the feeling that I will gain victory in Sadhana.

Furtheron in this regard Rev. Master says, “There are two prerequisites on the path. The first is faith in the Master. The second one is craving in the seeker. If these two are there, we can

reach the goal; otherwise khudahafis - (Goodbye). Why is craving essential? The more the craving, the more will be the opening of the heart. This will lead to the state of mergence, which will lead to the main goal. Faith in the guru means that the seeker focuses all his attention, by all means, towards his guru. It should reach to that extent where, if the seeker wants to shift his attention to something or somebody else, even willingly he will not be able to do so. This is the parameter, and if it is achieved, then we have hit the bull's eye”.

We should trust whatever Master says as for our own good and mould our mind to be in harmony with his teachings.

Right cognition: We should develop right cognition.

Mind continuously undergoes modifications and these modifications are called Vrittis.

Millions and millions of thoughts and feelings arise in the mind and all of them have been classified in 5 different types.

1. Pramana : Right cognition
2. Viparyaya : Wrong cognition
3. Vikalpa : Fantasy or Imagination
4. Nidra : Sleep
5. Smriti : Memory
- 6.

We as an abhyasi have to continuously be alert and aware what thoughts, feelings and emotions are arising in the mind. That is why dairy writing and reflection and contemplation at bedtime to review the thoughts, feelings and actions is very helpful in developing right cognition.

The enemy of right cognition is the undisciplined sense organs. Truly speaking everything is a manifestation of God and God

resides in everything and everything resides in God. Name and forms are different forms of God. Like ear ring, necklace, bracelet made of Gold and are in reality Gold only. Recognizing the reality of God in everything is right cognition.

Master has given a practice which he asked all of us to practice sincerely and seriously.

“The method for cultivating constant remembrance is to think with firm conviction during your leisure hours, in office or at home, in the street or in the market, that God is pervading all over and everywhere and you are thinking of Him. Try to remain in the same thought as long as you can”. (Silence speaks, pg 139)

Any other cognition such different sex, class, race, caste, religion or region you entertain your mind is in Viparyaya or wrong cognition and we have to let go those modifications and should not feel those Vrittis with our power of attention. We have to treat them like uninvited guests.

Coming to Vikalpa which is fantasy or mental speculation. In Vikalpa there is no object or reality. It is mere language and appears real and logical. Majority of the network or community of thoughts we nurse within our consciousness is imagination. No reality content.

For example a person says he is an abhyasi of the Master. When you hear it sounds nice and nothing wrong about it.

If a person who has not read the basic books of Master, not read about commandments, not practiced meditation and he does not understand what an abhyasi really is. It is mere language and a dead word and it comes under the category of imagination.

If I say that I belong to congress party, I do not know about the philosophy and programme of the party and never done any work



for the party, the above statement comes under the class of Vikalpa. Brooding about past and worrying about future is all Vikalpa or imagination.

We have to let go of Vikalpa and also memory and nidra.

How to develop right cognition and how to avoid wrong cognition and imagination. First of all we have to be alert and become a scientific witness. The moment distance is created between the witness (drasta) and the Vrittis, you are disentangling with the network and it loses control over you. You start enjoying the freedom.

Here Rev. Babuji gives a technique for moulding the mind to develop only right cognition. "If a man wants to work out the problems of his life easily, he should give right suggestions to the mind. It is the condition which comes by practice and proper moulding of one's self. It is very easy to remain in one's own condition which is divine." (SDG 32)

When thoughts of Viparyaya and Vikalpa and Smriti rise up, we can be indifferent towards them and if they insist on attracting your attention, you can give a Viparita Bhava or give a suggestion that this thought is not useful for helping me go towards Divine and hence mind should let it go. Mind can also be our friend and it listens to our suggestion.

Or you can say to yourself. If you want to practice Ahimsa and if a himsa thought arises. I have made a promise to my Master to lead a righteous life and now I am behaving like a dog which vomits and eats its own vomit.

Or thirdly Master said think that bad thought is of the Master and it disappears.

As we practice right cognition the subconscious mind also will be influenced and the faith becomes clear for us to march towards our goal.

Right Morals: “The background of spirituality is the “Moral Courage” which rises when one is moral. My revered master used to say “How so ever advanced a person may seem to be, if his moral character is doubtful, I would say that he has not got even a breath of spirituality”. And what is morally in the True Sense? It is that all the faculties may come in harmony for proper use. How does this happen? When a man begins to be away from the “Self”, it begins to develop. So all the methods given in any religion are only for this end, and the methods and procedure of Sahaj Marg are very easy for it. With the overemphasis on “Self” morality decays. But it is the part to be played by the preceptors alone that the self be turned to Divinity.” (SDG 53)

For example our human body is an organic whole. All the several trillion cells are inter connected and are affected by each other. Even if a small finger is injured the whole body reacts to bring about health or harmony. The feet cannot say I will not walk and the hand cannot say I will not grasp. The whole organism disintegrates including the feet and hand and every action keeps the whole organism.

In the same way we humans are part of the flora and fauna and entire humanity as one cosmic being. Our action should not only help us but the whole creation including all humanity. If in a community I alone got to eat and enjoy pleasures and rest of the community is starving and is in misery, it is like a single organ like hand, feet or heart saying that I only want to enjoy and let other organs go to hell. If a foot is gangrenous it is excised from the organism. If any one member of the cosmic body is behaving in a selfish way it causes disturbance in the whole body and the universal law or cosmic body will punish that member.

It is just like curing the gangrenous part or one being put in jail for robbery. Universal law operates without prejudice. If you are in harmony with universal law you are moral. If you are selfish and only looking to your own comforts and pleasures you create a Karma and you have to pay a price. If your actions are in tune i.e. Yamas they don't create Karma and you are moral. Selfishness has consequences and misery is the result. And Yogi wants to be liberated. So Yogi invariably has to moral.

So by following right cognition, right faith, right morals the network of our samskaras becomes weak. And during repeated meditations when you are in communion with Divine Master the seeds of samskaras get burnt. And the mind loses its power to cause misery and one gets liberated.

In such a being the grace of Divine keeps on flowing uninterruptedly like a river causing happiness all around.

Pranams.

## **Determination**

*- Pujya Babuji Maharaj*

What I want is that all of you rise as sun of spirituality!

But how is it possible?

When you do not let the shadow of earth eclipse the sun

And when that is possible?

When you orbit in such a way as your movement be direct.

How to find this orbit? How to move direct?

By keeping the destination in full view.

How to remember the destination?

By becoming one with it

And when can a person be one with that?

When you lose yourself.

And how to lose oneself?

By bearing no other thought in the heart than that

And how is that possible?

By practice

How practice is possible?

Through love and interest.

How love and interest can be engendered?

By remembering constantly.

And how constant remembrance be cultivated?

Through determination.

How determination is possible?

When we gird up our loins to sacrifice our pleasures and to shake off idleness.