

Seminar on “When we inwardly develop, in and out become the same.in this way, purity begins to reign all over.” (SDG-106)

My dear brothers and sisters,

My Pranams to all of you in whose hearts master is ensconced. It is a joy to talk about him and have thoughts about him in our minds.

This passage is taken from the Ahmedabad message where he also talks about his eager wish that *“All my sisters and brothers in the world may taste the tasteless taste of mergence.”*

He also talks about *“we should not dwell in the thought that God does not exist. It is a place where we should stay, and that is the main goal of life.”*

He also talks about his master’s message to mankind *“O bounded ones, now start to look for becoming free.”*

He also talks about *“We should have a good heart for all human beings. Then the power will run to them automatically. I think this is the first step of spiritual regeneration.”*

We should allow our mind to dwell on the thoughts of the master for longer periods of time if we want to purify our hearts. A purified heart only can love master, and a purified heart only can reveal the mysteries of nature and reality.

Because the intellect in its purified state alone can realise the oneness. And in its ordinary grosser state where most of the humanity is unfortunately struck it perceives duality, perceives that its body mind and intellect is the ‘in’ and everything outside the boundary of the skin as outside.

I’m here quoting from the revered master’s words from efficacy of Raj Yoga under the heading heart region to impress upon you all the truth about oneness.

“Invisible motions descended from the main artery for the creation of the universe, and they spread like showers in the big vast circle. These revolving motions constituted the world no doubt, and we see the forms created by the Almighty through the invisible motions all round. This clearly proves that we are connected with the force of power which effected such wonderful results as we see in the world. Thus, though diversely related with each other, all things are finally connected with one and the same thing. These things are all running throughout the bigger circle of which we find our heart as a part. We have limitations created by our own force of will. That is why we find our inner circle of heart separated from the things said above.”

By practising the method of the master and backed by Pranahuti this truth which you have grasped in a conceptual sense becomes a realised feeling in the heart. When mergence happens this realisation dawns and that is his eager wish.

Our conscious mind, backed by the powerful subconscious mind which has become gross after leaving its homeland is the source of all the pains, miseries, frustrations and unhappiness which we experience.

Now let us explore further the nature of the outside. External nature is composed of various flora and fauna like trees, animals, insects, mountains, human beings etcetera.

All of the external reality which the senses explore is composed of Bhutas or elements of matter. (Earth, water, fire, air and space), which in turn are supported or caused by tan mantras. (Smell, taste, form, touch and sound). These tanmatras or the subtle matter is composed of three substances Sattva, Rajas and Tamas.

In modern scientific terminology all external matter including our bodies are composed of elements of the periodic table. Each element is based on a simple model of electrons, neutrons and protons. Depending on the number of protons it could be hydrogen, phosphorus, oxygen, carbon, iron or uranium. So all forms be it a table, computer, tree, tiger or a man or a woman are a collection of atoms in varying proportions. For ease of understanding and to make it more simplified we can think of subatomic particles of leptons, quarks et cetera as tan mantras and gunas of Sattva rajas and Tamas substances as still subtler than tanmatras/ subatomic particles.

Now let us explore what is happening in the inside. You hear some sound or see a form through external instruments as ears or eye. The sense instruments carry the information through nerve currents to the brain centres. (which are the sense organs or the indriyas) The Indriyas are made up of tan matras. But when the mind gets attached to this sense organ reaction happens in the mind or in another words a vritti appears in the mind like as a reaction to the input brought in by the senses. The mind in turn conveys this information to the buddhi which understands the meaning of the vritti as a dog barking, or the form of a tree or cow.

This understanding which happens in the intellect is due to the influence of the Atman on it and the Atman is the final Knower or the draatha.

Interaction of our body mind and intellect with the external world through the sense organs is the cause of rise of phenomena of experience, be it thoughts, feelings, emotions, moods, pain or pleasure. But due to grossness and ignorance of the nature of reality the vrittis which arise in the mind are coloured, which give rise to perceptions which are illusory in nature and also delusional.

To quote the master from the Gita article in silence speaks *"The simple unassuming character of mind has changed with the march of time and has assumed a colourful disposition, and begun to shed its effect on everything in us, both outer and inner. Whatever, therefore, we take into our thought or action exhibits colourfulness in all its phases. Our excessive attachment to the environment, and surroundings of a similar nature, create in us heaviness and grossness. Subtleness is lost and everything that comes to our view is interpreted in the same light. This not only veils our understanding, but the heart and brain also get affected by it. It was the same tendency of mind which displayed itself through all the writings of men of knowledge and learning. For thorough understanding of things one must have practically attained the state of mind required, before one can come out to explain it to others. The same was the case with our sacred Gita. There are numerous commentaries, and more are still being added. Almost everyone attempted it from his level of learning and reason for the people to understand it from the same level of thinking. But though their physical labour in this respect may be appreciable to some extent, the actual purpose is not served at all; and, to be more frank, the commentaries have made the original text all the more complicated by putting the bare truth under coverings or misconceptions. In other words we increase our own limitations by adding more and more complexities to it."*

I am also quoting from the second commandment of Rev. Master to drive home the point how mind becomes gross and develops complexities.

“The currents flowing down from the Origin manifested themselves in diverse ways. They had descended not without purpose. They were in fact powers which began to act in numerous ways, producing the required results. All these powers had emerged from the Origin and began to manifest their actions. Take the case of a baby. At the time of birth he could not even move about. Subsequently he began to sit, stand, talk, walk and run. That is to say, the capacities lay dormant in him, which now began to develop into action till he attained blooming youth and acquired the full active vigour of a man. The elements contained in the composition of the baby developed in various forms, though the origin of all these was the same tiny drop. Veils after veils began to set round which were caused by the effect of the mother’s habits, the father’s thoughts, the type of training and all external influences which began to display their respective actions. All these influences had a touch of materiality. The multiplicity of actions made him uncognizant of all the various changes which he had undergone during his march towards grossness. Now he is so intensely engrossed in it that it defies all efforts to get out of that state of complete grossness. Later on it took another turn. He came in touch with the world around and was influenced by the dealings and associations of others. The environment caused its own effect. One became possessed by thoughts and worries. His entire existence being coloured thus, he assumed a changed form and began to attract material for the same. What was he, and what has he become now. The original drop was suppressed so much that it went quite out of view? Not only this but the elements thus introduced went on growing stronger by the effect of his own thoughts. Consequently their action grew still more powerful and intensified, with the result that they began to draw in greater power from the forces of nature. Just as a tiny spring composed of a few drops of water trickling down from a mountain crevice flows down in the form of a petty rivulet, and goes on swelling by the additional supply of water from the melting snow or from tributary stream till it develops into a huge sea of water, so does a baby, when the things introduced into him at the primary stage have attained full development, attain maturity. The origin of the ripples present in the water is nothing but the result of the Karmas (actions) which had helped him during the course to acquire its final form. These are the waves which are lastly considered to be the waves of joy often misinterpreted as ‘Anandam’. In a man’s life this phase comes during the period of youth when he is sufficiently coated with contaminations. When a man comes into this form which is the result of all the actions, his state is similar to that of the ocean.”

When the search for freedom from the powerful natural forces of Adidaivika, Adiboutika, and Adhyatmika commences he is drawn to yoga and when he gets a competent guru his march to freedom begins. He trusts the Master and accepts the Masters teaching of following the 10 Commandments.

But the march to freedom is not a picnic. It involves practice and determined effort and face courageously the obstructions which come on the path.

Our conscious mind is controlled by our habits and samskaras which are well-established in our subconscious mind. Please recollect the commentary of revered Babuji Maharaj on the fourth commandment where he describes how conflicting tendencies begin to develop.

“The balance was disturbed and conflicting tendencies began to develop. One faculty now induces him to have a walk in the open. Another stops him from doing so on the ground of catching cold. The third one presents another view; and the fourth still another. The fifth one begins to think of earning money and the sixth suggests the undertaking of some employment. The seventh dissuades him from undertaking excessive hard work for the purpose. The eighth one recommends the establishment of cordial attachment with some rich relation so as to capture his heart and offer him

inducement to transfer his entire wealth to him. Another faculty comes forth to declare that all this is quite useless so long as he does not get married and have children to enjoy that wealth. He finally gets married and has children too. Now the problem of their education comes in, as they grow up. Further, hearing of the nice acting of one Jamila, he was tempted to go to the theatre. He went there and witnessed the show several times. The coquettish movements of Jamila captured his heart and he was induced to attend the show again and again. Everything of Jamila began to attract his heart. This led to the commencement of love. Now he further to pine over the same thought, giving further strength to it by turning it into his habit. The network thus began to grow more intensified. The habit excited in him a tendency to look upon every similar thing as Jamila. Now he began to think of having money sufficient enough to satisfy his lusty desires, but the constant thought of Jamila offered him no time for earning money by lawful means. He at last began to think of stealing but at the same time feared prosecution and imprisonment. But the thought of Jamila had caught him so tightly that he at last resorted to stealing—an unfair means. Now imagine what he originally was, and what he has finally been led to, by the effect of his thoughts which had entrapped him so tightly. Similar incidents added further to the intricacies of the net, giving greater strength to it by the effect of his thought, which fomented them all the more. The grossness went on increasing. Its resultant effects led to the development of further evils like passion, anger, lust, etc. In short, a complete conglomerate was formed. The retracing from it can now be effected only by the process of casting away all that he had taken in previously, giving place to the first state, strengthen his will and divert the downward tendency upwards, and by removing perversion of thought by fixing it firmly in the right direction.”

If we take the view that these tendencies are like various personalities residing in your subconscious mind and in appropriate situation they become active and rise into your conscious mind with a force making your mind a slave to those tendencies.

The general tendencies of the mind are towards pleasure seeking, seeking name and fame and approval from society, avoiding failures and dangers. Our feelings and perceptions are not in tune with the 10 Commandments. That is why we are unhappy, frustrated within ourselves. We blame the environments or society or our relatives, friends and co-workers for our unhappiness. This is extended even into the spiritual field also and we blame other disciples and followers of the master for bringing Bad name to the master and his organisation, not questioning ourselves what role we have played and whether we have kept up our part of the responsibility to ourselves and the master.

It is by now well established in the field of psychology that whenever we find fault in anybody the fault is present in our heart. But it is repressed in our subconsciousness and which we are not aware of and which is projected onto others and we become critical of others. Take the example of an infant. If any person commits a theft of the gold which is present in the proximity of the infant the infant will not raise an alarm because it has no concept about gold and its value, nor he has any concept about a thief. When he becomes an adult he starts seeing faults in others and because he also nurtured similar thoughts and feelings in his heart.

“Let me give you the mirror, but if you see some fault on its face, do not blame the mirror, but something reflected onto the mirror, know that it is your image, find the fault in yourself.” (Shams Tabriz)

Revered Babuji Maharaj in the centenary celebrations talks about the feeling of the thought of remembrance oozing from objects everywhere.

Another Sufi saint has remarked that wherever his gaze fell it fell on the face of the Beloved.

There is a general uncomfortable feeling of restlessness in the spiritual aspirants because of the dissonance caused by the love of master and his ideals like 10 commandments and the inability of the subconscious and conscious mind not being in harmony with those ideals.

When we rest our attention on the subtlest divine light which is all pervasive and which is of the nature of the kshobh , the mind also assumes the subtle character of the divine, (As you think so you become) and in and out become the same.

Because of the regular practice of the method backed by the influx of divine Pranahuti and the aspirant's efforts in developing love and devotion towards the master inward development takes place. Divine vibrations which enter our mind are so powerful that it shatters all the limitations and grossness and the mind assumes its original pure and unassuming character. Then in and out become the same, because that is the truth and that is the Reality. Good and bad, ugly and beautiful are all the forms of God, and whatever act you are doing becomes a worship which drowns you in bliss.

Such a person causes happiness all around him and also ignites the divine spark in the sleeping hearts and make them wake up to the presence of master inside the heart and all around.

Thanking you all sincerely for giving me this opportunity to speak before you.

Pranams

K.Madhava