

Zone of Happiness and Compassion

- Br. Rajesh Raina

If one is able to pull himself out of the confusion and imaginations of the mind or the mental system, slowly the real benefit of PAM starts to become clearer. Rev. Master states that, when Divinity dawns the negative attitude towards life is thrown out completely. In some ways, I think that Master's statement that Mind can be known by mind and Divinity by Divinity is also very relevant here. Pranahuti is the main mechanism that helps one to overcome the challenges of the mind, the Prana being superior in nature and capacity to the force of the mind.

When some feelings of Divine light, Silence and Vastness begin to percolate into our consciousness, it moulds our mind towards Divinity and one can think of this as a dawn of Divinity within us. These feelings eventually lead us to the zone of real happiness and compassion and PAM becomes the foundation of our life.

Albert Einstein had mastered Physics, but the human consciousness and its actions still puzzled him. He has

written “Our task must be to free ourselves by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty”. This widening of the circle of compassion we know is very real in our system of practice.

When we begin to smell the fragrance of Happiness and Compassion in our selves or rather discover this to be our true nature, the aloofness and the separateness begins to bid farewell and unity and oneness of spirit begins to dawn upon us. This results in true and lasting motivation towards life in its entirety and monotony bids farewell.

How do we get there is the question. The answer to this we know lies in Spiritual training and our commitment to our own well being. Master has written in Ten Commandments book that the flow diversion is the philosophy (falsafa) and foundation (buniyaad) of this system of training. The diversion and maintenance of the flow to upper and Atman is thus fundamental to our progress.

One more aspect to remember is that, Pujya Babuji says that this is the march to Nothingness and anything that we experience should be treated in that context and we

should not get attached to anything while on our march. Rev. Master used the word Sange-Benamak or the lump of salt from which saltishness has been taken out to give us an idea of this nothingness.

While highlighting the importance of spiritual training in Reality at Dawn, Master categorically stated that proper moulding of the mind is needed so that we do not become a victim to desires, temptations and emotional outbursts. This he says can be achieved when Mal, Vikshep and Avaran are removed and mind is brought to a state of poise. The main thing required on our part for this is cooperation in the process of training and our commitment to follow the method as advised without deviations.

Pranahuti is of course of the greatest help in our training. Rev. Sir has mentioned that through the process of pushing an aspirant by persistent cleaning and pulling an aspirant using Pranahuti, the speedy progress is possible. The receptivity to the Pranahuti can be enhanced by our assiduous following of commandments.

It is then, that the development of Compassion (karuna), Fraternity (maitri) and devotion to reality are the effects

felt in our core, the cause of which is the inflow of SriRamChandra consciousness into our being.

Understanding this reality requires a paradigm shift in our thinking process, then we can begin to appreciate that reality is not an object perhaps it is happiness itself or that happiness is the closer description of that.

Rev. Sir has illuminated this for us.

“Reality is not an object that we can add to our collection. In deep absorption we find that we are face to face with the profound and overwhelming primordial ground of reality itself.”

“Origin is presented to us by the Master to lift us beyond the petty squabbles that consume our time and resource normally.”

Many of us do feel that our whatever minimal understanding of this we develop, does lift us into the zone of happiness and compassion where the squabbles are gone at least for some time and at least in some ways. This gives us courage to move on and take the high road

at the fork towards the development of our true potential.

Rev. Sir, while talking about Koshas has written that realization of our true nature only starts after we have overcome the binds of 5 rings of Maya to some extent.

Rev. Master always beckons us towards the goal, which he states in “Tasteless taste of Mergence” that it is an all absorbing attachment to reality alone, which liberates everyone from every other bondage.

Development of good heart characterized by widening circle of love and compassion towards all human beings is the first step of spiritual regeneration and Master says, the edifice of spirituality has to be erected on this foundation.

We should all resolve to develop inner humility, keep our eyes on the goal and let ourselves be guided by the unalloyed love of Master that flows unabated into our hearts.