

“A few are so born who confuse dhal for boiled rice and take great pleasure in this confusion.”

-- Sri. I.Chalapathi Rao

1. Introduction: Here Master is referring to persons who cannot perceive higher things in life but still believe what they have perceived is the highest. This could be the implication of the words, “a few are so born..”. He is hinting that it is indeed very difficult nay impossible for these kind of persons to get over themselves. It is really a sad state of affairs for it is difficult to convince them either rationally or otherwise. It is a matter of agony for persons who know the path but fail to guide others who refuse to budge. The system of the Natural path has a well defined goal for one to achieve in this very life. The persons who take up this path should clearly understand the goal promised by the system and more importantly they should seek That only. Otherwise the practicant feels disappointed of not able to get what he thought is the promised goal and simultaneously the trainer’s agony is that he not able to make the aspirant move towards the goal as promised by the Master/system. In the bargain, the

credibility of the system suffers. So the responsibility is high on both sides and thus sincerity of purpose is the basic requirement on the part of both (both trainer and trainee). Some times it is not the insincerity but when the practicant has developed some notions about the goal (Dhal) which are not in consonance with the Reality (Boiled Rice) but the sad part is that one grants reality to his notions and lives in his world of imaginations is the reason for failures in our attempts. In this article, an attempt is made to understand some of the confusions that can bog us down in our march to the Goal through sharing some of my personal experiences and understanding of the system. These confusions can often make the difference between cup and the lip, the remiss could be so crucial in our spiritual path that Master says that we could miss the ocean.

2. Dominance of pleasure principle: Absence of clarity leads to confusion. Lack of clarity is also due to ignorance. Here we are discussing the ignorance aspect w.r.t the spiritual life. The basic ignorance is that we are not able to see anything beyond pleasure

principle, an outcome of hedonistic tendencies otherwise called as impulsive tendencies of the lower self. The call for girding up our loins i.e. to be determined etc are referred primarily in this context. So inspite of years of practice, we falter very badly in the implementation of the commandments 1, 2 &10. We have to make a decision to live at the upper plane till then we cannot say assertively that we have fixed up our goal. So to think that equal indulgence in pleasure principle and also aspiring for higher spiritual life as balanced existence is one of the basic confusions that need to get cleared for making rapid inroads into the path.

Higher and better life is understood by me as one having no fear but freedom, no sorrow but happiness and contentment, no immoderation but balance. The kind of confusion stated earlier between higher and lower life leads to sloth thereby our will and determination are weakened leading to non compliance of commandments. With the result, we entertain the idea that practice as told is not so important as practice of love, constant remembrance,

service etc will take care of the progress. ISRC makes it very clear that individual sadhana cannot be replaced with master's support but both should go hand in hand for quick progress. Here we are encouraged to do self evaluation which is helping us enormously in assiduously practicing the methods as advised.

3. Integral-ness of existence: Another kind of confusion is that to think that spiritual life is independent of mundane life i.e., Spiritual and worldly existence is what comprises of life. The integral-ness of life has to be understood to evolve on the path, this clarity emerges as we practice and progress on the natural path. Initially the understanding is concerning with the self, i.e., a person becomes plain and simple later on this grows into an awareness of oneness with other fellow beings which is felt as emanations of feelings of love, kindness, empathy for others. And we progress further we understand our interdependence and link with the Nature. As the integral feeling matures, one can progressively implement the 4th commandment, "Be plain and simple to be identical with Nature". This

commandment naturally leads us to become selfless. But as far as the individual is concerned, he tends to balancedness experienced as peace, moderation in all his activities and expresses Just-ness in all his dealings and in toto he leads a life of high Moral values, a key factor of spirituality. Babuji Maharaj very clearly defines it as, "The background of spirituality is the "Moral Courage" which rises when one is moral. My revered master used to say "How so ever advanced a person may seem to be, if his moral character is doubtful, I would say that he has not got even a breath of spirituality". And what is morality in the True Sense? It is that all the faculties may come in harmony for proper use. How does this happen? When a man begins to be away from the "Self", it begins to develop. So all the methods given in any religion are only for this end, and the methods and procedure of Natural Path are very easy for it. With the overemphasis on "Self" morality decays. But it is the part to be played by the preceptors alone that the self be turned to Divinity." SHOWERS OF DIVINE GRACE- Method of training.

If it is a matter of ignorance for people who do not understand the possibility of selfless existence since they are not exposed to the Natural path, THEN it is a matter of confusion for practicants of the Natural path who have the same ignorance of understanding of Morality. Normally we have a tendency to get something out of every activity, tangibility is a key factor in material sphere. And when it comes to meditation, i.e., where we are dealing with consciousness, most of the persons usually apply the same yardstick for evaluating the spiritual gains and in the process get confused and also feel eluded, this delusion leads to disappointment. The tendency to grasp is not a correct attitude. We cannot grasp or clasp anything with our hands, as a result, we never feel satisfied with what we get out of meditation, once we get out of this confusion of getting something then we can appreciate what we get i.e., the balance of heart and mind.

4. Calmness & Balance is got through meditation: We experience a condition of calmness and balance as a result of heart and mind balancedness, which is a

subtle experience needing careful attention and appreciation. We do not grow big and tall nor we become famous and great but all the while live in a state of peace and tranquility in remembrance of the Master. When we understand the 2nd commandment properly we will not get into the confusion of seeking the riches of both the worlds. The Master gives the following allusion". Inner peace is more important than all the riches of the world" SHOWERS OF DIVINE GRACE Tasteless Taste of mergence and in another occasion says, "People think that remembering God is an unprofitable business although, I say, it is more profitable than the biggest factory in the world" SHOWERS OF DIVINE GRACE Real Light . This confusion can be cleared when we understand it is not getting but can be that.

5. Power of intellection: Another confusion that reigns supreme in majority of our minds is the power of intellection. The subtlety that we experience cannot be created through intellection but by only following the subtle method of meditation on Divine light without luminosity in the heart. We need to contemplate on

the method of meditation prescribed by the Master to understand better for proper practice, Let us see some of the statements of the Master in this regard for the sake of contemplation “To realise the Subtlest Being, we should adopt only subtle ways.” SHOWERS OF DIVINE GRACE- Peep into Reality. In another message He emphasizes about the same thing in this manner, “The density of the thought can only be removed if we take to the subtle method. My experience in this field is that if you want Divinity, the method should be easy, smooth and natural.” SHOWERS OF DIVINE GRACE. The subtlest method. In the message titled Rajayoga, He says the following about the method, “The technique of Sahaj Marg, though quite simple, is often beyond common grasp, since it adheres closely to the absolute Reality and proceeds along subtlest lines. It prescribes meditation on the heart, supposing the presence of Divine Light there. But the abhyasi is directed not to try to see the light in any form or shape. If he does so the light, if perchance it appears to his view, will not be the real one but a projection of his mind. An

abhyasi is, however, advised to take it in the form of mere supposition. In that case it will be the subtlest, and we shall thereby be meditating upon the subtlest. SHOWERS OF DIVINE GRACE Rajayoga. There will be many more such statements of the Master which should be very carefully gone through. We have been given the subtlest methods so let us not try to innovate (or be effortful) on them but follow (to yield) as advised (to be obedient) under the guidance of a competent person. But as we practice, clarity emerges which is an aspect of growth.

6. Expectancy of experiences during meditation: Another confusion that keeps us occupied is that, are we going to feel different with varied experiences each grander than the previous as progress through various spheres and regions described by the Master, the unexciting truth is that as we keep practicing the methods, we go on feeling more and more balance of heart and mind, with the result that we find our thoughts keep on getting refined. Master gives us a hint, "...if by the Master's grace we have come up to it, another theme opens for us. We are in a way

merged into it in order to bring to our view the aspects higher than this. The word `Higher' refers only to a rarefied state of it and in the same sense it is applied to the spiritual regions and spheres noted down in this connection...” SHOWERS OF DIVINE GRACE
Efficacy of Rajayoga. I really cannot explain the term refinement of thoughts but this much I can say that words and sentences are not thoughts. The same words cast finer impressions in the heart than it used to be previously. Once we get accustomed to this kind of refinement, one usually does not like to engage in flippancy and sometimes the reaction to heavy and gross thoughts is quite intense. The other person feels offended but the truth is one cannot tolerate gross expressions of thoughts even if they are about the path, that is the reason why the books written by the Master are beyond the grasp of the heart though we feel that we have understood through the mind. So let us not get confused with the understanding that we get from the Master's work as on date as final, always put the question what is my heart telling in this matter.

7. Importance of feelings aspect during meditation: The confusion between heart and mind needs to get cleared in our minds and hearts for smooth progress in the path. The heart is the instrument of knowledge in the field of spirituality, which needs to be nurtured very carefully and also intelligently as it is very delicate. The feelings of rage, anger, revenge, prejudice, jealousy, sensuousness, despondency, excitement etc disturb the balance of the heart and thereby we cannot feel the subtlety. If you look particularly the commandment 7 from the heart's eye. Infact Master asks us to view the entire system from the heart's eye, i.e., from the feelings aspect. The harboring of feelings of revenge cause hurt to our hearts and disturbs its balance. Not only that, it is our duty to protect the nobility of our heart as advised by the Master in this commandment. To quote, "...so that the feelings of resentment may not arise and one may not lose nobility of character" IB commandment-7. As long as the heart remains disturbed we remain away from the remembrance of the Master which is so subtle.

8. One of the grossest levels of confusion, which infact can be treated as one of the greatest blunders on the part of the practicant is to feel the practice of the ten commandment and the meditational practices as non congruent. This is one of the biggest confusion that can ever hover the minds of the abhyasis and if they take pleasure in this confusion then I one has lost the ocean.

9. Confusions due to carry over from earlier practices and beliefs: The following of the Ten commandments, very aptly called as ways of living is the answer to one of the persistent questions of mankind of, How one should lead his/her life? Any person's thinking generally gets indoctrinated with the inputs that one receives from one's religion, society and culture. Even after getting into a spiritual path like the Natural path of Sri Ramchandra , one may yet look to view them from earlier exposed religious concepts and ideas as a matter of habit, which infact can be termed as confusions due to carry over effect. This kind of dichotomous thinking has been termed as dirt by the Master which needs to cleansed off. To quote, "When

the way is cleaned of all dirt and refuse, there will be no difficulty to tread on it. The path is cleaner in proportion to our devotion. You receive a push from the heart, while meditating on Him, to impel you on the way. The dirt and refuse are our conflicting ideas. While meditating, if you secure even a temporary lull that means you have gone a step further on the path. You will find the conflicting ideas disappearing, when you are on your way to the path.” SHOWERS OF DIVINE GRACE- craving of the soul.

The bottom line of this confusion is one can even question the authority of the Master’s teachings like even the most core issue like Ten commandments and try to find an equivalent in the existing body of knowledge of religions and other practices. It is not that one should not question but after having accepted the Master, it is wisdom not to do so. If we do, then it is literally we are creating a hell for us neither we can sleep nor eat nor we are restful because it is the conflict is between heart and mind. The advise is, let the heart rule, yield to the Master that is the easiest way to come out of this mess.

10. Let the rationality take us beyond: If you ponder over about the commandments, which were revealed to the Master in the highest state of super consciousness in the form of vibrations by which we can understand them to be a states of consciousness that one achieves and lives through practice. One has to understand that the commandments are the necessary spiritual conditions for reaching the goal. If one were to confuse them as code of ethics and worse still if they are treated as dogmas of the natural path then one has surely missed the point. If one cares to read the book on the commentary on Ten Commandments, which is called as the master piece work by the Master himself, then one understands how the goal is represented in different views in each commandment. Each commandment links the person to the Goal in its own way. Then how can one achieve the goal if one divorces some of the commandments or all with the meditational practices? This kind of confusion should never be entertained but the intellect especially one dealing with the worldly matters called

as lower intellect creates contra thoughts is capable of such adventure and thus making us feel miserable.

11. Confusion causes fear: Master says, “When we are out of Reality we are Satan “SHOWERS OF DIVINE GRACE – Superstition and Spirituality, In the company of Satan there is fear, ignorance and confusion. Instead of meditating if we make an attempt to grasp the conditions mentioned in the books with intellect then more often than not this creates confusion. This confusion not only disturbs our mind but it can also cause fears. We usually exhibit such fears through fierce arguments as defense mechanism. One should carefully watch these symptoms if we are to progress on the path. The spiritual conditions can never be created by the intellect but have to be felt in the heart. The spiritual experiences had during meditation act as seeds germinating and blossoming in the heart as craving for the Goal which continue to grow into restlessness as mentioned in the 3rd commandment. If we confuse and try to practice and create restlessness with the mind then it creates a block and the result is we feel

dejected and morose and on the contrary the restlessness in the heart creates joy and happiness. How restlessness beget happiness is matter for experience for us but for the learned it is a matter of disbelief.

12. The Why's and How's in our sadhana: I have always observed two kinds of people on the path by the questions they ask. One asks WHY should I do this (any practice)? And there are the second type who always ask HOW should I do this (any practice)? There are of course the third type who will never ask any questions. These can be broadly categorize as Persons who are totally surrendered to the will of the Master on one side and in the other extreme we also find persons who show no inclination to get educated and enlightened about the path due to their extreme slothfulness. The person in whom intellect is dominant will always ask the question why, why and why and never move to how mode? But the seekers usually end up with how, even though they start with why? By this I am only trying bring forth the point that all doubts can be resolved only through the experience in the

heart. So practice is vital and fortunately there is the help from pranahuti that speedens our understanding in the heart. I feel that the phrase, "transmission is from heart to heart" can also be understood from this context.

13. Experience of Nothingness: Now I like share some thoughts on the experience of Nothingness, We get several thoughts and ideas some are spiritual (non self oriented) while some could be mundane or worldly (self oriented), we may categorize them as good or bad based on the social ethics and culture of the society or community to which one belongs. It is the same person who is having the spectrum of thoughts ranging from the meanest to the finest thought. The usual tendency is that we refuse to accept the mean thoughts but readily accept the fine thoughts. This kind of hypocrisy plays on every person as we all tend to protect our self image even when we are alone. The ego protective nature has taken deep roots in us almost like the second nature and it is the scourge for the man who is trying to improve one's thoughts. The very thought of nothingness may

arouse a fear which is due to lack of maturity in our consciousness. I too did experience this kind of vague fears while trying to mentally imagine about the condition of nothingness. In retrospect, I understand that the intellect is incapable of not only conceiving it but also granting it a reality for its (intellect's) very own existence is at stake. I often thought and classified these kind of fears generated by intellection as fears of the unknown or unseen. But with sadhana or practice, I have and did experienced(ing) the condition of Nothingness though in spells, which leaves behind a feeling of inexplicable happiness, joy and lightness and almost a no thought condition exists. Sometimes the entire course of meditation for one hour is like that. The experience alone gave me enough maturity to understand and the imperience is making seek it more and more. Had I relied on the information of my intellect, I would never have experienced such condition. I owe all this to my spiritual guide Pujya Sri K.C. Narayana garu.

14. Importance of Pranahuti: The apparent dichotomous state of consciousness of restlessness

and peace coexisting as balanced condition is infact is got very easily through Pranahuti, the technique so graciously bestowed by our Master, whose very character is to restore balance. Master answering to a question, “how does Pranahuti work on you? Well, in myself it brings me to the balanced state of mind. Unbalanced character is lost. These are the effects of the transmission.” Sparkles & Flashes Page 32.

The relentless and selfless striving on the part of the trainer to impart the next level of consciousness or balance through Pranahuti is an unasked boon to the humanity. It is the truth that without pranahuti we get stuck up terribly and no words of praise are adequate to sing paeans in its glory. But the moot question is, is the aspirant ready for the next level of consciousness? Master is generous in allowing the trainers to impart pranahuti any number of times and from our side we also desire it as many number of times. Are these two conditions sufficient for pranahuti to work effectively? My practical experience says, it is not the desire but aspiration which I understand as desire with deservancy keeping in view of the goal of

becoming JUST & BALANCED as a basic condition for efficacious working of pranahuti.

15. Do and Feel, the pramana of the Natural Path: So in the system of the Natural path propounded by our great Master Sri Ramchandraji, the only pramana is DO and FEEL. Of course the assistance that pranahuti provides is irreplaceable by any other means. I feel ever grateful for my trainer who is enabling me to traverse on the path. The practice of the Natural path i.e., meditational practices along with the following of commandments make us deserving for His Grace. If someone asks why should I follow the commandments? I can only say in the least that to become deserving. So all our effort is make us deserving.

16. Conclusion: I would like conclude with the answer given to one of the abhyasi by our beloved Master, which I thought would be pertinent to the topic of present discussion concerning confusion between dhal and boiled rice. Though both are very similar as far as their classification of food items are concerned, yet dhal is the supplement to the main item boiled

rice. Boiled rice, traditionally known as Annam, which is equated to the Parabramhan or ultimate God should not be confused or equated with some lower than that i.e., dhal. Though both are consumed together, yet one should not think them to be same and revel in that confusion. Our goal should be the Ultimate itself and not compromise for something lesser. So the Master clarifies to a question from an abhyasi in this manner, “You have asked a very intricate question, “When do reason and feeling become one?” The short reply for it would be, “Both Laila and Majnu live in the same place.” (Baham Laila va Majnu ek hi mohamil men rahate hain). You may consider their combination as that of body and soul, or of mind, manas and intellect, buddhi. Both are almost necessarily co-existent. Further on, reason takes a different form which is called Divine Wisdom. And when this happens, the form of feeling also gets changed; that is the feeling also begins to get in conformity with it. One will be the shower and the other will be the informer. I shall say one more thing; the feeling is very closely connected with the soul, and the intellect enjoys the closeness of

the feeling. In other words the feeling is nearer to soul while the intellect is nearer to the feeling. Nothing will go away but only its proper use begins. Your constant remembrance is not pertaining to intellect but pertains to the heart. Silence Speaks 273”

Thanking you for this opportunity, With Pranams.