

“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.”

- Meghana Shah

My humble pranams at the holy feet of the Master and pranams to respected Brothers and Sisters,

I feel happy to share my little understanding on this seminar topic taken from of the Master’s Message “**Master who leads to Realisation** “

Starting with master saying, “The effect of our deep devotion begins to resound in a way, that we feel the Ultimate is remembering us.”¹ (SDG p19)

Devotion

What do mean by devotion to God? Is it chanting God’s name or singing a bhajan or doing murti Pooja? What is it? All are to just please senses and gives one type of satisfaction that we are remembering God. In general, people have an idea that if person is wearing bhagava cloths or put tilak on his forehead he is the real Bhakta. These types of activities are just extrovert whereas an introvert will go in one corner of the house and just sit quietly, thinking about God or singing a song whenever he feels inner craving. Devotion is not for social recognition. **Pujya Sir, further differentiates that, “Majority of people who do karma, yajna and puja are people who are rajasic, people who meditate are people who are satvik. A man who meditate reaches God, the man who does yajna will again be born whatever according to his merits, according to his actions he will be born then he will reach God.”² BP Vol 3**

As we all know there were saints who are in very high state by their devotion. Few examples are saint Mirabai, saint Namdev, saint Kabir, saint Tulsidas, etc. Because of their devotion, they feel God percolating in each and every object.

Stage 1: Bhakti where one moves from acceptance of superior force to yielding to that superior force

For the normal people, Master has given beautiful and easy to practice system, through which we can reach higher states of devotion. When **we start practicing the system first step is to accept the Master and develop firm determination to follow the Natural Path.**

How will it come?

By regularly receiving Pranahuti and doing our abhyas we are able to see the effect and change in our self. Moderation in our desires and liking, feeling peace and calmness. So we feel that this is the right system and the Master will take me further.

Here we have emotional devotion to start with till we feel that we are the integral part of the divine.

When we start, our devotion carries emotions and then slowly the inner feeling of devotion develops as we progress.

In meditation and satsang, we experience that we are not aware about the body and then cleaning enables us to experience purity. This helps us get into a state of prayer by yielding and thus naturally there is withdrawal of senses and it is easy for us to focus our thought on the Divine light in the heart. The span of deep silence increases slowly with a relative reduction in bombardment of thoughts. Our love and faith towards the Master increases. Our acceptance of the Master increases.

As we start attaching our self to the Master more and more, we can easily ignore and forget bad feeling about others as well become more positive. We start developing Viveka and understand what is right and wrong. Also understand and start following the moral principles and Ten Commandments to some extent. Then because of our faith in the Master, we believe that whatever is coming to us or happening to us is for our good. However it takes time to really accept it as a Divine Gift. As our consciousness grows, we understand what it really means and then it will reflect in our action and behaviour.

Point A and Point B meditation is highly effective and it is the only way that we can regulate our mind and keep senses in control.

Wandering tendencies of mind, like thinking about our worries, attachments or anything for that matter, are reduced. We are more alert and also our prejudices or hatred feeling towards others start reducing. **Pujya Sir says that, “We have to stay in present not in past and nor in future also.”** Seeing the benefits and changes in us, our faith increases day by day. Along with this, in order to live in present, we should look inside and evaluate ourselves time to time to improve.

Bedtime Prayer plays an important role in developing yielding and then devotion to the Master. **Commandment 10 – “At bedtime, feeling the presence of God, repent for the wrongs committed unknowingly. Beg forgiveness in a supplicant mood, resolving not to allow repetition of the same.”** Initially, it might be mechanical but at least we can feel helpless and start yielding to the Master.

Pujya Sir further says that, “There are two types of bhakti -- Satvik and Asuri. Any person goes to God and ask for something, he is almost an asura. Asuri bhakti is for possessiveness. And any person who goes to God and says may I be of any service to you is the person who is divine. Which one are you? What exactly are you seeking?”

Stage 2: Constant Remembrance

Constant remembrance is the way to reach to the state of param bhakti and it will come through service.

Just doing our sadhana regularly and attending satsangs and sittings are these enough to develop devotion towards God? What do we need to do additionally to increase our devotion? We have to be in constant remembrance of Him throughout the day. How to develop that? We can start our work thinking that the Master is doing it and submitting ourselves to Him and do our duty.

Initially, it will be difficult and will not be at a feeling level but you have to practice that. At least, whatever work we do, we can start by doing prayer and offer prayer whenever we feel like. So that way we perform our duty effectively without bothering about the result. Today’s environment is

such that media, newspaper so many other things create fear, anxiety etc. But when we are in Master's remembrance, even if we hear, read or see it'll not create any impression. Also when you are free, remembering Master's work, story and vision can help to remain in His remembrance and forget other things. We are all busy in our own world at work, home, with family etc. so we find difficult to remain in it most of the time.

So what is the solution to be in the constant remembrance always?

I found that service to humanity, helping in Master's mission is the best way to remain in constant remembrance and it increases the attachment and dependency on the Master.

Let me share my experience that might be helpful. After 4 to 5 years of sadhana felt and wanted to help and had two-three ideas, motive behind this so I can engage in good work. So I asked Pujya Sir and he reply humbly that contact so and so person. I did it but somehow not work out. Not understand reason behind that so getting disturbed. So after sometime, I wrote to **Pujya Sir and he reply me that you should keep ready yourself and Master knows how to take work and when to take work from each one.**

After that my worries and disturbance went away after two three years as my consciousness grows able to understand above sentence and feeling of serving the Master pervading me. Then I started praying/begging to the Master to utilize me for His purpose often. That increased my yielding and being in His remembrance. Became so humble like crying to Master and My prayer was like that of the squirrel serving Lord Rama, that in whatever small capacity I can serve, I want to serve the Master. Continuously having that feeling then Master started taking work from me, I kept myself ready for any work and maintain humbleness. And started feeling at very different state of mind and in his remembrance during the day. So work kept coming and helped a lot in my progress. I do observe that yielding is not there, the work will not happen. This helped me to develop more attachment to the Master resulting in the detachment towards worldly things as well as taking care of the family as a duty. This helped me to be at ease with emotions and develop balanced attitude

towards day to day things as well as ego got reduced. But sometimes during service we fall in trap of doership that we realise later. So we have to keep check on that.

So having thought of participating in good work is just the beginning, then we yield to Master and serve to Master and we feel this is our duty to do so and capacity increases for further work. Continuous feeling of service will be pervading in our being.

Now thru journey we understand Master's 10 commandments more and follow living Moral way. Truth, honesty, fraternity, co-operation etc. that is get developed in our being. We cannot tolerate wrong thing that too in the starting but later on we forget that person too.

Pujya Sir says that "At various stages of life we struggle with overwhelming demands from surroundings, social circle as well as personal. They were too strong so we go after that but the most important thing at that moment is, how much we yield to the Master and keep our goal in our view?"

Sometime we have to go through some bhog, during that time we have to let it go for gaining purity and becoming light. Our devotion to Master develops. We give our happiness and difficulties to master and there were times Master also gave responses in some different way so just need to keep our heart, ears, eyes open. He is taking care even we are not asking for that too. That is the Master's love to his bhakta or aspirant.

Stage 3: Dependency on God increase in such an extent that we feel part of Him

We develop immense love towards Master.

Everyone says he is devoted to Master, the question is what do you feel Him as?

Some feel Him as a guru, some feel as a father, someone feel as a friend. We feel so close that we freely tell everything to Him. We feel dependent upon Him in every way, in happy as well as difficult times and for everything. Our faith in Him develops to the extent that we do not worry in difficult times at the same time not bother about the result. This is due

to the feeling that we are under His complete care. We start feeling that life is meaningless without God. We are moving towards our original nature as pure as at the time of birth. We start feeling as one part of Him.

“The effect of our deep devotion begins to resound in a way, that we feel the Ultimate is remembering us.” Also we feel that Divine is omnipresent and owns everything there is nothing we own.

Stage 4: Complete surrender –Param bhakti

- At the initial stages, cleansing of our gross impurities happens, then slowly the time comes for the removal of subtle impurities. Then only we beg the Master in real terms and He responds and we tend to lose our heart and He is ready to help us
- **Taken from game of life**
Param bhakti means everything in the universe is treated as Divine only. It is not intellectual, not even a question of awareness, the attitude is bhakti. To know that everything is divine is one stage. The state of mind here does not try to distinguish between good and bad. Ethics get transcended.
- The consciousness here is incapable of finding faults with anything.
- Person creates in himself a sort of vacuum and feel restlessness without God.
- Did person feel their being away from Master? Is there a feeling of separation? How much are we restless to reach Him? Need to ask this question ourselves from time to time

We should surrender to him in toto. We have to reach to the goal while following commandments, doing our own sadhana that is our action and complete submission to Master is Bhakti.

Now let's talk about senses

- “Tortoise teaches us the discipline of asana which demands that the senses are withdrawn. Like tortoise will pull all its legs and everything inside when hunter comes like that we have to withdraw our senses

while avoiding such activities and build up courage to say 'No'. This is the initial stage. The tortoise can at any time wind up his senses and then exhibit them again for particular purposes. Similarly the senses of persons are used only for some particular purpose in the service of the Lord. And are withdrawn otherwise. Keeping the senses always engaged in the service of Master is the example set by the analogy of the tortoise, who keeps his senses within." (From game of life book)

"The embodied soul may be restricted from sense enjoyment, though the taste for sense objects remains. But, ceasing such engagements by experiencing a higher taste, he is fixed in consciousness." (Bhagwad Gita. 2.59)

Unless one is on the spiritual path it is not possible to refrain from sense enjoyment. Some make an artificial attempt to control the senses, by following the rules and regulations of the Vedas without developing any love for the God, but this is like a doctor restricting a sick patient from certain types of food. The patient, however, still desires to eat these types of food the doctor has prohibited him from eating. He does not like these restrictions placed on him by the doctor, nor does he loose his taste for the food that he is not supposed to be eating.

The only way one can actually control the senses permanently is if one can experience a "higher state." To give up a lower pleasure one has to experience a higher pleasure (like in a state of happiness, calmness, balance). Otherwise, no matter how much austerity and sense denial he practices, the desire for sense gratification will remain in his heart.

We have to remember one analogy, the chariot is the body, the horses are the five senses, the reins in the mouth of the horses is the mind, the charioteer is the intellect, and the passenger seated behind is the soul residing in the body. The senses (horses) desire pleasurable things. The mind (reins) is not exercising restraint on the senses (horses). The intellect (charioteer) submits to the pull of the reins (mind). So in the materially bound state, the bewildered soul does not direct the intellect in the proper direction. Thus, the senses decide the direction where the chariot will go.

The soul experiences the pleasures of the senses vicariously, but these do not satisfy it. Seated on this chariot, the soul (passenger) is moving around in this material world since eternity.

However, if the soul wakes up to its higher nature and decides to take a proactive role, it can exercise the intellect in the proper direction. The intellect will then govern the lower self—the mind and the senses—and the chariot will move in the direction of eternal welfare. In this way, the higher self (soul) must be used to control the lower self (senses, mind, and, intellect).

Above commentary taken from the of the Bhagavad Gita by A. C. Bhakti Vedanta Swami Prabhupada, founder of the International Society for Krishna Consciousness

When we develop immense love, faith, devotion for the Master, Our eyes will see what is **conducive**, ears only hear that is pious and our mouth speak only words that can be useful to others. Heart feel same way. And that time we feel senses got controlled.

We will involve our self in the service of the Master in such a way that senses will start playing their part with renewed energy as we are completely absorbed in him.

While Concluding want to add and taken from Bhagwat Gita .ch13

Without the power to discern between truth and untruth, we cannot distinguish between the body and the Self. This discrimination, this knowledge should become part of our being.

Eating does not just mean stuffing the mouth with food. Food should be properly chewed and it should get digested and converted into blood which would then runs thru veins. Then only the actions of eating is complete in the true sense. Likewise intellectual understanding is not enough, knowledge should be fully assimilated; it should become a part of our being and should get reflected through every actions of ours. We should reach the state when all the organs of action and perception work with universal consciousness.

(References taken from game of life, **Bodhayanti Parasparam Vol III – devotion, Bhagavd Gita**)

Thanks,
