

Our duty is to grasp it firmly and stick to it at all cost. The renunciation develops automatically in our system.

My dear brethren,
My regards to all of you on the auspicious occasion of the birthday of Pujya Shri Ramchandraji Maharaj.

I would like to share my thoughts and experiences on the topic of today's seminar. He has perfected the system of natural path and by the use of Pranahuti he has helped many aspirants to realise their true self. Regulating the mind and making the mind a slave and we its master is not an ordinary goal and the achievement is a blessing which helps us to live in perpetual bliss. Perpetual bliss is the true nature of our self and we are unaware of its presence due to the grossness of the mind. We can call this perpetual bliss the Master or the Divine light or God. The Great Master out of his compassion connects our mind with God so that we get steady influx of this purity which in course of time purifies our mind enabling it to live in a state of sahaj samadhi. Apart from Pranahuti which acts like a catalyst in the transformation of mind to its original nature he is helping us through his writings and advice so that we do our practice correctly to achieve the goal of self realisation. Classically yoga means chitta vritti nirodha. That means the mind which is constantly undergoing changes due to the inputs from sense organs, due to the judgements of these inputs as pleasant and unpleasant, and developing cravings and aversions towards objects (objects here refer to external objects as well as thought constructs , and memories , feelings, emotions, moods) is always in a state of unrest , tumult and disorder . Chitta vritti nirodha is a state of mind where the mind (which includes both conscious and unconscious mind) is quiet and tranquil and in a state of balance.

The whole problem arose because we left the home land which is of the nature of perpetual bliss. It is an irony of fate that we left our homeland. As a result of this separation from our homeland we are afflicted with the pain or suffering of which we have no clue. We try to find a relief from this pain and suffering by running after objects which promise happiness and pleasure. Even after securing the objects of desire the sense of satisfaction disappears very quickly , and he resumes the search for happiness in fresh desires and this perpetual unsuccessful game continues. This interaction with the world through sense organs and the consequent experiences cause a network in our consciousness which the Master is referring evocatively as community of thoughts. We are caught in this network and also charmed by it and consequently develop attachment with these community of thoughts. It is just like those subjects in the cave analogy of Plato who refuse to go out of the cave and enjoy the freedom.

But due to a factor called Luck or the grace of god when we come in contact with a real guru we get a glimpse of that eternal bliss which causes a longing for that experience again and again. And then we realise that unless the mind is brought to a state of tranquillity we will not get a glimpse of the divinity hidden in the bosom of the heart. By the practice of meditation, cleaning, bedtime prayer, universal prayer and the study of the thoughts of the master lead to the preponderance of of Sattva quality of the mind and weakening of the rajasik and tamasik qualities. And when the Sattva quality of the mind becomes dominant mind becomes tranquil and quiet and the divine qualities which form the base of the mind start getting reflected in this purer mind and one starts noticing divine qualities emerging from the individual . Thus renunciation of desires which is the result of viparyaya or wrong cognition develops naturally in the natural path.

But vairagya is preceded by development of Viveka.
Men Who use their thinking capacity properly and observe themselves and the nature and environment outside come to the conclusion that in the ultimate analysis happiness is temporary and pain and suffering is the real truth of life. Birth, death, old age, disease and the defects in pursuing the objects of pleasure all are painful. Man uses all his mental energy to possess objects which promises happiness. But if we examine closely we have to come to the conclusion that objects are not the cause of happiness, but the cause of happiness is due to the reaction in our mind where temporarily Satva Guna dominates when the Vritti of desire is neutralised temporarily. If happiness is present in the objects they should cause happiness under all circumstances and to all people. Whereas objects cause happiness only in certain situations and only and under certain conditions in the some individuals. So an observant individual comes to the understanding that it is futile to search for happiness in objects and processes which are constantly changing. Besides there is no escape from the pain caused by Adidaivika, adhiboutika and adhyatmika forces. Man is powerless before these mighty forces and he cannot escape from them. When man gains control over his mind automatically these three forces become his friends because he is in harmony with nature. And nature protects one who is in tune with its will. By the blessings of the master and his support through Pranahuti man quickly moves into the mental state of Sham (the first of the six sampatties). Once he enjoys the Tranquility as a result of the cool breeze of the divine grace touching his mind he develops an aspiration to go into the depths of that experience. His spiritual journey commences. He sees getting entangled with the sensory inputs and the corresponding thought patterns and welcoming the feelings, perceptions and sensations into the community of thoughts as spoiling agents. The charm of the tranquility of mind makes him understand that divine experience is more valuable than the charm of the old community of thoughts.

But the battle begins here. Over several lives mind is conditioned to move outside of itself in search of happiness. The practical experience of enjoying sensual pleasures which he gets through the sense organs in eating delicious food, enjoying beautiful sights and sounds ,seeing beautiful cinemas,enjoying the intimate company of opposite sex, are too real to ignore, whereas the promise of self realisation of perpetual bliss appears as a distant and remote possibility. The senses and mind argues and rationalises that a bird in hand is better than two in the bush. Thus the thirst for sensual pleasures and for name and fame is very powerful.

That is why The great Master is advising us that once we have tasted the joy of divine contact which brings in the understanding that external inputs with resultant judgments of likes and dislikes,are the spoiling agents,(the beginning of Viveka) ,” our duty is to grasp it firmly and stick to it at all cost.”

We have to stop here and dwell on the sentence of the master and try to make this thought our constant companion. This requires constant vigilance and not to drop the guard anytime. If we relax our vigilance and not put efforts to sustain the Tranquility which he has blessed us, we can easily slip back into our old neurotic and conditioned thought patterns and we behave like zombies, just sleepwalking through life without any aim or purpose. In this context we should remember his oft quoted refrain of “ gird up our loins”

several times in my life I have made repeated resolutions to live up to the aspiration of the master but the conditioned mind and the environment surrounding is so powerful that the monkey mind subverts your all sincere efforts.

When ever I met the Master and other senior abhyasis I get a surge of power in my mind to overcome the environmental obstacles and I feel confident in my efforts to reach the goal. The corona epidemic though brought devastation to material success and dreams of mankind helped me to dwell more and more in the consciousness of Master and the mind is well behaved now and listens to my dictates now. Still the refinement of becoming close to the Master's consciousness is a continuous adventure and the infinite journey continues. There is a famous sutra of Patanjali which talks of avi-plava Viveka khyati which means unbroken Viveka alone leads you to enlightenment. When we are conscious of the presence of Master then only we are awakened otherwise we are sleeping only. When lord Budha talked of right mindfulness he was referring to sticking and grasping to Viveka firmly. This is also the crux of third commandment of the Master. COVID second wave is teaching us that life is unstable and at any time lord Yama can whisk you away. So let us awake to his Presence and not allow our indisciplined mind to forget Him.
Pranams
Madhava