

**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 inexhaustible 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 inexhaustible 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 Vritties 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 became 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 arise. 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.