

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

Sri. Atul Mishra

Pujya Sir and my Dear Brothers and Sisters.

Namasthe!

In this metaphorically rich message delivered on the eve of Holi, Rev. Master, by means of analogies and parallels, put forth the aim of all practices and Abhyas i.e. the need to have passion (equaling to madness) to achieve the goal of life of staying permanently linked with the base, while continuing to live in this world of colours, taking care of our entrusted duties and responsibilities, without unduly getting attached to any of those, in front of all the serious sadhakas to contemplate and act upon.

The colours of Holi, as understood by me, are various charms and pleasures of material world around us, our pleasure seeking tendencies associated with those, our attachments, relationships, fears and insecurities, different shades of life i.e. feelings of comforts, joy, miseries, sorrows, up and downs, life and death etc., our ideologies, notions, belief systems and numerous expressions of Divinity around us. Colours are there, as such, to represent the manifestation of His craftsmanship i.e. how in myriad of ways he expresses Himself, but then because our unbalanced tendencies, resultant effect of our

desires, constantly pleasure seeking nature, egos, failures to understand right relationship of things in our lives, we tend to distinguish between them (colour). This way, we lose uniformity (equanimity) in our vyavahara and fail to give due respect to every aspect of His creation. Here in the message Rev. Master describes it as “variety in inclination”, which prevents us to take these colours as is in our lives and to understand the Reality behind the scene. We are busy either enjoying (admiring) or detesting these colour depending upon how life is unfolding for us.

In commandment 9, Rev. Master talks about uniformity in Nature’s vyavahara. He says, “There is uniformity in Divine dealings, but only in a particular sense. For example He gives light equally to all. He has created air for all to breathe in, and so also many other things which foster the growth of life and sustain our existence. This can be interpreted as the uniformity of Nature's dealings Vyavahara.”

So these Blessings of Nature (light, air, water etc.) are given to everyone without any kind of distinction or preference. No social, economical, political, regional, colour & caste, language, nationality, religious parameters are evaluated by Nature (Divine) to pass on these blessings to its children - very unlike man made rules.

In the same message, He further explains that we also see many other diverse ways in which Nature deals. “The variety of colours in different objects is

an instance of it. A flower blossoms in red colour, another close by in yellow or blue. Thus Nature manifests herself in different colours, each object receiving its due share according to its capacity and worth. In other words, She is dealing with them in Her own particular way. This example must be kept in view and all our dealings must be moulded accordingly, with due regard to proper needs and fair right of everyone, and bring them in close conformity with those of Nature.”

We need to contemplate and bring in practice this vyavahara if want to give due respect to various colours in our lives.

The variety in our inclination, where we distinguish between the colours (desire to have one over the other) is a resultant effect of samskara (impression), which creates within us two extremities of a thing. Rev. Master says, “In due course Samskaras (impressions) began to be formed which brought about their resultant effects. Virtue and vice made their appearances. Slowly our existence assumed the densest form. The effect of Samskaras is the commencement of feelings of comforts, miseries, joys and sorrows. Our likings for joys and comforts and our disliking for sorrows and miseries have created further complications.” (DR-16, SE)

Talking further about Samskaras, Rev. Master says, ” Our belongings are a pile of Samskaras (impressions) with their resultant effects in the form of complexities and the diverse coverings which we

have gathered round the soul and which are the results of our thoughts and actions. We possess mental and intellectual faculties which are all active. Our mind determines the actions of the body. We see, hear, feel and understand things. We begin to like or dislike them. Desires gradually begin to creep in and affect our actions. The rings go on multiplying and we exert ourselves for the fulfillment of desires. A desire, when satisfied generally creates another to follow in its place. We are seldom free from them even for a moment. We see most of the things with an idea of having them. These desires mould our physical and mental actions and lead to the formation of Samskaras (impressions), adding thus more and more coverings to the soul. Fresh desires every moment and our efforts to satisfy them lead to continuous additions. Their impressions remain on our causal body so long as they are not wiped off through the process of 'Bhog'. The completion of the Bhog of all the Samskaras, formed every moment cannot ordinarily be possible during the whole life. Thus when our life comes to a close we still have a lot of samskaras in store within us. These very Samskaras become the cause of our rebirth, in order to offer us an opportunity to complete their Bhog, but unfortunately, instead of finishing them we add more than those we have exhausted." (DR-26, SE)

Then what is the way out of this vicious circle (effect of impressions)? Cessation of formation of new samskaras and removal of previously formed. Rev.

Master suggests that the only way to free ourselves from the entanglements is to divert our attention from them (desires which cause impressions) and fix our eyes on the very Real thing. When Reality alone will remain constantly before our eyes then everything else will lose its charm or significance. In the message it has been simply put as, “one must become colourless (impression less) while playing with colours”.

Using the analogy of “whole” (similar sounding as Holi) and “total”, He explains that if one really wants to get soiled with the colour of Holi, then get soiled in the colour of “whole” (ultimate), i.e. Be in His remembrance all the time. So only impression we should carry is this impression of His constant remembrance. In Reality at Dawn, Rev. Master has explained in detail how one can do practice it. We must feel ourselves connected with the Supreme Power every moment with an unbroken chain of thought during all our activities.

In the message He puts it as, “Whether I am standing, sitting, lying down or in any pose whatsoever, I am always at the same point (the base). That means, the base or the destination must never go out of our mind. We must ever keep our base in mind”. It can be easily accomplished if we treat all our action and work to be a part of Divine duty, entrusted to us by the Great Master whom we are to serve as best as we can. This has a wonderful result which he explains in “way to perfection” message.

“Whatever act you do, do it in the thought "It is the Divine's command and therefore it is my duty to do so", so that the state of remembrance should continue steadfast and one special benefit that accrues is that the creation of samskaras (Impression) ceases. Retaining the remembrance of God at all times, engenders in us a deep attachment to the Divine and leads to the state in which love for Him develops and overflows. Gradually through this, devotion attains its full form. It is therefore very essential to adopt this procedure.” (SDG-128, FE)

The lessons of trusteeship, due attachments and staying like coot and ducks in water unaffected by the wetness of it (not forming impressions) are great helping aids in avoiding the formation of impressions.

In further becoming colourless, it is stated in Reality at Dawn, “What remains now is only to undergo the effect (Bhog) of the previously formed samskaras (impressions) which are to be worked out during the course of our life. Nature too helps us in the work by creating field for Bhog in order to remove the impressions of our thoughts and actions from the causal body. When those coverings melt away we begin to assume finer forms of existence.” (DR-32, SE)

As we undergo the effects of previously formed samskaras, the following of commandments 5 and 7

helps us to maintain proper vyavahara towards different events happening in life at that point. Purification process and help received from a fellow brother in the form of Pranahuti bring these samskaras to fruition faster and we become lighter and lighter.

As explained by Rev. Master in the message, Problem and its Solution, “Now comes the work of Natural Path - as the preceptors do. The cells of the brain are the treasure house for each type of thinking and they have their nucleus in the middle. They draw the actual impressions formed in the centre, so that the channels or off-shoots working may not get the food for their growth...

...Now, that welcoming attitude of the centre should also be destroyed. When it is done, all the walls of the palace get collapsed. Now comes the turn of Divinity because the ground is prepared for its working. When everything is destroyed, the people may think what will come after. Nothing but purity, which has been defined as Reality.” (SGD-46, FE)

So as we become more and more colourless (impression less) we start becoming more and more one with the Divine consciousness present in us.

Rev. Master points out that in order to achieve this, one should have single pointed orientation and extreme amount of passion for it. That is the real aim of all practices and Abhyas.

Thanks for your patient listening.

Pranams.