

“One must become colourless while playing with colours.” – Rev. Babuji Maharaj.

Smt. Shilpi Gaur

Dear brothers and sisters,

My humble pranam to you all!

Today on this auspicious occasion of the Basanth Panchmi, the birth anniversary of our Grand Master we have gathered here to understand better what our Master meant when he said, **”one must become colorless while playing with colors.”**(SS-533).

In the same section Master says this is a fun (joke) of Holi. We can see that he has written the passage in a satirical way. Where in Master has used *colors of Holi* to metaphorically represent the *forms and colors of His creation or the divine leela (maya) to which, we get attracted and attached and weave our own fibers of different hues and colors.*

In our book ERY pg- 42 it says **“We use our central force at one point just as the Almighty did when He created the world by issuing forth the powers of creation from just beneath the Centre through the force of His will, in different forms and colors like the fibers of the net, to complete the creation. It was one with Him when there was no creation. He has been at His centre and shall be there when the things, which have come down, go back in Him, or to the original point called Centre. We began to weave our own**

fibers of different hues and colors and we are all the time with them.”

It is we who have wrought this havoc within us (we are living a life in the lower stratum of humanity, catering primarily to the animal consciousness in us), making thereby a network interwoven by the fibers of our wrong and vicious thoughts and actions. As a rule nature wants to keep everything pure and clear just as it had originally come down in the beginning. But, when we pose ourselves as the doer we cover it under our color and this thought makes an impression. When such thoughts get accumulated they form numerous veils; hiding our real self under such coverings, that is why we can say we live in our own cocoons.

Master states **“there is a great participation in colors and gular revelries...But brother who are these? They are the people whose temperament is inclined towards play.”**

People are charmed by the unreal. But unreal holds charm only for the ones who have an interest in that. Our worldly life offers us many situations in which we get tempted to either like or dislike it; we either get attracted and get attached to things of unreal status or repel and form negative impression about them. Either way, it is the cause of bind and that is the color apparent to us. Thus we form our network and keep making it a complex color pattern, living in illusions and further thinking and acting according to those colored glasses of ours prejudices, notions and wrong thinking. Thus our living is marred by these impressions and we are

not able to understand the real life. It is like if you are performing a role of a character 'A' on the stage; but while performing you get carried away (attach) such that you start identifying yourself truly as that 'A' alone. Then you are deluding yourself as that is not reality and you are associating and limiting yourself only to unreal; forgetting the reality (your true self).

Master says “You will say that those who have eyes to see can very well distinguish between black, yellow, blue colors etc. I would say this, that as long as the eyes bear the power of distinction between black, yellow, blue colors etc. which is the real aspect of the color, it cannot be called to have discrimination (real knowledge) about colors. So long as there is variety in inclination, one does not give due respect to color.”

The point Master is driving here is that as long as we lack balance we will take the effect of the circumstances and environment and we will be taking impressions related to them. We will see (feel) the opposites of life – likes & dislikes, joy & sorrow, discomfort & comfort, success & failure, achievement & disappointment, give & take, etc. which are nothing but different variety of colors in life. But if we have balance we will take all things with equanimity. So the real knowledge is where passion, excitement and desires will lose intensity and joy & sorrow, like & dislike etc. will disappear from the view. Hence when we reach a stage where we no longer make impressions and stay in a

balanced state we can say now our eyes have lost the power of distinction between various colors of life. Here, if our Master's commandment 5 ,6,& 7 are followed it helps us treat all things as our blessings and we see no difference between one and other. Hence when our approach is balanced, we will give due respect to color as there will be no undue attachments and desires pulling us towards the variety present in life. If our interest is not there to identify(admire) it then we will not get charmed by it and thus have no distinction between the different shades of the color.

Master also conveys that when we link ourselves to the whole(ultimate) then certainly the same view is presented to our vision. As most of us know that white light is actually a combination of all visible colors of light mixed together. A white sunlight is separated by water droplets to bring out the spectrum of different colors in it, the rainbow. White-which is colorless in the sense that the separation of all distinct colors melt away and a colorlessness is present. So when we think about complete/whole, supreme, the Ultimate we naturally will find that it is colorless hence if we attach ourselves to Him with our love & devotion and finally become unaware of that link by repeatedly maintaining it- there will be a state of mergence, which we are in search of? Thus our state too will be colorless. Hence even while playing with colors we will become colorless. For example: even though we will do our due duties but the effect of the same is not taken in by us thus we are not

soiled by its color though we surely played during the time we discharged our duty.

Till now we tried to understand what is color and what is colorless, but now the prime question is How to become colorless?

”Everyone has, and remains entangled in, a particular charm of having some particular type of pleasure which becomes his primary pursuit. For the learned it may be the mental pleasure derived from books, for worshipper the joy of worship, for the bhakta the charm of bhakti, for siddha the delight of siddhis, for an ascetic the life of aloofness, and for a man of attainments the satisfaction of being perfect. For a true follower of the divine path all theses have no attraction at all. His only object is to appear before the great Master in his absolute state in order to secure oneness with Him, the infinite. This can be possible only after one gives up all the coverings he is enclosed in.” (SS-375, Sruti-vol 1 :pg 121)

But how can we become devoid of coverings (colors) that we have?

The first and the foremost is that base or our destination must never go out of our mind. We must ever keep our goal in mind. We need to be restless all the time like a mad man in love wailing and crying for what he knows not.

As we have to follow our commandment no. 3-“ Fix up your goal which should be 'Complete Oneness'”

with God. Rest not till the ideal is achieved.” It helps us address this very issue.

Only the ones who have this crazy and mad restlessness to achieve this goal progress in this field.

We have to create pain in our heart- the craving needs to be generated. It is our duty to fall madly in love with Him.

“The easiest way to increase the intensity of craving is to take it up even in artificial way if it is not actually present in mind. In course of time, by constant practice, the artificial feeling will become true and genuine.”(Sruti vol-1, pg 173; SS-469)

Have confidence that we can reach the goal and be prepared to put in the needed effort for the same.

Our abhyas helps us to purify ourselves and realize this craving, enhance it and that surely paves way in firming up our determination to move forward.

Master says elsewhere” You are reaching out for bliss and I am talking of craving and restlessness.”(SDG-108). Craving alone will be the cause of movement further bliss and peace are scenes on the way and not destinations in themselves.

Master talks about a hindi saying - raan ke par suhagan lage; “*hai jaa bahna mosi*”(sister become like me) wherein a widow touches the feet of a women whose husband is alive, then she wishes that the latter may also become like her. In hindi, this phrase is used in a jovial/sarcastic context

when someone wants to convey that –‘you also get what I got’. So here our Master has used it to convey to us that he wants that we have the same restlessness for the goal as he has. Since after that we will become eager to get all those states which he is restless to impart to us.

Pranahuti / Transmission

The Master says that without the help of Pranahuti it will be difficult, if not impossible, to reach higher stages of sadhana.

It enables the aspirant develop an attitude of humility in thought, word and deed. It enables the aspirant understand (feel) that Master is the knower, doer and enjoyer.

“What is transmitted is the very core of reality namely consciousness or spiritual energy which nurtures and enables the recipient to grow in an integral consciousness that sees no duality.”(BP-vol-3 pg-66) We all have felt pranahuti, we may express or feel it in our own way but one thing is for sure that we know it stirs up in us an inclination towards divine. It brings the divine reality directly in our heart making us feel our connection with the supreme Life force. This gives us confidence in system, ourselves and boosts our determination to move towards our goal, gives us courage to follow Master’s method ardently.

Because of pranahuti we get rid of many deeper sanskaras (impressions) called Avarnas, our binds

get loosened up etc. which makes the path of aspirant easier to tread. The support it provides is very effective in making us lighter and lighter in the fastest and easiest way.

“Pain or pleasure is enjoyed in the brain or the mental plane only, though Medical science is yet to confirm this. In the case of persons who have stopped forming samskaras or impressions by adopting the method of surrender to the Master thinking him to be the doer, knower and enjoyer, the only task that remains to be done for coming out of the cycle of births is the clearing of the past samskaras and vasanas. Through the cleaning process, meditation on the lines given by the great Master and constant influxes of the Pranahuti which eradicates the vasanas one is enabled to cross over the cycle of births in the system of PAM.” [PG (Second Edition - 2006) - Page No.382]

Abhyas (The meditational practices and following the 10 commandments) –

It is our responsibility of removing the grossness which has come. We ourselves formed the sanskaras (impressions) which have become coverings upon coverings and thus have buried our true self under them like a silk worm in a cocoon. It is our duty to get rid of the network or coverings we have formed.

Our purification process is a tool provided to us for getting rid of our impressions (mala & vikshepa).

Our abhyas helps us stay connected to the centre, purify ourselves and help the mind leave its

wandering tendency and become regulated, commandments help us do our spiritual & worldly duties taking the right perspective towards them.

Practically we know many of us fall for our weaknesses in the name of sloth, other higher priorities, lack of confidence in one self, wasting time in things not conducive for goal, lack of interest, etc. Our determination and bedtime prayer helps us break through our weaknesses (known as well as unknown ones).

Our attitude of trusteeship or due attachment helps us remain impressionless even as we perform our necessary actions in the worldly plane. We remain like ducks and coots, who are not soiled by the water in which they live. Similarly we will not take the effect of the environment in which we live by adhering to the principle of trusteeship.

Everything hand in hand helps us have a recipe for becoming finer and finer thus coming closer and closer to divinity (our original state-colorless so to speak).

*Hence, Master says that on the occasion of Holi if we learn this lesson from Holi that **One must become colorless while playing with colors.***

Then, the real benefit will accrue to all of us.

I conclude with prayer that we all make sincere efforts to become colorless and move steadily on the path to the Infinite.

Thank you,